

ST. MATTHEW'S GOSPEL

DANIEL SCOTT

1741

Wipf and Stock Publishers

Bible Versions Reproduction Series: Volume #19

A NEW VERSION OF St. Matthew's Gospel

With SELECT NOTES to which is added A Review of Dr Mill's Notes on this Gospel

By: Daniel Scott

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It would be rare to imagine a more enthusiastic member of the ISBC than my long-time friend Jim Baden. Since joining the Society, he has amassed an extraordinary collection. Visiting his library could be a temptation to violate the tenth commandment were it not for his great generosity and eagerness to share what he has brought together.

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Among the first publications in this Series is a reproduction of Isaac Leeser's 1904 *The Twenty-four Books of the Holy Scriptures*. Society members will especially enjoy knowing that the particular volume by Leeser was once the personal copy of Arnold Ehlert, the founder and first president of the ISBC. "A gift to A. D. Ehlert from Dr. H. A. Ironside, summer 1947" is handwritten on the flyleaf.

Jim Baden shares the reverence for Scripture that has moved the leaders of our Society to give so freely of their time and energy for the past thirty-five years. He has profound respect and gratitude for the heroes and heroines of Bible translation—from Wycliffe and Tyndale down to the present time—who worked so hard, even sometimes at the risk of life—to make the Bible so readily available to the world today. Like other members of the ISBC, Jim regards the Bible as more than just a great book to be collected. To use his own words, he speaks of the Scriptures as "God's method of communicating with his intelligent creatures . . . to be most carefully read and contemplated to discover its meaning and value for life in the present and future."

What is more helpful in discovering the meaning of Scripture than to have readily at hand a good collection of different versions? Some have even suggested they would rather have a variety of versions than commentaries! As the translators of the 1611 King James Version quote Saint Augustine in their memorable preface, “ ‘Variety of Translations is profitable for the finding out of the sense of the Scriptures.’ ” “Therefore blessed be they,” the preface continues, “and most honoured be their name, that break the ice, and giveth onset upon that which helpeth forward to the saving of souls. Now what can be more available thereto, than to deliver God’s book unto God’s people in a tongue which they understand?” And speaking of those who have labored to prepare translations other than the King James, the 1611 scholars urge “that we acknowledge them to have been raised up of God, for the building and furnishing of his Church, and that they deserve to be had of us and of posterity in everlasting remembrance.”

It is in this spirit and for this purpose that the **Bible Versions Reproduction Series** has been inaugurated.

William E. Paul, Editor, *Bible Versions and Editions*; Don Heese, Journal Production Manager; Sid Ohlhausen, Membership Secretary; Mark Mage, Editorial Assistant; Jim Baden and this writer have each supplied several hard-to-find versions for this reproduction.*

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Those interested are urged to contact the Publisher or Sidney Ohlhausen, Membership Secretary of the International Society of Bible Collectors, at: Box 20695, Houston, TX. 77225.

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A NEW
VERSIION
OF
St. MATTHEW's GOSPEL:
WITH
SELECT NOTES,

WHEREIN

The VERSIION is vindicated, and the SENSE and PURITY of several WORDS and EXPRESSIONS in the Original Greek are settled, and illustrated from Authors of established Credit.

To which is added,

A REVIEW
OF
Dr. MILL's NOTES
On this GOSPEL.

By DANIEL SCOTT, I. U. D.



LONDON:

Printed for J. Noon, at the White Hart in Cheapside near Mercers Chapel.
M.DCC.XLI.

T H E

P R E F A C E.

OF all the venerable Remains of Christian Antiquity, this GOSPEL is generally esteemed to be the most primitive.

An ancient and uninterrupted Tradition assures us, the Author of this faithful and authentic History of our Blessed Saviour was St. MATTHEW; an Eye and Ear Witness of the principal Facts he relates.

The same Tradition that informs us of the Author of this Gospel, peremptorily maintains, that he wrote in Hebrew. Dr. Cave is so sanguine of this, that he makes no scruple of saying; *Et quidem Historiam suam Evangelicam Hebraice scripsisse, miro sane consensu tradunt Veteres; adeo ut totius pene Antiquitatis testimonio refragari bac in re nefas sit.* See *Hist. Lit.* Vol. I. p. 8.

The Sense of Antiquity, with respect to the Language our Author wrote in, is well expressed by St. Austin; *Horum sane quatuor [sc. Evangelistarum] solus Matthæus Hebraico scripsisse peribet eloquio, cœteri Græco.* *De Consensu Evang.* Lib. I. Cap. 2. Tom. III. pt. 2. col. 3. A. Now to say, the other three Evangelists wrote in Greek, and only St. Matthew in Hebrew, plainly implies He did not write in Greek. This overthrows a modern Opinion, that our Evangelist published his Gospel in both those Languages. So that whoever asserts St. Matthew wrote in Greek, not only speaks without foundation from Antiquity, but even runs counter to the unanimous Suffrage of the Fathers.

The Conclusion, that naturally follows from the foregoing Premise, is this; That the Greek Text, whence this Version was made, is only a Translation from the original Hebrew, which is allowed on all hands to be now lost.

Before this Greek Version was generally received by the Christian Church, every one translated the Hebrew as well as he could, *ως ηδυ-*
ναι. So Papias testifies, who was a competent Judge of this plain matter of fact, however weak and credulous he may be supposed in other respects. See *Euseb. Hist. Eccles.* Lib. III. Cap. 39. p. 138. Ed. Cant.

The P R E F A C E.

The present Greek Text was very soon received by the general Consent of Christians. However, so early as St. Jerom's time it was uncertain who was the Author of that very Version, which had been long confessed to be a faithful Copy of the Hebrew Original. *Matthæus*, says that Father, *Evangelium Cbristi Hebraicis literis verbisque compo-suit. Quod quis postea in Græcum transtulerit, non satis certum est. De Script. Eccl. Tom. I. p. 101. D.*

The Sentiment of Antiquity, with respect to the Expediency of Translations of the *Old Testament*, is evident from its Practice. St. Austin has these remarkable Words in his Tract *De Doctrina Christiana*. Lib. II. Cap. 11. Tom. III. Col. 19. E. *Zyi enim Scripturas ex Hebreæ Lin-gua in Græcam verterunt numerari possunt, Latini autem Interpretes nullo modo. Ut enim cuique primis Fidei temporibus in manus venit Codex Græcus, et aliquantulum facultatis sibi utriusque Linguae habere videbatur, ausus est interpretari.* Observe, by the way, how this Father confirms the Testimony of *Papias* mentioned above.

If our BIBLE contains a Revelation from God, as I think it does, a faithful Translation of it must needs be useful to such as do not understand the Originals. How otherwise should they know the Contents of it? Must they be referred to the *Decrees* of Ancient Councils, or the *Articles*, *Confessions*, and *Catechisms* of modern Churches? But is not this to leave the clearer Fountain of sacred Truth, and drink the muddy Streams of mere human Composures, which favour of the Imperfection of their Authors? Is not this to prefer the obscure Twilight to the Splendor of the mid-day Sun?

But are not *Versions* human Composures as well as *Articles &c.*? Yes, and therefore They also discover the Fallibility of their Authors. However is not a *Literal* and *Faithful Version* nearer to the Original, than *Decrees of Councils* and *Articles of Faith*, studiously drawn up in unscriptural Terms to serve a particular Hypothesis, which is, and must be, always the Case? Just so the Streams are clearer near the Fountain-head, and the Day brightens as the Sun advances to its Meridian Altitude.

It must be granted, We have a *Version* of this Gospel, and that a *Good* one too; but if I present my Reader with a *Better*, I do him no Injury. And had I not thought this Translation on some accounts to have the Advantage, I had not troubled the Publick with it. But now it is published, it must speak for it self, and the Publick has a Right to judge for it self. I engage for nothing but Diligence and Impartiality, and have endeavoured to keep the Mean between a Version

too

2

The P R E F A C E.

V

too *Paraphrastical*, and one too *Literal*. By a too Lax Version the Translator frequently encroaches on the Province of an Expositor; on the other hand, by one two Literal, he often becomes obscure or flat, nay sometimes even misrepresents his Author. Whilst we avoid either Extreme, we may safely observe the following Rule; That *Ambiguities* are generally to be retained, and *supplemental Words* rarely inserted, except when the *Genius of a Language* makes them Necessary, or *Various Readings* render them Advisable. See E. T. Matt. v. 3. and 1 Job. ii. 23.

Before the Reader passes his final Judgment on this Performance, let him give it a careful Perusal, and an impartial Examination, which is but Justice, and I ask no Favour. Undoubtedly this *Version* will undergo a strict Scrutiny, and I desire it may, the stricter the better, provided it be under the Direction of a Christian Temper, and a single regard to Truth. Let it be critically compared with the * *Original*, and with our publick † *English Translation*. Then let the Alterations for the Better, be balanced against those for the Worse, and if these last shall really be found to preponderate, I will allow my Labour lost and Time mispent. However I shall have this Satisfaction, that my real Design was to serve the Publick. So that, though I should be disappointed in my Aim, I shall still approve my Intention.

The SELECT NOTES are designed to vindicate my own *Version*, and confirm it by proper Authorities from Writers of established Credit.

And whereas some Critics have reflected on the Stile of the *N. Testament* as *Hellenistical*; I thought I should do a real Service to our holy Religion, by removing that Prejudice against the Standard of it.

This Attempt to vindicate (in many Instances at least) the Purity of the Scripture Stile, is built on the Foundation laid by the Rev. Mr. Blackwall in his *Sacred Classics*, who nevertheless allows of many *Hebraisms* in the *N. Testament*. Vol. I. p. 9. and Vol. II. p. 2. and Pref. p. iv. How indeed was this to be avoided, since all the sacred Writers (except St. Luke and St. Paul) seem to have been illiterate Jews, not conversant with the correctest Authors in the Greek Language?

* I take the Liberty to call the *Greek Text an Original*; for so it is with respect to this *Version*, which was made from it.

† I mean that made under the Direction of K. James I. and still appointed to be read in Churches. This *Translation*, or its *Authors*, I generally express by [E. T.] and advise my Readers to procure the first Edition of it, published at London, A. D. 1611.

Now

Now if I can show, that these Forms of Expression, called *Hebraisms*, are to be found in the purest Greek Writers, the ground of the Reflection ceases, or the correctest Greeks themselves are likewise exposed to it, which will never be allowed.

But should I make a generous Concession, and allow the Impurity of the Scripture-Language, how does this affect the Divine Authority of the Sacred Writings, and take-off from their intrinsic Worth, or relative Importance? Would my *Estate* be the less valuable, or my legal *Title* to it the less secure, because the *Deeds of Conveyance* were written in bad *English*, or barbarous *Latin*? So my Charter for Heaven is equally valid, whether written in *Jewish* or *Attic Greek*.

I close the present Work with a REVIEW of Dr. Mill's Notes on St. Matthew's Gospel. This I was the rather induced to publish, because I have often observed Learned Men quoting the Dr.'s *Various Readings*, without the least Suspicion of any Errors in them. I suppose they were less upon their Guard, from a Dependence on the Dr.'s Judgment and Diligence, as well as Integrity.

The Learned Dr.'s Collations of MSS. were not entirely exempt from Errors or Omissions. See Dr. Doddridge's Note on Mar. iii. 11. in his *Family Expositor*. Vol. I. p. 316.

But really the *Mistakes* as well as the *Omissions* in that part of Dr. Mill's Collection, which is taken from the Ancient Versions, are so many, that I flattered myself I should do my Countrymen a real Pleasure and Service, by correcting the one, and supplying the other.

That which led this great Man into many of these Slips, was his Ignorance of the *Oriental Languages*, which obliged him to depend on their *Latin Versions*, printed in our *English Polyglott*. This is no more than the Dr. is so ingenuous as to own. *Harum quatuor [linguarum, sc. Syr. Pers. Arab. Æthiop.] quales exstant in Bibliis Polyglottis nostris, loca variantia, cum præ ignoratione linguarum istarum baud aliter licet, ex Latinis obversis collegimus.* Prolegom. Ed. Oxon. pag. cxii. col. i. l. 18.

After this Confession, I may be allowed to correct any Mistakes the Dr. was led into by these second-hand Versions, without any Suspicion of a designed Reflection on the Memory of that worthy Gentleman. I greatly honour him, and am persuaded he deserves the Thanks of the whole Christian World, for his valuable Edition of the *New Testament*.

I value the Dr.'s Reputation, and I value my own too; but αμφιενει φιλειν, εις την προστημα την αληθειαν. Aristot. Eth. Nicom. Lib. I. Cap. 4. p. 6. Ed. Paris.

THE
HOLY GOSPEL
According to
MATTHEW.

SECT. I.

Genealogy of Jesus CHRIST, ^ba Son of David, ^ba CHAP. I.
Son of Abraham.



2 Abraham begat Isaac, Isaac begat Jacob, Jacob begat Judah and his brethren, 3 Judah begat Pharez and Zarah of Thamar, Pharez begat Esrom, Esrom begat Aram, 4 Aram begat Aminadab, Aminadab begat Naasson, Naasson begat Salmon, 5 Salmon begat Booz of Rahab, Booz begat Obed of Ruth, Obed begat Jesse, 6 Jesse begat David the King.

David the King begat Solomon of Uriah's wife, 7 Solomon begat Rehoboam, Rehoboam begat Abijah, Abijah begat Asa, 8 Asa begat Jehoshaphat, Jehoshaphat begat Jehoram, Jezekiah begat Uzziah, 9 Uzziah begat Jotham, Jotham begat Ahaz, Ahaz begat Hezekiah, 10 Hezekiah begat Manasseh, Manasseh begat Amon, Amon begat Josiah, 11 Josiah begat Jechoniah and his brethren, about the Carrying-away to Babylon.

12 After the Carrying-away to Babylon Jechoniah begat Salathiel, Salathiel begat Zorobabel, 13 Zorobabel begat Abiud, Abiud begat Eliakim, Eliakim begat Azor, 14 Azor begat Sadoc,

* This Title was taken from Dr. Mill's Greek Test. printed at Oxford, A. D. 1707, from which Edition this Version was made.

* N. B. As is omitted in this Translation wherever this Mark [°] occurs without having any Note to answer it in the Margin.

The HOLY GOSPEL according to

CHAP. I. Sadoc ^a begat Achim, Achim ^b begat Eliud, ^c 15 Eliud ^d begat Eleazar, Eleazar ^e begat Mattthan, Mattthan ^f begat Jacob, ^g 16 Jacob ^h begat Joseph the Husband of Mary, ⁱ of whom was born Jesus, who is called ^j CHRIST.

^a E. T. *fo.*

^k 17 ^l Therefore all the Generations from Abraham till David, are fourteen Generations; and from David till the Carrying-away to Babylon, fourteen Generations; and from the Carrying-away to Babylon till Christ, fourteen Generations.

S E C T. II.

^l 18 ^m NOW the birth of JESUS CHRIST was thus.

ⁿ His Mother Mary having been ^o espoused ^p to Joseph, (before they came-together,) she was found with child ^q by the Holy Spirit. ^r 19 But Joseph her husband, being a ^s just man, and not willing to make-an-example-of her, ^t intended to have ^u put her away privately. ^v 20 But while he was thinking-on these-things, behold, ^w an Angel of the Lord appeared unto him ^x in a dream, saying; Joseph, son of David, be not afraid to ^y take-home ^z Mary thy wife: for that-which is ^{aa} begotten in her, is ^{bb} of the Holy Spirit. ^{cc} 21 She shall bring-forth ^{dd} a Son, and thou shalt call his name JESUS: for He shall save his people from their sins.

^{Dr. H. to take} ^{cc} 22 Now all this was done, that it might be fulfilled, which was spoken ^{ff} by the Lord ^{gg} through the Prophet, saying; ^{hh} 23 Behold, ⁱⁱ a Virgin shall be with child, and shall bring-forth a Son, and ^{jj} they shall call his name EMMANUEL, which being ^{kk} translated is, God with us.

^{ff} If. vii. 14. ^{gg} Or, *she*. ⁱⁱ E. T. Marg. ^{jj} E. T. can-
ceived. ^{kk} Gr. *εγένετο*. ^{ll} E. T. *of-by*. ^{mm} When Joseph ⁿⁿ awoke ^{oo} from sleep, he did as the Angel of the Lord had ^{pp} commanded him, and ^{qq} took-home his Wife, ^{rr} 25 And knew her not, till she had brought-forth her first-born Son, and ^{ss} he called his name JESUS.

^{ll} E. T. *In-*
^{rr} *scripted.* ^{pp} Or, *arose.* ^{qq} E. T. *bidden.* ^{rr} E. T. *took unto him.* ^{ss} Or, *she called.*

S E C T. III.

CHAP. II. ¹ **W**HEN ¹ Jesus was born ² at Bethlehem of Judea, in *the* days of Herod the King, behold, *some* ³ Magi from *the* East came to Jerusalem, ² saying; Where is he-that *is* born King of the Jews? For we have seen his star in the East, and are come to ⁴ worship him.

¹ Or, *in.*

² E. T. *wife Men.*

³ Or, *pay ho-*
mage to.

⁴ When

3 When Herod the king heard of this, he was troubled, and all CHAP. II.
 Jerusalem with him. 4 And having assembled all the High-priests and Scribes of the people, he enquired of them where the Christ should be born. 5 They said unto him; At Bethlehem of Judea: for thus it is written by the prophet; 6 And thou Bethlehem, in the land of Judah art no-way the least among the Princes of Judah: for a Governor shall come out of thee, who shall rule my People, Israel.

7 Then Herod, when he had privately called the Magi, got exact-information from them concerning the time of the Star's appearing. 8 And he sent them to Bethlehem, and said; Go and make strict search for the Infant, and when ye have found him, bring me word, that I also may go and worship him.

9 When they had heard the king, they went-away; and behold, the Star, which they saw in the East, went-before them, until it came and stood over where the Infant was. 10 When they saw the Star, they rejoiced with exceeding great joy. 11 And when they were come into the house, they saw the Infant with Mary his mother, and fell-down and worshipped him; and when they had opened their treasures, they presented unto him Gifts; Gold, and Frankincense, and Myrrhe. 12 And having-a-revelation in a dream not to go-back to Herod, they returned by another way into their-own country.

13 After they were departed, behold, an Angel of the Lord appeareth in a dream to Joseph, saying; Arise and take the Infant and his mother, and flee into Egypt, and be there until I bring thee word: for Herod is about to seek the Infant to destroy him. 14 When he arose, he took the Infant and his mother by-night, and withdrew into Egypt; 15 and was there until the death of Herod: that it might be fulfilled, which was spoken by the Lord through the Prophet, saying; I have called my Son out of Egypt.

16 Then Herod, when he saw that he was imposed-upon by the Magi, was very wroth, and sent and slew all the children, that were in Bethlehem, and in all the coasts thereof, from two-years old and under, according to the time, which he had gotten-exact-information of from the Magi.

The Holy G o s p e l according to

C H A P . II. 17 Then was fulfilled that-which was spoken by ^a Jeremiah the Prophet, saying; 18 A voice was heard in Ramah, *lamentation* ^b and weeping and ^b much mourning, Rachel weeping for her children, ^c and she was not willing to be comforted, because they ^c were not. ^d

^b Or, as E. T.

great.

^c E. T. *are,*
wi.

^d Gr. *ds.*
^e Or, *was*
coming.

^f Gr. *reigneth.*

^g E. T. *being*
warned of
God.

^h E. T. *turn-*
ed aside.

ⁱ i. e. *a-*
bout.

^k E. T. *came.* ^l E. T. *Nazarene;* or rather *Nazorean.*

19 When Herod was dead ^c, behold, an Angel of the Lord appear-
eth in a dream to Joseph in Egypt, 20 Saying; Arise and take
the Infant and his mother, and go into the land of Israel: for they
are dead who sought the Infant's life. 21 ^d And he arose and took
the Infant and his mother, and ^c came into the land of Israel. 22
But hearing that Archelaus ^f reigned in Judea instead-of Herod his
Father, he was afraid to go thither; but ^g having-a-revelation in a
dream, he ^h withdrew into the parts ⁱ of Galilee, 23 and ^k went
and dwelt in a city called Nazareth; that it might be fulfilled,
which was spoken by the Prophets; He shall be called a ^l Nazarean.

S E C T . IV.

C H A P . III. 1 I N ^a those days John the Baptist ^m came, preaching in the wil-
dernes of Judea, 2 and saying; Repent ye: for the King-
dom of ⁿ Heaven is at-hand. 3 For this is he-that was spoken-
of by ^p Isaiah the prophet, saying; The voice of one crying in the
wildernes, prepare ye the way of the Lord, make his paths straight.
^o II. xl. 3.
^q Gr. *Efaias.*
^r E. T. *bair.*
^s Loins.
^t Gr. *ds.*
^u E. T. *meat.*
^v Or, *field.*
^w E. T. *regis* the ^x country-about Jordan, 6 and were baptized by him in Jor-
round-about. ^y E. T. *came.* dan, confessing their sins. 7 But when he saw many of the Pha-
^z E. T. *gen-* risees and Sadducees ^z coming to his baptism, he said unto them; O
ration. brood of vipers, who hath warned you to flee from the wrath to-
^{aa} Or, *product.* come? 8 Bring-forth therefore fruits ^b worthy of repentance.
^{ab} Or, as E. T. *marg.anwer-* 9 And think not to say in your-selves; We have Abraham for a fa-
able to amend- ther: for I say unto you; ^c God can raise-up children to Abraham
ment of life: or, the worthy out of these stones. 10 But even now the Ax lieth at the root of
fruits of re- the trees; every tree therefore that doth not ^b bring-forth good fruit
pentance. is hewn-down, and is cast into ^c a fire. 11 I indeed baptize you
^d Gr. *clu.* with Water unto Repentance, but he-that cometh after me, is migh-
^e Or, *product.* ^f E. T. *the.*
^g Gr. *iv.* tier

5 Then there went-out to him Jerusalem, and all Judea, and all
the ^m country-about Jordan, 6 and were baptized by him in Jor-
dan, confessing their sins. 7 But when he saw many of the Pha-
risees and Sadducees ⁿ coming to his baptism, he said unto them; O
brood of vipers, who hath warned you to flee from the wrath to-
come? 8 Bring-forth therefore fruits ^o worthy of repentance.
9 And think not to say in your-selves; We have Abraham for a fa-
ther: for I say unto you; ^p God can raise-up children to Abraham
or, the worthy out of these stones. 10 But even now the Ax lieth at the root of
the trees; every tree therefore that doth not ^q bring-forth good fruit
is hewn-down, and is cast into ^r a fire. 11 I indeed baptize you
with Water unto Repentance, but he-that cometh after me, is migh-
tier

S. M A T T H E W.

5

tier than I, whose shoes I am not worthy to carry ; He shall baptize you with the Holy Spirit and with Fire, 12 whose Fan is in his hand, and he will thoroughly-cleanse his Floor, and will gather his wheat into the Barn, but will burn-up the chaff with unquenchable fire.

CHAP.

III.

¹Gr. may. ²Gr. er. ³Or, winnowing instrument.

13 Then Jesus came from Galilee to Jordan unto John, to be baptized by him. 14 But John earnestly-forbad him, saying ; I have need to be baptized by thee, and comest thou to me ? 15 But Jesus answering said unto him ; Suffer it now : for so it is fitting for us to fulfil all Righteousness. Then he suffered him. 16 And when Jesus was baptized, he came-up immediately from the water, and behold, the Heavens were opened unto him, and he saw the Spirit of God descending like a Dove, and lighting upon him. 17 And behold, a voice out of Heaven, saying ; This is my beloved Son, in whom I am well-pleased.

⁴Or, granary. ⁵E. T. garner. ⁶Gr. cometh. ⁷Or, forbad. ⁸Or, at-present.

⁹Gr. suffer-
eth. ¹⁰Dr. H as it
was.

¹¹Or, coming
toward.

¹²Gr. the
heavens.

S E C T. V.

1 **T**HEN Jesus was led-up by the Spirit into the Wilderness to be tempted by the Devil, 2 and having fasted forty days and forty nights, at-last he was hungry.

CHAP.
IV.

3 And the Tempter coming to him, said ; If thou art the Son of God, command that these Stones be made Loaves. 4 But he answering, said ; It is written ; Man shall not live by Bread only, but by every word that proceedeth through the mouth of God.

¹³Gr. man. ¹⁴E. T. bread. ¹⁵Deut. viii. 8. ¹⁶Or, upon.

5 Then the Devil taketh him into the holy City, and setteth him upon the Battlement of the Temple, 6 and saith unto him ; If thou art the Son of Gon, throw thy-self down : for it is written, ¹⁷Psal. xcii. 8. ¹⁸He shall give his Angels charge concerning thee, and they shall bear thee up on their hands, lest thou dash thy foot against a stone. ¹⁹E. T. in. 7 Jesus said unto him ; again, it is written ; Thou shalt not tempt the LORD thy God.

¹⁷E. T. a pi-
nacle. ¹⁸Psal. xcii. 8. ¹⁹Or, oft.

²⁰Deut. vi. 16.

8 Again, the Devil taketh him to a very high Mountain, and sheweth him all the Kingdoms of the world and the Glory of them, 9 and saith unto him ; I will give thee all-these things, if thou wilt fall-down and worship me. 10 Then Jesus saith unto him ; Away, Satan : for it is written ; Thou shalt worship the LORD thy God, and thou shalt serve him only.

²¹Deut. vi. 13.
²²x. 20.

11 Then the Devil leaveth him, and behold, angels came and minister'd unto him.

²³Or, waited.

S E C T.

S E C T. VI.

CHAP. IV. 12 **N**OW when Jesus had heard that John was committed to prison, he withdrew into Galilee; 13 and leaving

^aE.T. cast into priso. Marg. delivered up. b E. T. came. c If. ix. 1. d Gr. Esaias. e By the sea-side. f Or, nations. g Dr. Ham. did the light arise. h Gr. evang. i Or, the beatens. j Gr. tappa, or, near. k Gr. st. l E. T. thir.

Nazareth, he went and dwelt at Capernaum, a sea-port, in the confines of Zebulun and Naphtali; 14 that it might be fulfilled, which was spoken by ^c Isaiah the Prophet, saying; 15 The land of Zebulun, and the land of Naphtali, ^d in the way of the sea, beyond Jordan, Galilee of the Gentiles; 16 the people that sat in darkness, saw great Light, and to them that sat in the region and shadow of death, ^e Light is sprung up ^f.

17 From that-time Jesus began to preach, and to say; Repent ye: for the Kingdom of ^g Heaven is at-hand.

18 Jesus walking ^h by the sea of Galilee, saw two Brothers, (Simon who is called Peter, and Andrew his brother) casting a Net into the sea; (for they were Fishers.) 19 And he saith unto them; Come after me, and I will make you fishers of Men. 20 ⁱ And they immediately left ^k the Nets, and followed him.

^jGr. st. 21. And going-on from thence, he saw other two Brothers (James the son of Zebedee, and John his brother) in a Ship with Zebedee their Father, mending their Nets; and he called them. 22 ^l And they immediately left the Ship and their Father, and followed him.

23 And Jesus went-about all Galilee, teaching in their synagogues, and preaching the Gospel of the Kingdom, and curing every disease, and every malady ^m among the people. 24 And ⁿ his Fame went into all Syria, and they brought-to him all that were ill, being seized with various diseases and ^p torments, and Demoniacs, and Lunatics, and Paralytics; and he cured them. 25 And great multitudes ^q followed him from Galilee, and Decapolis, and Jerusalem, and Judea, and from beyond Jordan.

S E C T. VII.

CHAP. V. 1 **J**ESUS seeing ^r the multitudes, went-up to a Mountain, and after he sat-down, his Disciples came unto him, 2 and he opened his mouth, and taught them, saying;

^sOr, happy. ^tGr. the beat-
eats. 3 Blessed are the Poor in Spirit: for theirs is the Kingdom of Heaven.

4 Blessed

4 *Blessed are they—that Mourn: for They shall be comforted. CHAP. V.
 5 *Blessed are the Meek: for They shall inherit the Earth.
 6 *Blessed are they—that Hunger and Thirst after Righteousness:
 for They shall be filled.
 7 *Blessed are the Merciful: for They shall obtain-mercy.
 8 *Blessed are the Pure in Heart: for They shall see God,
 9 *Blessed are the Peace-makers: for They shall be called the
 Sons of God.
 10 *Blessed are they—that are Persecuted on-account-of Righteousness: for their's is the Kingdom of Heaven.
 11 *Blessed are ye, when they shall reproach you, and persecute you, and say every wicked word against you, lying, on my account. 12 Rejoice and be exceeding-glad; because your Reward shall be great in Heaven: for so they persecuted the Prophets that were before you:

13 Ye are the Salt of the Earth; but if the Salt¹ become-insipid, with what shall it be salted? It is good for nothing any-more, but to be² thrown away, and to be³ trampled-on by men.
 14 Ye are the Light of the World. A City⁴ lying upon a Mountain cannot be hid. 15 Neither do they light a⁵ Lamp, and put it under a⁶ Measure, but upon a⁷ Stand, and it giveth-light to all that are in the house. 16 So, let your Light shine before men, that they may see your good works, and may glorify your Father, who is in Heaven.

17 Think not that I came to⁸ destroy the Law, or the Prophets; I came not to destroy, but to⁹ fulfil them: 18 for¹⁰ verily I say unto you; Until Heaven and Earth pass-away, one Jota, or one Title shall by no means pass-away from the Law, until all-things¹¹ come-to-pass. 19 Whosoever therefore shall break one of the¹² least of these commands, and shall teach men to do so, shall be called the Least in the Kingdom of Heaven; but whosoever shall do and teach them, He shall be called Great in the Kingdom of Heaven. 20 For I say unto you; Except your Righteousness abound more than¹³ that of the Scribes and Pharisees, ye shall by no means enter into the Kingdom of Heaven.

¹ Gr. Amen.² E. T. be fulfilled.³ E. T. the least.⁴ Gr. etc.⁵ E. T. the righteousness.⁶ Gr. the heavens.

⁷ Dr. Ham.
 dissolve, or,
 pull asunder.
⁸ Perfect, or,
 fill up.

⁹ E. T. children.
¹⁰ Gr. the heavens.
¹¹ E. T. men.
¹² Or, revile.
¹³ Or, thing.
¹⁴ E. T. for.
¹⁵ Gr. the heavens.

The HOLY GOSPEL according to

CHAP. V. 21 Ye have heard that it was said ^a to the Antients; Thou shalt not commit-murder; but whosoever shall commit-murder, shall be obnoxious to the Judgment.

^a E. T. by them of old time.
• Or, liable.
• Dr. Ham. rashly, vainly, unseasonably.

^a Gr. δέ.
¹ Or, Sanctus-driu.
^a Or, bell fire.
^a Or, bringing to.

¹ Dr. Ham. reconcile thy self.

^a E. T. agree, Or, as Dr. H. be at accord.

¹ Apparitor, sergeant.

^a Gr. Amen.
^a E. T. utter- mof.

¹ Gr. Kodrant.

^a Ex. xx. 14. Deut. v. 18.

^a E. T. by them of old time.

^a Gr. ἀπο.

¹ Dr. Ham. scandalize her, or, cause her to stumble, or, insnare her.

22 But I say unto you; ^a Every-one who *is* angry with his brother ^c causelessly shall be ^b obnoxious to the Judgment; ^d and whosoever shall say to his brother, Raka, shall be ^b obnoxious to the ^e Council; and whosoever shall say, Fool, shall be obnoxious unto ^f the Hell of fire.

23 If then thou art ^b offering thy Gift upon the Altar, and there rememberest that thy brother hath any-thing against thee, ²⁴ leave there thy Gift before the Altar, and go-away, first ⁱ be reconciled to thy brother, and then come *and* offer thy Gift.

25 ^k Be friends with thy Adversary quickly, while thou art in the way with him; lest the Adversary deliver thee over to the Judge, and the Judge deliver thee over to the ^l Officer, and thou be cast into prison. ²⁶ ^m Verily I say unto thee; Thou shalt by no means come-out from-thence, till thou hast paid the ⁿ last ^p Farthing.

27 Ye have heard that it was said ^a to the Antients; Thou shalt not commit-adultery.

28 But I say unto you; ^a Every-one that looketh-on a *married* woman to lust-after her, hath already committed-adultery *with* her in his Heart.

29 If ^a thy right eye ^c cause thee to offend, pluck it out, and cast it from thee; for it is profitable for thee, that one of thy Members should perish, and not *that* thy whole Body should be cast into Hell.

30 And if thy right Hand cause thee to offend, cut it off, and cast it from thee: for it is profitable for thee that one of thy Members should perish, and not *that* thy whole Body should be cast into Hell.

Deut. xxiv. 1. 31 It was said; ^a Whosoever shall ⁱ put-away his Wife, let him give her a Bill-of-divorce.

^a Gr. δι ὀρ. ¹ Or, divorce. ¹ Or, divorce. (except on account of Whoredom) maketh her commit-adultery; and ^a Or, divorced. whosoever shall marry her *that is* ⁿ put-away, committeth-adultery.

Lev. xix. 12. 33 Again, ye have heard that it was said ^w to the Antients; Thou shalt not forswear-thy-self, but shalt perform unto the Lord thy Oaths.

34 But I say unto you ; Swear not at-all ; neither ^a by the Hea- CHAP. V.
ven : for it is *the* Throne of God ; 35 nor ^b by the Earth : for *the*
it is *the* Footstool of his Feet ; nor ^c by Jerusalem : for it is *the* City ^d Gr. εὐ^e.
of the great King ; 36 nor shalt thou swear ^a by thy Head : for ^f Gr. αὐ^e.
thou canst not make one Hair white or black. 37 But let your ^{E. T. com-}
Discourse be, Yes, yes ; No, no : what ^g is more than these ^h is of ⁱ Gr. οὐ^e.
the Evil-one. ^{E. T. for.}

38 ^j Ye have heard that it was said ; An Eye for an Eye, and ^k from evil.
a Tooth for a Tooth.

39 But I say unto you ; Do not resist ^l Evil ; but whosoever shall Lev. xxiv. 20.
strike thee on thy right Cheek, turn to him the other also. Deut. xix. 21.

40 And if any-one hath a mind to go-to-law ^m with thee, and to ⁿ Or, a wicked
take thy ^o Coat, let him have *thy* Cloak also. ^p man.

41 And whosoever will ^b press thee ^q to go ^r one mile, go with him ^s Dr. Ham.
two. ^t shirt, let go ^u even thy upper
garment to ^v him.

42 Give to him ^w that asketh thee, and ^x him ^y that hath a mind to ^z E. T. a.
borrow of thee, turn not thou away. ^{Or, compel.}

43 Ye have heard that it was said, ¹ Thou shalt love thy Neigh- ² E. T. From
bour, and shalt hate thy Enemy. ^{Lev. xix. 18.}

44 But I say unto you ; Love your Enemies, Bless them ³ E. T. chil-
you, Do good to them ⁴ that hate you, and Pray for them ⁵ de- ⁴ Gr. the beat-
spitefully-use you, and persecute you ; 45 that ye may be ⁶ the ⁵ sons of your Father, who ⁷ is in ⁸ Heaven : for he maketh his Sun ⁹ Gr. the beat-
to rise on *the* Wicked and *the* Good, and ¹⁰ raineth on *the* Righteous ¹¹ Or, sendeth
and *the* Unrighteous. 46 For if ye love them ¹² that love you, ¹³ Or, embrace. ¹⁴ E. T. do you
what Reward have ye ? Do not even the Publicans do the same ? ¹⁵ E. T. do you
47 And if ye ¹⁶ salute your brethren only, what ¹⁷ extraordinary-thing ¹⁸ Gr. Ye shall
do ye ? do not even the Publicans do so ? ^{more than} others.

48 ¹⁹ Be ye therefore perfect, as your Father, who ²⁰ is in ²¹ Heaven, ²² Gr. the Hea-
is perfect. ²³ Gr. the Heavens.

I Take-care not to do your ²⁴ Alms before men, to be seen by CHAP.
them ; otherwise ye have not a Reward with your Father, who ²⁵ is VI.
in ²⁶ Heaven.

2 When therefore thou doft Alms, do not ²⁷ sound-a-trumpet be- ²⁸ Al. Codd.
fore thee, as the Hypocrites do in the ²⁹ Synagogues and in the Streets, ³⁰ Righteouſes.
that they may ³¹ be glorified by men. ³² Verily I say unto you ; They ³³ Gr. the Hea-
have their Reward. 3 But when thou doft Alms, let not thy left- ³⁴ vens.
ſounded. ³⁵ Dr. H. Assemblies. ³⁶ Or, take glory of, ³⁷ Gr. Amis.

CHAP.

VI.

• E. T. openly.

• Gr. Amen.

• Gr. εἰ.

• Gr. εὐ.

• Gr. συγχ-

ετη.

• Gr. the Hea-

vens.

• E. T. bal-

lanced.

• Or, bring.

• Or, the evil

eve.

• Gr. to ages.

hand know what thy right-hand doth ; 4 that thy Alms may be in secret ; and thy Father, who seeth in secret, will himself reward thee in public.

5 And when thou prayest, thou shalt not be as the Hypocrites : for they love to pray standing in the Synagogues and in the Corners of the Streets ; that they may be seen by men. 6 Verily I say unto you ; They have their Reward. 6 But thou, when thou prayest, enter into thy Closet, and having shut thy door, pray to thy Father, who is in secret ; and thy Father, who seeth in secret, will reward thee in public.

7 When ye pray, use not vain-repetitions, as the Heathen do ; for they think that they shall be heard for their much-speaking.

8 Be not ye therefore like unto them : for your Father knoweth what-things ye have need of, before ye ask him.

9 Thus therefore pray Ye :

Our Father, who art in Heaven; May thy Name be sanctified ;

10 May thy Kingdom come ; May thy Will be done, even upon Earth, as it is done in Heaven ; 11 Give us this-day our daily Bread ; 12 and Forgive us our Debts, as we also forgive our Debtors ; 13 And Lead us not into Temptation, but Deliver us from Evil : for thine is the Kingdom, and the Power, and the Glory, for ever, Amen.

14 For if ye forgive men their Trespasses, your heavenly Father will forgive you also. 15 But if ye do not forgive men their Trespasses, neither will your Father forgive your Trespasses.

16 When ye fast, be not as the Hypocrites, of a sad-countenance : for they disfigure their Faces, that they may appear unto men to be fasting. 17 Verily I say unto you ; They have their Reward. 17 But thou, when thou fastest, anoint thy Head, and wash thy Face ; 18 that thou mayest not appear unto men to be fasting, but unto thy Father, who is in secret ; and thy Father, who seeth in secret, will reward thee in public.

19 Treasure not up for your-selves Treasures upon Earth, where Moth and Rust consume, and where Thieves break-through and steal. 20 But treasure-up for your-selves Treasures in Heaven, where neither Moth nor Rust doth consume, and where Thieves do not break-through nor steal. 21 For where your Treasure is, there will also your Heart be.

• Sad, orglo-

wry.

Dr. Ham. hor-

rid, gbaify.

• Gr. Amen.

• Gr. εἰ.

• E. T. openly.

• Or, lay not

up.

• E. T. distb

corrupt.

Gr. αποθέω-

• Or, lay-ap.

22 The ^a Lamp of the Body is the Eye; if then thy Eye be ^b sin-
gle, thy whole Body will be light; 23 but if thy Eye be ^c evil,
thy whole Body will be dark. If then the Light that is in thee
is Darkness, how-great is that Darkness!

C H A P.
VI.

24 No-one can serve two Masters: for either he will hate the
one, and love the other; or he will hold-to one, and despise the
other. Ye cannot serve God and Mammon.

25 Therefore I say unto you; ^d Be not sollicitous for your Life,
what ye shall eat, ^e and what ye shall drink; nor for your Body,
what ye shall ^f put-on. Is not Life more ^g Food, and the Bo-
dy than Cloathing? 26 ^h Look on the Birds of ⁱ Heaven: for they
do not sow, nor reap, nor gather into ^k barns, ^l and yet your hea-
venly Father feedeth them. Are ye not of much more-value than
they? 27 Which ^m of you, by-being-sollicitous, can add one
Cubit to his ⁿ Stature?

28 And why ^o are ye sollicitous about Cloathing? Consider the
Lilies of the field, how they grow; they do not toil, nor spin.

29 I say ^p unto you; that even Solomon in all his Glory was not
array'd ^q as one of these. 30 Now if God so clothe the ^r Herb
of the field, which is to-day, and to-morrow is thrown into ^s an
Oven, shall be not much more clothe you, O ye of-little-faith?

31 Be not therefore sollicitous, saying; What shall we eat, or what
shall we drink, or with what shall we be clothed? (32 For the
Gentiles seek-after all these-things.) For your heavenly Father know-
eth that ye need them all. 33 But seek ye first the Kingdom of
God, and his Righteousness, and all these-things shall be added to
you. 34 Be not therefore sollicitous ^t for the morrow: for the ^{Gr. ετε.}
morrow shall ^u be sollicitous for its-own-things. Sufficient for the ^v E. T. take
day is the Evil thereof.

1 Judge not, that ye be not judged: 2 for ^w with what Judg-
ment ye judge, ye shall be judged; and ^x with what Measure ye
measure, it shall be measured to you again.

3 Why ^y lookest thou on the ^z Mote that is in thy brother's Eye,
but considerest not the Beam that is in thy-own Eye? 4 Or,
how wilt thou say to thy brother; Let me ^α pull the Mote out of thy
Eye, and behold the Beam is in thy-own Eye? 5 Hypocrite,

^a Or, candle.
^b E. T. light.
^c Dr. Ham.
^d good, liberal.
^e Envious, co-
vetous, injuri-
ous, &c.

^f Take no
thought.
^g E. T. or.
^h Or, wear.
ⁱ E. T. meat.
^j E. T. behold.
^k Or, the air.
^l Or, grana-
ries.
^m E. T. yet.
ⁿ Dr. H. age.

^o E. T. take ye
thought for.
^p E. T. and
yet. Gr. δι.
^q Or, like.
^r E. T. graff.
^s E. T. tbe.

^t Gr. ετε.
^u Or, splinter,
or shiver of
wood.
^v Or, take.

^w C H A P.
VII.

The HOLY GOSPEL according to

CHAP. VII. first ^a pull the Beam out of thy-own Eye, and then thou wilt see-clearly to ^b pull the Mote out of thy brother's Eye.

^a Or, take.

^b Gr. εις.

6 Give not that-which *is* holy unto the Dogs, nor cast your Pearls before Swine; lest they trample-on them ^b with their feet, and turn-again *and* rend you.

7 Ask, and it shall be given you: Seek, and ye shall find: Knock, and it shall be opened unto you. 8 For every-one that asketh, receiveth: and he-that seeketh, findeth: and to him-that knocketh, it shall be opened.

^c Gr. εις.

^d Or, a loaf.

9 Or, what Man is ^e *there* of you, of-whom if his Son ask ^f Bread, will he give him a Stone? 10 And if he ask a Fish, will he give him a Serpent?

^g Dr. H. envir-
ous, vizardly.

^h Or, rather.

ⁱ Gr. the bea-
vers.

^j Or, whatso-
ever.

11 If Ye then, being ^k wicked, know *how* to give good Gifts unto your Children, how-much ^l more will your Father, who *is* in ^m Heaven, give good-things to them-that ask him?

12 All-things therefore, ⁿwhich ye would that men should do unto you, so do Ye also do unto them: for this is the Law and the Prophets.

^p E. T. at.

13 Enter ye in ^b through the straight Gate: for wide *is* the Gate, and broad the Way that leadeth to Destruction, and *there* are many who enter-in ^b through it. 14 ^oBut straight *is* the Gate, and narrow the Way that leadeth to Life, and *there* are few that find it

¹ Gr. δι. E. T. Because.
marg. bow.
Gr. τι.

15 Beware ^o of False-Prophets, who come to you in sheep's cloth-ings, but within are ravenous wolves. 16 Ye shall know them ^p by their Fruits. Do ^qthey gather ^r Grapes off-of Thorns, or Figgs off-of Thistles? 17 So every good Tree ^s bringeth-forth good Fruits; but a corrupt Tree ^t bringeth-forth bad Fruits. 18 A good Tree cannot ^u bring-forth bad Fruits, nor *can* a corrupt Tree ^v bring-forth good Fruits. 19 Every Tree that ^w bringeth not forth good Fruit, is hewn-down, and is thrown into ^x a Fire. 20 Wherefore ye shall know them ^y by their Fruits.

21 Not every-one that faith unto me; Lord, Lord, shall enter into the Kingdom of ^z Heaven; but he-that doth the Will of my Father, who *is* in ^z Heaven. 22 Many will say unto me in that day; Lord, Lord, have we not prophesied ^{aa} in thy Name, and cast-out ^{ab} Demons ^{ac} in thy Name, and done many ^{ad} Miracles ^{ae} in thy Name.

¹ Gr. the Hea-
vens.

^b Dr. H. by.
^c E. T. devils.

^d Or, wander-
ful works.

Name. 23 And then I will profess unto them, " I never knew you ; depart from me, ye that work Iniquity. CHAP. VII.

24 Every-one therefore that heareth these Sayings of-mine, and doth them, I will compare him unto a prudent Man, who built his House upon a Rock. 25 And the Rain came-down, and the Floods came, and the Winds blew, and fell-upon that House, and it fell not : for it was founded upon a Rock.

26 And every-one that heareth these Sayings of-mine, and doth them not, shall be compared unto a foolish Man, who built his House upon the Sand. 27 And the Rain came-down, and the Floods came, and the Winds blew, and beat-upon that House, and it fell, and the Fall of it was great.

28 And it came-to-pass, that when Jesus had finished these Sayings, the Multitudes were astonished at his Doctrine : 29 For he taught them as one having Authority, and not as the Scribes.

S E C T. VIII.

1 WHEN he was come-down from the Mountain, great Multitudes followed him. CHAP. VIII.

2 And behold, a Leper came and worshipped him, saying, " Sir, if thou wilt; thou canst cleanse me. 3 And Jesus stretch'd-out his hand, and touched him, saying ; I will, be thou cleansed. And immediately his Leprosy was cleansed. 4 And Jesus saith unto him ; See thou tell no-one ; but go, show thy-self to a Priest, and offer the Gift that Moses commanded, for a Testimony unto them.

5 When Jesus was entered into Capernaum, a Centurion came unto him, beseeching him, 6 and saying ; " Sir, my Servant lieth at home Paralytic, grievously tormented. 7 And Jesus saith unto him ; I will come and cure him. 8 And the Centurion answering, said ; " Sir, I am not worthy that thou shouldst come under my Roof, but only Speak a word, and my Servant shall be healed. 9 For I am a Man under Authority, having Soldiers under my-self; and I say to this man ; Go, and he goeth ; and to another ; Come, and he cometh ; and to my Servant ; Do this, and he doth it. 10 When Jesus heard this he wonder'd, and said to them-

^{• Gr. οὐκέτι.}^{1 Or, wrought.}^{2 E. T. like.}^{3 E. T. wife.}^{4 E. T. beat-}^{upon.}^{• E. T. ended.}^{1 Or, people.}^{VIII.}^{1 Dr. H. fell}^{down before.}^{2 E. T. Lord..}^{3 Stretching}^{out the hand;}^{Jesus touched}^{him..}^{1 Or, the.}^{Lev. xiv.}^{• E. T. Lord.}^{• Gr. ναστι.}^{• In this house..}^{• Or, Sick of a}^{palzy.}^{1 Dr. H. af-}^{feeted, punishe-}^{ed.}^{• Gr. νεκρος..}^{• E. T. the.}^{• Gr. ναστι:}^{• Gr. σωτηρ.}

CHAP. them-that followed ; ^a Verily I say unto you ; I have not found so-great
 VIII. Faith even in Israel. ^b But I say unto you ; ^c Many shall come
^d Gr. Amen.
^e Gr. εἰ.
^f E. T. sit
^g down.
^h Gr. ερεχθί-
ⁱ εωνια.
^j Gr. the He-
^k aens.
^l E. T. chil-
^m drin, vnu.
ⁿ Gr. ταύτη.
^o Or, waited,
^p or tended on.
^q Or, persons
^r possessed with
^s Demons.
^t E. T. bis.
^u If. iii. 4.
^v Gr. and E. T.
^w Esaias.

¹ Sons of the Kingdom shall be cast-out into the outward Darkness. There shall be Weeping and Gnashing of Teeth. ¹³ And Jesus said unto the Centurion ; Go, and be it unto thee as thou hast believed. And his Servant was healed in that hour.

¹⁴ And Jesus went to Peter's house, and saw his Wife's Mother laid and sick-of-a-Fever ; ¹⁵ and he touched her hand, and the Fever left her ; and she arose, and minister'd unto them.

¹⁶ When Evening was come they brought unto him many ¹ Demoniacs, and he cast-out the Spirits with ^h a Word, and cured all that were ill. ¹⁷ That it might be fulfilled, which was spoken by ⁱ Isaiah the Prophet, saying ; He-himself took our Infirmities, and bare our Diseases.

¹⁸ When Jesus saw ^o great Multitudes about him, he commanded to go to the other-side.

¹⁹ And one that was a Scribe came, and said unto him ; ^k Mas-
^{ter, I will follow thee whithersoever thou goest.} ²⁰ And Jesus

¹ Or, The Air.
² Roots.
³ Gr. εἴς; εἴ.
⁴ Or, suffer.
⁵ Or, leave.
⁶ to bury.

faith unto him ; The Foxes have holes, and the Birds of ¹ Heaven nests ; but the Son of Man hath not where he may lay his Head.

²¹ ^o Another of his Disciples said unto him ; Lord, permit me first to go, and bury my Father. ²² But Jesus said unto him ; Follow me, and let the Dead bury their-own dead.

²³ And when he was enter'd into a Ship, his Disciples followed him. ²⁴ And behold, there was a great ¹ Tempest in the Sea, so-that the Ship was covered by the Waves ; but He slept. ²⁵ And his Disciples came-to him, and awoke him, saying ; Lord, save us, we ^u perish. ²⁶ And he faith unto them ; Why are ye ^u fear-
⁷ ful, O ye of-little-faith ? Then he arose and rebuked the Winds and the Sea ; and there was a great Calm. ²⁷ But the Men wonder'd, saying ; What-sort-of-a-man is this, that even the Winds and the Sea obey him ?

²⁸ And when he was come to the other-side, into the Country ⁸ Or, Persons ⁹ of the Gergesenes, there met him two ^x Demoniacs, coming out of ¹⁰ the

the Tombs, who were very fierce, so that any-one could not pass by that way. 29 And behold, they cried-out, saying; What have we to do with thee, Jesus, thou Son of God: Art thou come hither before the time to torment us? 30 Now there was far from them a Herd of many Swine, feeding. 31 ^b And the Demons besought him, saying; If thou cast us out, ^a permit us to go into the Herd of Swine. 32 And he said unto them; Go. ^b And when they were gone-out, they went into the Herd of Swine. And behold, the whole Herd of Swine ran-violently down a Precipice into the Sea, and they ^c died in the waters. 33 ^b And they-that fed them fled, and went into the City, and told all-things, and the-things-that related-to the Demoniacs. 34 And behold, all the City went-out to meet Jesus; and when they saw him, they in-treated that he would depart ^d from their Coasts.

C H A P.
VIII.

- ^a Gr. τέρεν.
- ^b E. T. so.
- Gr. δέ.
- ^c E. T. devils.
- Gr. δαιμόνιον.
- ^d Or, suffer.
- ^e E. T. sleep place.
- ^f E. T. perished.
- ^g E. T. kept.
- ^h E. T. What was befallen to the possessed of the devils.
- ⁱ E. T. out of Gr. από.

1 And he enter'd into a Ship, and passed-over, and ⁱ went into his-own City.

C H A P.
IX.

2 And behold, they brought-to him ^a a Paralytic laid on a Bed, and Jesus seeing their Faith, said to the Paralytic; Take courage, Son, thy Sins ^b are forgiven thee. 3 And behold, some of the Scribes said in themselves; This man blasphemeth. 4 And Jesus ^c knowing their Thoughts, said; Why do Ye think ^d evil-things in your Hearts? 5 For which is easier, to say; Thy Sins are forgiven thee: or to say; Arise and walk? 6 But that ye may know that the Son of Man hath ^e Authority on Earth to forgive Sins (then he saith to the Paralytic) Arise, and take-up thy Bed, and go unto thy House. 7 And he arose, and went unto his House.

8 When the Multitudes saw ^f this, they wonder'd, and glorified God, who had given such ^g Authority to Men.

9 And Jesus passing-on from-thence, saw a Man, ^h called Matthew, sitting at the ⁱ Custom-house; and ^j said unto him; Follow me, and he arose and followed him.

10 And it came-to-pass, as ^k he ^l lay-down to eat in ^m a House, that behold, many Publicans and Sinners came, and ⁿ lay-down to eat with ^o Jesus and his Disciples. 11 And the Pharisees seeing this, said to his Disciples; Why doth your ^p Master eat with Publicans and Sinners; 12 When Jesus ^q heard that, he said unto them; They-that are well have not need of a Physician, but they-

^a Gr. οὐαῖσθαι. E. T. Sat down with.^r E. T. him.^s Or, teacher.

that

- ^h E. T. named.
- ⁱ Or, Receipt of custom.
- Dr. H. Tax-booth.
- ^l Gr. faith.
- ^o E. T. Jesus.
- ^p Sat at meat.
- Gr. αντεκτητής.
- ^q E. T. the.
- ^r Gr. and bold.

CHAP. that are ill. 13 But go ye and learn what *this*^a is ; I will have
IX. Mercy and not Sacrifice : for I am not come to call Righteous *persons*,
but Sinners to Repentance.

^a Or, *meanitid.*

Hof. vi. 6.

^b Or, *much.*

^c Or, *children.*

Gr. *us.*

^d Or, *rave,* or
saw.

Dr. H. *un-*
dressid, *un-*
full'd, *un-worn.*

^e Or, as E. T.
that which is
put in to fill it
up.

^f E. T. *men.*

^g Or, *runneth*
out.

^h E. T. *perish.*

ⁱ E. T. a cer-

tain ruler, sc.
of a syna-
goque.

^j Gr. *otis.*

^k E. T. *even*
now. Dr. H.

by this time.

See Dr. Whit-

by.

^l Or, *dead.*

^m Or, *recover.*

ⁿ Or, *temmes.*

^o Or, *bad said.*

^p *gabnsoqes.*

^q Gr. *otous.*

^r Gr. *otida.*

^s Or, *people.*

Gr. *otypos.*

Dr. H. *compa-*

ny is as bur-

ry, or making

affir.

^u Or, *Girl.*

^v Or, *derided*

him. E. T.

laughed him

to scorn.

^w Or, *this re-*

port. E. T.

marg. this

fame.

^x Gr. *dy.*

14 Then the Disciples of John come-to him, saying ; Why do we and the Pharisees fast ^b often, but thy Disciples do not fast ? 15 And Jesus said unto them ; Can the ^cSons of the Bride-chamber mourn, while the Bridegroom is with them ? But *the* days will come when the Bridegroom shall be taken from them, and then they will fast.

16 No-one ^d putteth a Piece of ^e unwrought Cloth unto an old Garment : for ^f the Patch thereof taketh from the Garment, and a worse Rent is made.

17 Nor do ^g they put new Wine into old Bottles ; else the Bottles are broken, and the Wine ^h is spilled, and the Bottles ⁱ are lost ; but they put new Wine into new Bottles, and both are preserved.

18 While He was speaking these-things unto them, behold, ^ja Ruler came and worshipped him, saying ; ^kMy Daughter is ^l just ^m a-dying, do but come, and lay thy hand upon her, and she shall ⁿ live. 19 And Jesus arose and followed him, and so did his Disciples.

20 (And behold, a Woman, having-had-an-issue-of-blood twelve Years, came behind, and touched the ^oFringe of his Garment.

21 For she ^psaid in her-self ; If I only touch his Garment, ^qI shall be well. 22 But Jesus turning-about, and seeing her, said ; Take-courage, Daughter, thy Faith ^r hath made thee well. And the Woman ^s was well from that hour.)

23 And when Jesus was come into the Ruler's house, and saw the Pipers and the ^tCompany making-ado, he faith unto them ; 24 Withdraw, for the ^uDamsel is not dead, but sleepeth. And they ^vlaughed-at him. 25 But when the ^w Company was put-out, he went-in and took-hold-of her hand, and the Damsel arose.

26 And the ^xFame of this went into that whole Country.

27 And as Jesus passed-on from-thence, two blind *men* followed him, crying-out and saying ; Have-mercy-on us, O Son of David.

28 ^y And when he was ^zgone into an house, the blind *men* ^{aa}went-to him, and Jesus faith unto them ; Do ye believe that I am able to do this ? They say unto him ; Yes, ^{bb}Sir. 29 Then he touched

^y E. T. *come into the.*

^{aa} E. T. *came in.*

^{bb} E. T. *Lord.*

their

their Eyes, saying ; Be it unto you according-to your Faith. 30 And CHAP.
their Eyes were opened. And Jesus strictly-charged them, saying ; IX.
See, that no-one know it. 31 But they went-away *and spread-* *abroad his Fame in that whole Country:*

32 When these ^awere gone-away, behold, they brought-to him
a dumb man, *who was* ^ba Demonic. 33 And when the ^bDe-
mon was cast-out, the dumb man spake, and the Multitudes won-
der'd, saying ; ^cIt was never so seen in Israel. 34 But the Pha-
risees said ; He casteth-out the ^cDemons by the Prince of the ^cDe-
mons.

^aOr, posseſſ'd
with a De-
mon.

^bE. T. devil.

^cGr. ἀρι.

^dE. T. devils.

35 And Jesus went-about all the Cities and the Villages, teach-
ing in their Synagogues, and preaching the Gospel of the King-
dom, and curing every disease, and every malady ^eamong the Peo-
ple. 36 But seeing the Multitudes, he had compassion ^fon
them, because they ^gwere faint and dispersed, as sheep not having
a Shepherd. 37 Then he saith to his Disciples ; The Harvest
indeed *is* great, but the ^hLabourers *are* few. 38 Pray-ye there-
fore the Lord of the Harvest, that he ⁱwill send-out ^jLabourers
into his Harvest.

^eGr. ἦν.

^fGr. ἔμη.

^gE. T. fainted
and were scat-
tered abroad.

^hMarg. were
tired and lay
down.

ⁱOr, Workmen.

^jOr, would.

S E C T. IX.

1 **A**ND when he *had* called-unto *him* his twelve Disciples, he
gave them ^lAuthority over unclean Spirits, so-as to cast
them out, and to cure every disease, and every malady.

CHAP.
X.

*l*E. T. Power.

2 Now the Names of the twelve Apostles are these.

The First, Simon, who *is* called Peter, and Andrew his brother :
3 James the son of Zebedee, and John his brother : Philip, and
Bartholomew : Thomas, and Matthew the Publican : James the
son of Alphæus, and Lebbæus, who *is* surnamed Thaddæus : 4
Simon the ^kCananite, and ^lJudah Iscariot, who ^meven ⁿbetray'd
him.

^kE. T. Cana-
nite. Dr. H.
Cananite, or
Zelot.

^lE. T. Judas.

^mE. T. alſo.

ⁿDr. H. de-
livered him

5 Jesus sent these Twelve, commanding them, saying ; Go not
into the way of the Gentiles, and enter not into ^oa City of the
Samaritans ; 6 but go rather to the lost Sheep of the House of
Israel. 7 ^pAnd as ye go preach, saying ; ^qThe Kingdom of
^rHeaven is at-hand. 8 Cure the Sick, cleanse the Lepers, raise
the Dead, cast-out ^sDemons. Ye have received ^tfreely, give ^ufreely.

^oE. T. any.

^pE. T. any.

^qGr. Ιε.

^rGr. ιτι.

^sGr. the Heavens.

^tE. T. devils.

^uOr, gratis.

D

9 Do

The HOLY GOSPEL according to

CHAP. 9 Do not provide Gold, nor Silver, nor Brass, for your Purses,
 X. 10 Nor a Scrip for a Journey, nor two Coats, nor Shoes, nor a Staff; for the Labourer is worthy of his Food.

[•] Or, Budget.

[•] E. T. year.

[•] E. T. yet

comes.

[•] Or, Work-

man.

[•] Or, Main-

tenance.

E. T. meat

[•] E. T. towns.

[•] Gr. ης.

[•] Gr. Amen.

[•] E. T. in the

midst of.

[•] E. T. wife.

[•] E. T. mary

simple. Dr. H.

mild, meek,

unrashless.

[•] Gr. επον.

[•] Or, Sancti-

drins, or Con-

fessaries.

[•] Assemblies.

[•] Gr. επηρ.

[•] Or, against.

[•] E. T. take no

thought.

[•] Or, the.

[•] E. T. their.

[•] E. T. endur-

ab.

[•] Or, He.

[•] Dr. Ham.

escape.

[•] Gr. σωτηρια.

through the Cities of Israel, untill the Son of Man be come.

[•] Gr. Amen.

[•] E. T. gen-

erer.

[•] E. T. Lord.

[•] E. T. Master

of the House.

[•] E. T. shall

they call them

of his house-

bold.

[•] Gr. επε-

11 Into whatever City or Village ye enter, inquire who in it is worthy, and there abide till ye go-away. 12 And when ye enter into an House, salute it; 13 and if the House be worthy, let your Peace come upon it; but if it be not worthy, let your Peace return to you. 14 And whosoever shall not receive You, nor hear your Words, when ye come-out of that House or City, shake-off the dust of your Feet. 15 Verily I say unto you; It shall be more tolerable for the land of Sodom and Gomorrah in the day of Judgment, than for that City.

16 Behold, I send you as Sheep among Wolves, be ye therefore prudent as Serpents, and harmless as Doves. 17 But beware of Men, for they will deliver you up to Councils, and they will scourge you in their Synagogues. 18 And ye shall be brought before Governors and Kings on my account, for a Testimony to them and the Gentiles. 19 But when they deliver you up, be not solicitous how, or what ye shall speak: for it shall be given you in that hour what ye shall speak. 20 For it is not Ye that speak, but the Spirit of your Father, that speaketh in you.

21 A Brother shall deliver-up a Brother to Death, and a Father a Child, and Children shall rise-up against Parents, and shall put them to Death. 22 And ye shall be hated by all men for my Name; but he-that persevereth unto the end, the same shall be saved.

23 But when they persecute you in this City, flee unto another: for verily I say unto you; Ye shall by no means have gone through the Cities of Israel, untill the Son of Man be come.

24 A Disciple is not above his Teacher, nor a Servant above his Master. 25 It is sufficient for a Disciple that he be as his Teacher, and that a Servant be as his Master. If they have called the House-holder Beelzebub, how-much more his Domestics?

26 Be not ye therefore afraid-of them: for nothing is covered, which shall not be uncovered; and hid, which shall not be known.

27 What I say unto you in the Darkness, tell ye in the Light; and what ye hear in the Ear, preach upon the House-tops.

28 And be not afraid of them-that kill the Body, but cannot kill the Soul; but rather be afraid-of him-that can destroy both Soul and Body in Hell. 29 Are not two Sparrows sold for three-

[•]three-Farthings, and one [•]of them shall not fall to the ground without your Father. 30 Even the Hairs of your [•]Head are all number'd. 31 Be not therefore afraid, Ye are of more-value than many Sparrows.

32 Every-one therefore, that will confess me before Men, I also will confess him before my Father, who is in [•]Heaven. 33 But he-that will deny me before Men, I also will deny him before my Father, who is in [•]Heaven.

34 Think not that I came to send Peace on the Earth; I came not to send Peace but a Sword: 35 For I came to set-at-variance a Man against his Father, and a Daughter against her Mother, and a Daughter-in-law against her Mother-in-law. 36 And a Man's Enemies shall be [•]his-own Domestics. 37 He-that loveth Father or Mother [•]above me, is not worthy of me; and He-that loveth Son or Daughter [•]above me, is not worthy of me. 38 And He-that doth not take his Cross, and follow after me, is not worthy of me. 39 He-that findeth his Life shall loose it; and he-that loseth his Life for my sake shall find it.

40 He-that receiveth you, receiveth me; and He-that receiveth me, receiveth him-that sent me. 41 He-that receiveth a Prophet [•]in the name of a Prophet, shall receive a Prophet's Reward. And He-that receiveth a Righteous man [•]in the name of a Righteous man, shall receive a Righteous man's Reward. 42 And whosoever shall give-to-drink unto one of these little-ones a Cup of cold water only [•]in the name of a Disciple, Verily I say unto you, he shall by no means lose his Reward.

1 And it came-to-pass, that when Jesus had made-an-end of giving Instructions to his twelve Disciples, he departed from-thence to teach and to preach in their Cities.

S E C T. X.

2 [•]J OHN having heard in the Prison of the Works of Christ, sent two of his-own Disciples, 3 and said unto him; Art thou He-that [•]was-to-come, or do we look-for another? 4 And Jesus answering said unto them; Go, and relate to John what-things ye hear and see. 5 The Blind [•]recover-their-sight, and the Lame walk, the Lepers are cleansed, and the Deaf hear, the Dead are raised, and the Poor [•]have-the-Gospel-preached-to-them. 6 And [•]Happy is he, who shall not be offended [•]at me.

C H A P.
X.[•]Gr. *an Affa-
rion.* E. T.^afarthing.Marg. *it is in
value half a*<sup>peny far-
thing in the</sup>^{original, as}^{being the tenth}^{part of the}^{Roman peny.}^bGr. *eE.*^cGr. *the Hea-
ven.*^dE. T. *they of*^ehis own house-
hold.^fE. T. *more*^{then.}^gGr. *Amen.*^hE. T. *should*ⁱcome. Gr. *o
προφέτης.*^jOr, tell.^kE. T. *know.*^lOr, see.^mDr. Ham.ⁿreceive.^oE. T. *Blessed.*

*The Holy Gospel according to*CHAP.
XI.

7 When these ^owere gone, Jesus began to say to the Multitudes concerning John; What went ye out into the Wilderness to see? A Reed shaken by *the Wind*? 8 But what went ye out to see? A man ^adress'd in ^bgawdy Clothes? Behold, they-that wear ^bgawdy clothes are in King's houses. 9 But what went ye out to see? A Prophet? Yes, I say unto you, and ^cmore than a Prophet. 10 For this is he, concerning whom it is written; behold, I send my ^dMessenger before thy face, who shall prepare thy way before thee. 11 Verily I say unto you; There has not risen ^eamong them that are born of Women a greater than John the Baptist. But the ^fleast in the Kingdom of ^hHeaven is greater than he. 12 From ^gthe days of John the Baptist untill now, the Kingdom of ^bHeaven suffereth-violence, and *the violent* take it by force. 13 For all the Prophets and the Law prophesied untill John. 14 And if ye are willing to receive ⁱhim, He-himself is Elijah, who was to come.

! Or, it.

15 He-that hath Ears to hear, let him hear.

! E. T. like.

16 Now to what shall I ^kcompare this Generation? It is like unto little-children sitting in *the Markets*, and calling-unto their Companions, 17 and saying; We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented. 18 For John came neither eating nor drinking, and they say; He hath a ^mDemon. 19 The Son of Man came eating and drinking, and they say; Behold, a Man, *that is* a Glutton, and a ⁿWine-drinker, a friend of Publicans and Sinners.

! And Wisdom is justified ^oby her Children.! E. T. might
g. works.

20 Then he began to upbraid the Cities in which the most-of his Miracles were done, because they had not repented.

21 Wo unto thee Chorazin, Wo unto thee Bethsaida: for if the Miracles that *have been* done in you, had been done in Tyre and Sidon, they had long-ago repented in Sackcloth and Ashes. 22 But I say unto you; It shall be more tolerable for Tyre and Sidon at *the* Day of Judgment, than for you.! Gr. exalt.
! E. T. Hill.
! E. T. might
g. works.
! Gr. sh.23 And thou, Capernaum, that *last been* exalted ^lunto Heaven, shalt be brought-down ^lunto ^lHades; for if the Miracles that *have been* done in thee, had been done in Sodom, it had remain'd until this-day. 24 But I say unto you; It shall be more tolerable for *the* land of Sodom at *the* day of Judgment, than for thee.

25 At that time Jesus answering said; I thank thee, Father, Lord of Heaven and Earth, that thou hast hid these-things from wise and understanding Persons, and hast revealed them to Babes. 26 Yes, Father, for so it seemed good in thy Sight.

CHAP.
XI.

<sup>• Gr. ἔγκο-
λογεῖς.</sup>

27 All-things are delivered-over unto me by my Father, and no-one knoweth the Son, but the Father; nor doth any-one know the Father, but the Son, and he to whom the Son is willing to reveal him.

<sup>• Or, commit-
ted.</sup>

<sup>• E. T. no
man.</sup>

<sup>• E. T. any
man.</sup>

28 Come to me all ye that labour and are heavy-laden, and I will refresh you. 29 Take my Yoke upon you, and learn of me: for I am meek and humble in Heart, and ye shall find Refreshment for your Souls. 30 For my Yoke is easy, and my Burden is light.

<sup>• Dr. H. tōle.
• Or, burdened.</sup>

<sup>• Or, give you
refl.</sup>

^{• Gr. ἄχο.}

^{• Dr. H. that.}

^{• E. T. refl. unto.}

^{• Dr. H. gracion.}

S E C T. XI.

1 **A**T that time Jesus went on the Sabbath through the Corn, and his Disciples were hungry, and began to pluck the Ears-of-corn, and to eat. 2 But when the Pharisees saw it, they said unto him; Behold, thy Disciples do what is not lawful to do on a Sabbath. 3 But he said unto them; Have ye not read what David did when He was hungry, and they-that were with him? 4 How he went into the House of God, and did eat the Shew loaves, which it was not lawful for him to eat, nor for them-that were with him, but for the Priests only? 5 Or have ye not read in the Law, that on the Sabbaths the Priests in the Temple profane the Sabbath, and are guiltless? 6 But I say unto you; A greater than the Temple is here. 7 But if ye had known what this is; I will-have Mercy and not Sacrifice, ye had not condemned the guiltless. 8 For the Son of Man is Lord even of the Sabbath.

CHAP.
XII.

^{• Gr. τυρ.}

<sup>• Or, Corn-
fields.</sup>

^{• Gr. οὐ.}

<sup>• E. T. Shew-
bread.</sup>

<sup>• E. T. blame-
less.</sup>

^{• Gr. οὐ.}

<sup>• Or, some-
thing-greater.</sup>

^{• Hol. vi. 6.}

^{• Or, meanest.}

<sup>• Or, a Syra-
nge of their's.</sup>

<sup>• Or, a Sab-
bath-day.</sup>

9 And when he was departed from-thence; he went into their Synagogue. 10 And behold, there was a Man having a wither'd Hand, and they asked him, saying; Is it lawful to cure on the Sabbath? that they might accuse him. 11 But he said unto them; What man shall there be of you, that shall have one Sheep, and if that fall into a Pit on the Sabbath, will he not lay-hold-of it and lift it out? 12 How-much then is a Man better than a Sheep? So-that it is lawful to do well on the Sabbaths. 13 Then he

^{• Gr. εἰ.}

^{• Gr. τυρεα;}

^{• Gr. τυρεα;}

<sup>• Or, a Sab-
bath-day.</sup>

C H A P. he saith to the Man ; Stretch-out thy Hand ; and he stretched it out,
XII. and it was restored well; as the other.

14 * Then the Pharisees ^b went-out and ^c took counsel against him, that they might destroy him. 15 But when Jesus knew it, he withdrew from-thence, and great Multitudes followed him, and he cured them all. 16 and charged them, that they should not make him ^d public: 17 That it might be fulfilled which was spoken by ^e Isaiah the Prophet, saying ; 18 Behold, my ^f Servant, whom I have ^g chosen; my Beloved, in whom my Soul is well-pleased. I will put my Spirit upon him, and he shall declare Judgment to the ^h Gentiles. 19 He shall not strive, nor ⁱ cry-out, nor shall any-one ^k hear his Voice in the Streets. 20 He shall not break a bruised Reed, and he shall not quench smoking Flax, till he ^l send-forth Judgment unto Victory. 21 And the Gentiles shall ^m trust in his Name.

22 Then there was brought unto him ^p a Demonic, who was blind and dumb; and he cured him, so-that the blind and dumb man both ^q saw and spake. 23 And all the ^r Multitudes were astonished, and said; Is ^s this the Son of David? 24 But when the Pharisees heard-of-it, they said : This ^t man doth not cast-out the Demons, but ^u by Beelzebub the Prince of the ^v Demons. 25 Jesus knowing ^w their Thoughts, said unto them ; Every Kingdom divided against it-self, is brought-to-desolation. And every City or House divided against it-self ^x shall not stand. 26 And if Satan cast-out Satan, he is divided against himself. How then ^y shall his Kingdom stand? 27 And if I cast-out the ^z Demons ^{aa} by Beelzebub, ^{ab} by whom do your ^{ac} Sons cast ^{ad} them out? Therefore they-themselves shall be your Judges. 28 But if I cast-out the ^{ae} Demons ^{af} by the Spirit of God, then the Kingdom of God is come unto you. 29 Or how can any-one enter into a strong man's House and ^{ag} plunder his Goods, except he first bind the strong man, and then he ^{ah} may plunder his House.

30 He-that is not with me, is against me : and he-that gathereth not with me, scattereth.

31 Therefore I say unto you ; Every Sin and Blasphemy ^b shall be forgiven unto Men, but the Blasphemy ^c against the Spirit shall not be forgiven unto Men. 32 And whosoever speaketh a Word against the Son of Man, it ^d shall be forgiven him ; but whosoever speaketh against the holy Spirit it shall not be forgiven him ; neither in this ^e World, nor in ^f that to-come.

^g Dr. H. Age.
^h Gr. αγαπη.
ⁱ E. T. the world.

33 Either make the Tree good, and ^a its Fruit good; ^b or make the Tree corrupt, and ^c its Fruit corrupt. For the Tree is known by ^d the Fruit. 34 O ^e Brood of Vipers, how can ye speak good-things, being evil *your-selves?* For out of the Abundance of the Heart the Mouth speaketh. 35 ^f A good Man out of the good Treasure of the Heart bringeth-forth good-things; and ^g an evil Man out of the evil Treasure bringeth-forth evil-things. 26 But I say unto you; ^h Every ⁱ idle Word, which Men shall speak, they shall give an account thereof at *the* day of Judgment. 37 For ^j by thy words thou shalt be justified, ^k and ^l by thy words thou shalt be condemned.

C H A P.
XII.

^m E. T. *bir.*
ⁿ E. T. or *else*
^o E. T. *gene-*
^p ration.
^q Or, *the.*

^r Gr. *gl.*
^s Dr. *Ham.*
^t *vain, false.*
^u Gr. *ez.*
^v Al. Codd. *z.*
^w or.

^x Or, *Teacher.*
^y Gr. *θεοποιος.*

38 Then some of the Scribes and Pharisees answered, saying; ^z Master, we ¹ would-fain see a Sign from thee. 39 But he answering said unto them; A wicked and adulterous Generation seeketh-after a Sign, and a Sign shall not be given it, except the Sign of Jonah the Prophet. 40 For as Jonah was in the Whale's Belly three days and three nights; so the Son of Man shall be in the Heart of the Earth three days and three nights.

41 *The* ^k Ninevites shall rise-up in the Judgment with this Generation, and shall condemn it: because they repented at the Preaching of Jonah. And behold, ^l a greater *than* Jonah *is here.*

^z Gr. *men Ni-*
nevites.

^l Dr. H. *some-*
what more..

42 *The* Queen of *the* South shall rise-up in the Judgment with this Generation, and shall condemn it: because she came from the Ends of the Earth to hear the Wisdom of Solomon. And behold ¹ a greater *than* Solomon *is here.*

43 When ^o an unclean Spirit is gone-away from a Man, he ^p goeth through dry Places, seeking Rest, and doth not find *it.* 44 Then he saith; I will return to my house from whence I came-out. And being come, he findeth *it* empty, swept, and ^q adorned. 45 Then he goeth, and taketh with himself seven other Spirits more wicked *than* himself, and they enter-in *and* dwell there. And the last-state of that Man is worse *than* the first. So will it be even to this wicked Generation.

^p E. T. *walk-*
eth there.

^q E. T. *gar-*
bed.

46 While ^r he *was* yet talking to the ^s Multitudes, behold, *hi;* ^t Or, *people.* Mother and his Brothers stood without, ^u seeking to speak ^v to him. 47 ^w Then one said unto him; behold, thy Mother and thy Brothers stand without ^x seeking to speak ^y to thee. 48 But he answering said to him—that told him; Who is my Mother, and who are my Brothers? 49 And stretching-out his Hand toward his ^z Or, *district*
^u E. T. *with*
^v G. *si.*
^z Diff.

CHAP. Disciples, he said; Behold my Mother and my Brothers. 50 For
XII. whosoever shall do the Will of my Father, who is in Heaven, He
 is my Brother, and Sister, and Mother.

^{• Gr. the Hea-}
• ^{mens.}

S E C. T. XII.

CHAP. I **O**N^o that day Jesus went-out from the House, *and* sat by
XIII. the Sea-side. 2 And great Multitudes were gathered-together unto him; so-that He went-into a Ship, *and* sat-down; and all the Multitude stood-on the Shore. 3 And he spake unto them many-things in Parables, saying;

Behold, a Sower went-out to sow. 4 And when He sowed, some Seeds fell by the Way-side; and the Birds came and eat them up. 5 Others fell on Stony-places, where they had not much Earth; and immediately they sprang-up: because they had not depth of Earth. 6 But when the Sun was risen, they were scorched; and because they had not Root, they withered-away. 7 Others fell among Thorns, and the Thorns came-up, and choked them. 8 Others fell on good Ground, and yielded fruit, some an hundred, some sixty, some thirty fold.
 9 He-that hath Ears to hear, let him hear.

10 And the Disciples came, *and* said unto him; Why speakest thou unto them in Parables. 11 He answering said unto them; Because it is given unto you to know the Mysteries of the Kingdom of

^{• Gr. the Hea-}
• ^{mens.} 12 For whosoever hath, there shall be given unto him, and he shall have-abundance; but whosoever hath not, even what he hath shall be taken-away from him. 13 Therefore I speak to them in Parables, because seeing they do not see, and hearing they do not hear, neither do they understand.

14 And in them is the Prophecy of ^hIsaiah accomplished, which saith; By-hearing ye shall hear and not at all understand; and seeing ye shall see and not at all perceive. 15 For the

^{• If. vi. 9.}
^{Gr. Esaias.} Heart of this People is grown-fat, and they hear heavily *with their* Ears, and they shut *their* Eyes, lest they should see *with their* Eyes, and hear *with their* Ears, and understand *with their* Heart, and be converted, and I should heal them.

16 But ^kHappy are your Eyes, because they see; and your Ears, because they hear. 17 For ^lverily I say unto you; ^oMany Prophets and Righteous men have

^{• E. T. blif.}

^{ed.}

^{• Gr. Amen.}

^{• Gr. Els.}

have desired to see the-things that ye see, and have not seen them; and to hear the-things that ye hear, and have not heard them. CHAP. XIII.

18 Hear Ye therefore the Parable of the Sower.

19 When ^{*}any-one heareth the Word of the Kingdom, and understandeth it not, the Wicked one cometh, and catcheth-away that which is sown in his Heart. This is ^bhe-that received-the-seed by the Way-side.

20 But ^che-that received-the-seed on Stony-places, ^dThis is he-
that heareth the Word, and immediately receiveth it with Joy;
21 ^ebut hath not Root in himself, but ^fis temporary; ^gbut when Affliction or Persecution arieth because-of the Word, immediately he is offended.

22 ^hBut he-that received-the-seed among Thorns, ⁱThis is he-
that heareth the Word; and the Anxious-care of this World, and the Deceitfulness of Riches ^kchoke the Word, and ^lit becometh unfruitful.

23 ^mBut he-that received-the-seed on good Ground, ⁿThis is he-
that heareth the Word, and understandeth it, who also beareth-
fruit, and ^obringeth-forth ^psome an hundred, ^qsome sixty, some
^rthirty fold.

24 He put-forth another Parable unto them, saying; The King-
dom of ^sHeaven is like a Man, ^twho sowed good Seed in his Field.

25 But while Men were asleep, his Enemy came and sowed ^uTares
among the Wheat, and went-away. 26 But when the Blade

sprang-up and ^vbrought-forth fruit, then the ^wTares appeared also.

27 Now the Servants of the Householder came, and said unto him; Sir, didst not thou sow good Seed in thy Field, whence then

hath ^xthe Tares? 28 He said unto them; ^yA man, ^zwho is an Enemy, hath done this. The Servants said unto him; Wilt thou then have us go ^{aa}and gather them?

29 But he said; No, lest while ye gather the Tares, ye root-up ^{ab}together-with them the Wheat.

30 Let both grow-together until the Harvest. And in the time of Harvest, I will say to the Reapers; Gather first the Tares, and bind them into Bundles to burn them, but gather the Wheat together into my ^{ac}Barn.

31 He put-forth another Parable unto them, saying; The King-
dom of ^{ad}Heaven is like a grain of Mustard-seed, which a Man took ^{ae}and sowed in his Field,

32 which seed is indeed ^{af}the least of all seeds, ^{ag}for

^bGr. ταρρός.
^cDr. Ham.
^dit which is sown by the path-side.

^eDr. H. that which is sown on stony ground.
^fOr, the same.

^gE. T. yet.
^hE. T. durst

ⁱE. T. for.
^jE. T. also.

^kDr. H. And that which is sown.

^lOr, the same, Gr. επειδομι-
tated by E. T.

^mGr. κλεκτόν.
ⁿE. T. be.

^oDr. H. that which is sown upon.

^pOr, producib.
^qGr. μηδέ δι-

^rGr. the Heav-
ens.

^sE. T. likened unto.

^tOr, Cockle.
^uGr. αρά γε-

^vE. T. produced.
^wE. T. fo.

^xGr. εχθρός.
^yE. T. an ene-
my.

^zE. T. also.
^{aa}Or, Grana-

^{ab}Gr. μηδέ πε-
ρισσότερον.

*The HOLY GOSPEL according to*CHAP.
XIII.

Seeds, but when it is grown-up, it is ^a greatest of *all* Herbs, and becometh a Tree, so-that the Birds of ^b Heaven come, and ^c roost in the Branches of it.

^a Gr. μένιον.
Dr. H. greater
than herbs.
^b Or, the air.
^c E. T. lodge.
Gr. καλαύρη.
moss.

^d Gr. the Heav-
ens.
^e Gr. Στάσι.
E. T. marg.
The words in
Greek is a
measure con-
taining about
a peck and an
half, contain-
ing little more
than a pinte.
^f Psal. lxxviii.

^g E. T. first a-
way.
^h E. T. the.
ⁱ E. T. de-
clare.
^j Or, sowed.
^k E. T. chil-
dren.
Gr. γένεται.
^l Dr. H. Cen-
tral of the
Age. So ^m

ⁿ E. T. Marg.
Scandit.
Gr. γεγανέ-

^o Gr. the Hea-
vens.
^p Or, conceal-
ed.
E. T. hideth.
^q Gr. all-
things.
^r E. T. Mar-
ket men.

33 He spake another Parable unto them ; The Kingdom of ^d Hea-ven is like Leaven, which a Woman took *and* hid in three ^e Mea-sures of Meal, till the whole was leaven'd.

34 Jesus spake all these-things in Parables to the Multitudes, and he did not speak unto them without a Parable. 35 That it might be fulfilled which was spoken by the Prophet, saying ; * I will open my mouth in Parables ; I will utter things-kept-secret from the Foundation of the World.

36 Then Jesus ⁱ left the Multitudes, *and* went into ^k an House, and his Disciples came-unto him, saying ; ^b Explain unto us the Pa-ralle of the Tares of the Field. 37 He ^c answering said unto them ; He-that ⁱ soweth the good Seed, is the Son of Man. 38 The ^e Field, is the World. The ^e good Seed, They are the ^k Sons of the Kingdom. The ^e Tares, are the ^k Sons of the Wicked *one*.

39 The ^e Enemy that sowed them, is the Devil. The ^e Harvest, is the ⁱ End of the World. The ^e Reapers, are the Angels. 40 As therefore the Tares are gathered-together, and burnt *with* fire ; so it shall be at the End of this World.

41 The Son of Man shall send his Angels, and they shall gather out of his Kingdom all ^m things-that-offend, and those-that do Iniquity, 42 and they shall cast them into the Furnace of Fire. There shall be Weeping and Gnashing of Teeth. 43 Then the Righteous shall shine-out as the Sun, in the Kingdom of their Father.

He-that hath Ears to hear, let him hear.

44 Again, the Kingdom of ^a Heaven is like a Treasure hid in a Field, which a Man finding ⁱ hid, and for Joy thereof goeth, and selleth ⁱ all that he hath, and buyeth that Field.

45 Again, the Kingdom of ^a Heaven is like a ⁱ Man that was a Merchant, seeking goodly Pearls, 46 who having found one very-costly Pearl, went *and* sold ⁱ all that he had, and bought it.

47 Again, the Kingdom of ^a Heaven is like a Net cast into the Sea, and gathering-together of every ⁱ sort ; 48 which, when it was full, they drew to the Shore, and sat-down, *and* gathered

† the

the good ones into Vessels, but threw the bad ones away. 49 So C H A P. it shall be at the * End of the World, The Angels shall come-out; XIII. and shall separate the Wicked from among the Righteous, 50 and • Or, Conclu- shall cast them into the furnace of fire. There shall be Weeping and *sighs of the age.* Gnashing of Teeth.

51 Jesus saith unto them; Have ye understood all these-things? They say unto him; Yes, Lord. 52 He * said unto them; Therefore every Scribe, who is * become-a-Disciple unto the King- * E. T. in- dom of ^b Heaven, is like a Man, *that is* an Householder, who bring- ^{frusted.} ^{Gr. the Hea- vens.} eth out of his Treasure *things* new and old.

53 And it came-to-pass, *that* when Jesus had finished these Parables, he departed from-thence. 54 And when he was come into his-own Country, he taught them in their Synagogue; so-that they were astonished, and said; Whence hath this *man* this Wisdom and these ^c Miracles? 55 Is not this the Carpenter's Son? Is not ^c Or, mighty his Mother called ^d Mary? and his Brothers; James, and Joses, and ^{works.} ^d Gr. Mari- Simon, and Judah? 56 And his Sisters, are they not all with us? ^d Gr. Mari- am. Whence then hath this *man* all these-things? 57 And they were * offended at him. But Jesus said unto them: A Prophet is not ^e Dr. H. scan- without-honour, except in his-own Country, and in his-own House. ^f dized. 58 And he did not do many ^f Miracles there, because-of their Un- ^{E. T. mighty} belief. ^{works.}

S E C T. XIII.

AT that time Herod the Tetrarch heard-of the ^g Fame of C H A P. Jesus, 2 and said to his ^h Servants; This is John the XIV. Baptist; He is ⁱ raised from the Dead, and therefore ^k Miracles are ^j wrought by him. 3 For Herod had apprehended John, and bound him, and put ^l him in Prison, on account of Herodias, his ^m Or, children. Brother Philip's Wife. 4 For John ⁿ had said unto him; It is ^o Or, risen. not lawful for thee to have her. 5 And though he had-a-mind ^p works do ^q shew report to kill him, he was afraid-of the Multitude; because they held forth them- him as a Prophet. 6 Now when Herod's Birth-day ^r was kept, Dr. Doddr. the Daughter of Herodias danced ^s before them, and pleased He- Extraordina- rod. 7 Where-upon he ^t engaged with an Oath to give her ^u Powers ex- what she would ask. 8 She ^v, being ^w beforehand-instructed by ^x E. T. said. her Mother, said; Give me here in a ^y Charger the Head of John ^z Gr. οὐ μη. the Baptist. 9 And the King was ^a grieved, but on account of ^{aa} E. T. pre- mised.

^a Dr. Doddr. before urged.^{aa} Or, Difß.^{ab} Or, farr.

The H o l y G o s p e l according to

CHAP.
XIV.<sup>• E. T. them
which sat
with him at
meat.</sup><sup>Dr. H. them
that lay with
him at meat.
• Or, Dīb.
• E. T. brought.
• Omitted by
E. T.
• Or, people.
• Or, by land.</sup>

the Oaths, and *the Guests, he commanded it to be given her.
 10 And he sent and beheaded John in the Prison. 11 And his Head was brought in a Charger, and was given to the Damsel, and she carried it to her Mother. 12 And his Disciples came and took-up the Body, and buried it. And they went and told Jesus.

13 *And when Jesus heard-of it, he withdrew from-thence in a Ship into a desert place apart. And when the Multitudes heard thereof, they followed him on-foot from the Cities. 14 And Jesus went-out and saw a great Multitude, and had compassion on them, and cured their Sick.

15 Now Evening being come, his Disciples came unto him, saying; The place is desert, and the time is already past; dismiss the Multitudes, that they may go into the Villages, and buy Victuals for themselves. 16 Jesus said unto them; They have not need to go; Give Ye unto them to eat. 17 They say unto him; We have not here any-thing, but five Loaves and two Fishes. 18 He said; Bring me them hither. 19 And he commanded

<sup>• E. T. multi-
tude.</sup>
<sup>• E. T. sit
down.</sup>
^{Gr. επιβατο-}
^{• E. T. them.}
^{Luke ix. 16.}
<sup>• E. T. the
fragments
that remain-
ed.</sup>

the Multitudes to lie-down on the Grass, and took the five Loaves and the two Fishes, and looked-up to Heaven, and blessed, and break and gave the Loaves to the Disciples, and the Disciples to the Multitudes. 20 And they did all eat, and were filled; and they took up the remainder of the Fragments, twelve Baskets full. 21 *And they-that had eaten were about five-thousand Men, beside Women and Children.

22 And immediately Jesus obliged his Disciples to go into a Ship, and to go-before him to the other-side, while he dismissed the Multitudes. 23 And having dismissed the Multitudes, he went-up to a Mountain apart to pray. When Evening was come, he was there alone; 24 but the Ship was already in the midst of the Sea, tossed by the Waves: for the Wind was contrary. 25 Now in the fourth Watch of the Night Jesus went unto them, walking on the Sea. 26 And when the Disciples saw him walking on the Sea, they were troubled, saying; It is an Apparition: and they cried-out for fear. 27 But immediately Jesus spake unto them, saying; Take-courage, it is I, be not afraid. 28 Peter answered him and said; Lord, if it be thou, command me

<sup>• Or, on the
Sea, walking.</sup><sup>* Or, disturb-
ed.</sup>^{• Gr. οὐ.}<sup>• E. T. a Spi-
rit.</sup>^{Hills and}^{Fields 1660 a Spirit. Mary a servant.}^{• Gr. επει.}^{* E. T. bid.}

to come unto thee on the ^a Water. 29 He ^bsaid; Come. And Peter went-down from the Ship, ^cand walked upon the ^a Water, to go to Jesus. 30 But seeing the Wind ^dstrong, he was afraid. And begining to sink, he cried-out, saying; Lord, save me. 31 ^eAnd immediately Jesus stretched-out his hand, ^fand took-hold-of him, and ^gsaid unto him; O thou of-little-faith, why ^awast thou distrustful? 32 And when they ^hwere come into the Ship, the Wind ceased. 33 ⁱAnd they-that-were in the Ship, came ^jand worshipped him, saying; ^kTruly thou art the Son of God.

C H A P. XIV.

^a Gr. Waters. ^b E. T. by-
perous. ^c Gr. &c. ^d Gr. faith. ^e E. T. didst
truth. ^f Or, Land. ^g E. T. had
knowledge of him, or per-
haps, came to the knowledge
of him. ^h Or, Hemme-.

S E C T. XIV.

1 ^lTHEN the Scribes, and Pharisees of Jerusalem come-
to Jesus, saying; 2 Why do thy Disciples transgress
the Tradition of the Elders? for they do not wash their hands when
they eat Bread. 3 But he answering said unto them; Why do
1 Ye also transgres the Command of God by your Tradition? 4 ^mOr, everyt.
For God commanded, saying; Honour thy Father and Mother.
And He-that curseth Father or Mother, let him die the Death.
5 But Ye say; Whosoever shall say to Father or to Mother; That
is a Gift, whereby thou mightest have received-advantage from me,
and doth not honour his Father or his Mother at all, ⁿshall be free.
6 ^oAnd ye have ^pinvalidated the command of God by your Tradition.
7 Hypocrites, well did ^qIsaiah prophesy concerning you,
saying; 8 This people draweth-nigh unto me ^rwith their Mouth,
and honoureth me ^swith their Lips; but their Heart is far distant
from me. 9 In-vain ^tdo they worship me teaching Doctrines
that are ^uCommands of Men.

C H A P. XV.

^l Dr. H. It
is an inter-
dict, or he is
obliged. ^m E. T. Thus.
ⁿ Or, made of
no effect. ^o Gr. Esaias.
^p Or, Injuri-
ous.

10 And he called the Multitude, ^vand said unto them; Hear and understand. 11 Not that-which goeth into the Mouth defileth a Man, but that-which goeth out of the Mouth, this defileth a Man.

CHAP.

XV.

^{• E. T. say-}
^{ing.}^{• Or, Nursery}
^{of Plants.}^{E. T. Plant.}^{• E. T. De-}
^{clare.}^{• Or, fill.}^{D. H. fill all}
^{this while.}^{• Gr. ἡρπετ.}^{• Or, Vault.}^{• D. H. Wick-}
^{ed machinati-}^{• designs.}^{• E. T. false}
^{witness.}^{• Railings, or}
^{Slanders.}

12 Then his Disciples came *and* said unto him ; Dost thou know, that the Pharisees, when they heard this ^a Discourse, were offended ?

13 But he answering said ; Every ^b Plantation, which my heavenly Father hath not planted, shall be rooted-up. 14 Let them alone, they are blind Guides of the Blind, but if a blind man guide a blind man they-both shall fall into a ditch.

15 Peter answering said unto him ; Explain unto us this Parable. 16 ^c Jesus said ; Are Ye also ^d yet without-understanding ?

17 Do not ye yet understand, that every-thing which entreth into the Mouth ^e goeth into the Belly, and is thrown into the ^f Draught ?

18 But the-things-that go out of the Mouth, come out of the Heart, and They defile a Man. 19 For out of the Heart come

^g evil Thoughts, Murders, Adulteries, Fornications, Thefits, ^h False-witnessings, ⁱ Blasphemies. 20 These are the-things-that defile a

Man ; but to eat *with* unwashen hands doth not defile a Man.

S E C T. XV.

21 ^AND Jesus went from-thence, *and* withdrew into the Parts about Tyre and Sidon.

22 And behold, a Canaanitish Woman came ^k from those Coasts, and cried-out unto him, saying ; Have-mercy-on me, Sir, O Son of David, my Daughter is in-a-grievous-manner possessed-with-a-Demon. 23 But he did not answer her a word. And his Disciples came, *and* ^l pray'd him, saying ; send her away, for she crieth after us. 24 But he answering said ; I was not sent, but to

the lost Sheep of the House of Israel. 25 ^m Then she came *and* worshipped him, saying ; Lord, help me. 26 But he an-

swering said ; It is not ⁿ good to take the childrens bread, and to throw *it* to the Dogs. 27 ^o And she said ; * Yes, Lord, ^q yet the Dogs eat of the crumbs that fall from their Masters Table. 28 Then Jesus answering said unto her ; O Woman, great is thy Faith. Be it unto thee, as thou ^r wouldst-have *it*. And her Daughter was healed from that hour.

^{• Or, asked.}^{E. T. b. sought.}^{Gr. ἥπατον.}^{• Gr. δι.}^{• Or, fair.}^{• Gr. δι.}^{• E. T. truth.}^{Gr. τα. Dr.}^{Wh. I beseech}^{thee.}^{• Gr. εὐαγγ.}^{Dr. Whiby.}^{• E. T. will, or defire.}

S E C T. XVI.

29 **A**ND Jesus departed from-thence *and came nigh the Sea* **C H A P.**
of Galilee; and went-up to a Mountain, *and sat-down* **X V.**
there. **30** And great Multitudes came unto him, having with them *those*-*that were lame, blind, dumb, cripples, and many others;* **E. T. east or near.**
and they ^b laid them down at the feet of Jesus, and he cured them. **31** So-*that* the Multitudes wonder'd, when they saw the Dumb ^{them down.} speaking, the Cripples well, the Lame walking, and the Blind seeing; and they glorified the God of Israel.

32 *Then Jesus having called his Disciples to him, said;* ^a **I have** *compassion on the Multitude, because they have now continued* ^b *with me three days, and have not any-thing to eat, and I am not* ^c *willing to send them away fasting, lest they faint in the Way.* **E. T. east**

33 And his Disciples say unto him; Whence should we have in a desert-place ^d so many Loaves as-to ^e fill so-great a Multitude. **E. T. so much bread.**

34 And Jesus saith unto them; How-many Loaves have ye? They ^f said; seven, and a few small-fishes. **35** And he commanded

the Multitudes to ^g lie-down upon the ground. **36** And he took ^h the seven Loaves, and the Fishes, *and gave-thanks, and brake, and gave them to his Disciples;* ⁱ and the Disciples to the Multitude. **E. T. fast down.**

37 And they did all eat, and were filled; and they took-up ^j the remainder of the Fragments, seven ^k Baskets full. **38** Now they-
that had eaten were four-thousand Men, beside Women and Children. **E. T. of the broken meat that was left.**

39 And having dismissed the Multitudes he went into a Ship, and came into the Coasts of Magdala.

1 And the Pharisees and Sadducees came *and tempting him,* ^m ask-ed him to show them a Sign ⁿ from Heaven. **2** But he answer-ing said unto them; When it ^o is Evening ye say; Fair-weather: ^p for the ^q Heaven is red. **3** And in the Morning, To-day ^r a Storm: for the ^s Heaven is red and lowering. Hypocrites, ^t do ye know how to distinguish the face of the ^u Heaven, but cannot ye distinguish the Signs of the Times? **4** A wicked and adulterous Generation seeketh-after a Sign; and a Sign shall not be given unto it, unless the Sign of Jonah the Prophet.

And he left them *and went-away.*

5 And

The Holy Gospel according to

CHAP. 5 And when his Disciples were come to the other-side, they had forgotten to take some Loaves. 6. ° Jesus said unto them ; ' See and beware of the Leaven of the Pharisees and Sadducees. 7
 • E. T. bread.
 • Dr. H. lo^t
 and takebeed.
 * Gr. aox.
 * Or, is.
 Gr. w.
 • E. T. bread.
 • E. T. breszht
 no bread.
 * Gr. Kopbias.
 * Gr. Sparizes.
 * Gr. aox.
 5 And when his Disciples were come to the other-side, they had forgotten to take some Loaves. 6. ° Jesus said unto them ; ' See and beware of the Leaven of the Pharisees and Sadducees. 7 They ° reasoned among themselves, saying ; This is because we have not taken some Loaves. 8 Which Jesus knowing °, said unto them ; Why do ye reason among yourselves, O ye of little-faith, because ye have 'not taken some Loaves? 9 Do ye not yet understand, nor remember the five Loaves of the five-thousand, and how-many ⁸ Baskets ye took up ? 10 Nor the seven Loaves of the four-thousand, and how-many ⁹ Baskets ye took up ? 11 How is it that ye do not understand, that I did not speak to you concerning Bread, to beware of the Leaven of the Pharisees and Sadducees? 12 Then they understood that he did not bid them to beware of the Leaven of Bread, but of the Doctrine of the Pharisees and Sadducees.

S E C T. XVII..

¹Gr. μην.
 E. T. Coasts.
 • E. T. I the
 son of Man
 am?
 • Gr. us.
 • E. T. Jere-
 mias.
 * Or, the Mes-
 siah.
 * Or, Happy.
 * Gr. the He-
 avens.
 * Gr. A.
 • Gr. A.
 * E. T. Hell.
 * Gr. the He-
 avens.
 * Gr. esw.
 * Or, iaffiah.

13 W HEN Jesus was come ° into the ¹Parts about Cæsarea Philippi, he asked his Disciples, saying ; Whom do Men say that "I am ; The Son of Man ? 14 They ° said ; Some, ° John the Baptist ; Others, Elijah ; Others °, " Jeremiah, or one of the Prophets. 15 He saith unto them ; But whom do Ye say that I am ? 16 Simon Peter answering ° said ; Thou art the Christ, the Son of the living God. 17 And Jesus answering said unto him ; ¹Blessed art thou Simon bar Jonah : for Flesh and Blood hath not revealed this unto thee, but my Father, who is in Heaven. 18 And i also say unto thee ; "Thou art Peter, and on this Rock I will build my Church ; and the Gates of ¹Hades shall not prevail-against it. 19 And I will give unto thee the Keys of the Kingdom of " Heaven ; and whatsoever thou shalt bind on Earth, shall be bound in " Heaven ; and whatsoever thou shalt loose on Earth, shall be loosed in " Heaven.

20 Then he charged his Disciples, that they should say to no-one, that He " was Jesus the " Christ.

21 From that-time Jesus began to shew to his Disciples, that he must go to Jerusalem, and suffer many-things from the Elders, and High-Priests, and Scribes, and be killed, and be raised-again the third day. 22 And Peter took him, and began to rebuke him,

him, saying; ¹ Mercy *on* thee, Lord, this shall by no means be unto thee. ²³ But he turn'd *and* said unto Peter; Get thee behind me, Satan, Thou art a ² Scandal to me: because thou favour-est not the things of God, but the things of men.

²⁴ Then Jesus said unto his Disciples; If any-one ³ hath-a-mind to come after me, let him deny himself, and take-up his croſs, and follow me. ²⁵ For whosoever hath-a-mind to ſave his Life, ſhall looſe it; and whosoever will looſe his Life for my ſake, ſhall find it. ²⁶ For what is a Man profited, if he gain the whole World, ⁴ but looſe ⁵ his Life? or, What ſhall a Man give ⁶ as ⁷ an equivalent for his Life? ²⁷ For the Son of Man shall come in the Glory of his Father, with his Angels, and then he ſhall ⁸ render to every-one ⁹ after his Practice.

²⁸ ¹⁰ Verily I ſay unto you; There are ſome of them—that ſtand here, who ſhall ¹¹ by no means taste of Death, till they ſee the Son of Man coming in his Kingdom.

¹ Gr. *Antra.* ² E. T. *not.*

S E C T. XVIII.

¹ **A**ND after six days Jesus taketh *with him* Peter, and James, ² and John his Brother, and bringeth them up to an high Mountain apart, ³ and was transfigured before them, and his face ſhone as the Sun, ⁴ and his clothes were white as the Light. ⁵ And behold, *there* ⁶ appeared unto them Moses and Elijah talk-ing with him. ⁶ Then Peter answering ⁷ ſaid to Jesus; Lord, it is good *for* us to be here. If thou wilt, Let us make here three Tabernacles, for thee one, and for Moses one, and one for ⁸ Elijah. ⁹ While he *was* yet ſpeaking, behold, a bright Cloud overshadow-ed them, and behold, a Voice out of the Cloud, ſaying; This is my beloved Son, in whom I am well-pleased; hear ye him. ¹⁰ And when the Disciples heard *this*, they fell on their ¹¹ faces, and were exceedingly afraid. ¹¹ And Jesus came *and* touched them, and ſaid; Arife, and be not afraid. ¹² And having lifted-up their Eyes, they ſaw no-one, but Jesus only.

¹³ And as they *were* coming-down from the Mountain, Jesus commanded them, ſaying; Tell no-one the Vision till the Son of Man ſhall have riſen-again from *the* Dead. ¹⁴ And his Disciples asked him, ſaying; Why then do the Scribes ſay; That Elijah muſt come first? ¹⁵ Jesus answering ſaid unto them; Elijah indeed ſhall come first, and ſhall restore all-things. ¹⁶ But I ſay unto you; ¹⁷ Elijah is already come, and they did not ¹⁸ know him, but

CHAP. XVI.

¹ Or, far be it from thee.

² E. T. offence.

³ Or, is willing.

⁴ E. T. and.

⁵ E. T. his own ſoule.

⁶ E. T. in ex-change for his ſoule.

⁷ E. T. re-war-d.

⁸ E. T. ac-cording to.

CHAP. XVII.

⁹ Gr. *Atē.*

¹⁰ Or, were ſeen by.

¹¹ Gr. *Atē.*

¹² Or, *Tent.*

¹³ Gr. *Elias.*

¹⁴ Gr. *face.*

¹⁵ Gr. *Atē.*

¹⁶ Or, *saw,* or

¹⁷ Gr. *cometh.*

¹⁸ Gr. *Atē.*

¹⁹ Or, *saw,* or

²⁰ Gr. *acknowl-edges.*

*The HOLY GOSPEL according to*CHAP.
XVII.

did ^a unto him whatever they ^bwould. So also the Son of Man is about to suffer by them. ^c 13 Then the Disciples understood that he spake unto them concerning John the Baptist..

^a Gr. *ταύτῳ*.
^b Or, *with him*.
^c E. T. *lifted*.
^d E. T. *Lord*.
^e Gr. *καρπός*,
ταξιν.

14 And when they *were* come to the Multitude, *there came* unto him a Man kneeling to him, ^f 15 And saying; 'Sir, Have mercy on my Son: because he is Lunatic, and ^g grievously handled: for he often falleth into the Fire, and often into the Water. ^h 16 And I brought him to thy Disciples, and they could not cure him. ⁱ 17 Jesus answering ^j said; O ^k unbelieving and perverse Generation, how long shall I be with you? How long shall I bear with you? Bring me him here. ^l 18 And Jesus ^m rebuked the ⁿ Demon, and he went out of him, and the ^o Child was cured from that hour..

^f E. T. *faith*.
^g Or, *led*.
^h Gr. *καρπός*.
ⁱ Gr. *Ἄματος*.
^j Or, *may*.
^k Gr. *σπέλει*.

19 Then the Disciples came to Jesus apart; *and* said; Why could not We cast him out? ^p 20 Jesus said unto them; Because of your Unbelief: for ^q verily I say unto you; if ye have Faith as a Grain of Mustard-seed, ye ^r shall say to this Mountain; Remove from-hence thither, and it shall remove; and nothing shall be-impossible to you. ^s 21 But this kind of Demons goeth not out, unless by Prayer and Fasting..

^t E. T. *abode*. ^u 22 While they ^v were conversant ^w in Galilee, Jesus said unto them; The Son of Man ^x is about to be betrayed into *the* hands of Men, ^y 23 and they will kill him, and he shall be raised the third day. And they were exceedingly grieved.

24 When they *were* come ^z to Capernaum, they *that* received the ^a Didrachms came to Peter, and said; Your ^b Master, doth not he pay the ^c Didrachms? ^d 25 He saith; Yes. And when he was come into ^e an House, Jesus prevented him, saying; What thinkest thou, Simon? The Kings of the Earth, of whom do they receive ^f Taxes or Tribute, of their-own ^g Sons or of ^h Strangers? ⁱ 26 Peter saith unto him; of ⁱ Strangers. Jesus said unto him; Then the ^j Sons are free. ^k 27 But that we may not offend them, Go thou to the Sea, *and* throw ^l in an Hook, and take the Fish that cometh up first; and open its Mouth, *and* thou shalt find a ^m Stater. Take it, *and* give to them ⁿ for me and thee.

^a Dr. H. *seers* children. ^b E. T. *Notwithstanding*. ^c E. T. *a piece of money*, worth ^d 2. 6 d. i. c. 2 Shekel. ^e Gr. *αὐλή*.

S E C T. XIX.

* **A**T that time the Disciples came to Jesus, saying; Who then is greatest in the Kingdom of Heaven? And Jesus called a little-child to him, and set him in the midst of them, and said; Verily I say unto you; Unless ye be converted, and become as little-children, ye shall by no means enter into the Kingdom of Heaven. Whosoever therefore shall humble himself as this little-child, He is the greatest in the Kingdom of Heaven. And he that shall receive one such little-child in my Name, receiveth me; but he that shall offend one of these little-ones that believe in me, it is better for him that a Millstone were hanged to his Neck, and that he were drowned in the depth of the Sea. Wo to the World from offences: for there is a Necessity for Offences to come; but Wo to that Man by whom the Offence cometh. If thy Hand or thy Foot cause thee to offend, cut them off, and cast them from thee. It is good for thee to enter into Life lame or a cripple, rather than having two Hands or two Feet to be cast into the Eternal Fire. And if thy Eye cause thee to offend, pluck it out, and cast it from thee. It is good for thee to enter one-eyed into Life, rather than having two Eyes to be cast into the Hell of Fire. See, that ye do not despise one of these little-ones: for I say unto you; Their Angels in Heaven do always behold the Face of my Father, who is in Heaven. For the Son of Man came to save that which was lost. What think ye? If any man have an hundred Sheep, and one of them be goneastray, doth he not leave the ninety-nine, and go upon the Mountains, and seek that which is goneastray? And if it be that he find it, Verily I say unto you; He rejoiceth for that, more than for the ninety-nine, which did not goastray. So it is not the Will of your Father, who is in Heaven, that one of these little-ones be lost.

If thy Brother sin against thee, go, and reprove him between thee and him alone. If he regard thee, thou hast gained thy Brother. But if he doth not regard thee, take with thee one or two more, that in the Mouth of two or three Witnesses every word may be confirmed. But if he disregard them, tell it to the Church, but if he disregard the Church also, let him be to thee as an Heathen and a Publican.

C H A P. XVIII.

* Gr. hour.

* Gr. year.

* Gr. the Heavens.

* Gr. Amer.

* E. T. not.

* E. T. the same.

Gr. all day.

* Gr. year.

* Gr. the Heavens.

* Gr. ext.

* Or, on. Gr.

ext. E. T.

about.

* Gr. thieve.

* E. T. because of.

* Gr. ero.

* Gr. exada-

ax.

* E. T. offend.

thee, or as Dr. H. scan-

dalize.

* E. T. with one eye.

* Or, Hellfire.

* Gr. ext.

* Gr. the Heavens.

* Or, see.

* E. T. a.

* Gr. εξ-

* Gr. Amer.

* Gr. Is.

* Gr. exceptio-

n.

* Gr. the Heavens.

* E. T. tref-

puse.

* E. T. tell him his fault.

* Gr. bear.

* Or, establish-

it.

* E. T.

beaten man.

CHAP. XVIII. 18 *Verily I say unto you; What-things-soever ye shall bind on Earth, shall be bound in Heaven; and what-things-soever ye shall loose on Earth, shall be loosed in Heaven.

*Gr. Amen.

*Gr. επι.

*Gr. ταῦτα.

*Gr. οὐδεὶς.

*Gr. πάντες.

*Gr. εἰς.

19 Again, I say unto you; *If two of you shall agree on Earth concerning ^bany thing, that they shall ask, it shall be done for them by my Father, who ^cis in ^cHeaven. 20 For where *there* are two or three gathered-together ^din my name, there I am in *the* midst of them.

21 Then Peter came-to him, *and* said; Lord, how-often shall my Brother sin against me, and shall I forgive him? till seven-times?

22 Jesus faith unto him; I do not say unto thee, till seven-times, but till seventy-times seven.

*E. T. is li-

kened unto.

*Gr. one debtor

of.

*E. T. Marg.

A talent is

750 εξ. of sil-

ver, which af-

ter 5 s. the εξ.

is 187 l. 10 s.

*E. T. Lord.

*Gr. all-

things.

*al. codd.

besought, or

intreated.

*E. T. Lord.

*E. T. loosed,

or released.

*E. T. found.

*E. T. pence.

E. T. Marg.

The Roman

penis is the

eighth part of

an Ounce,

which after

5 s. the Ounce

is 7 d. ob.

*Dr. H

took him, &c.

*E. T. and.

Gr. οὐρ.

*Or, intreat-

-ed.

*Gr. εἰς.

*Gr. δὲ.

* E. T. the

debts.

23 Therefore the Kingdom of ^cHeaven ^ais like a Man *that was* a King, who had-a-mind to settle an account with his Servants.

24 Now when he began to settle, *there* was brought-unto him, ^fone who owed ten-thousand ^bTalents; 25 But He not having to pay, his ^bMaster commanded him to be sold, and his Wife and Children, and ^call that he had, and *the debt* to be paid. 26

Then the Servant fell-down and ^bworshipped him, saying; ^cSir, have-patience with me, and I will pay thec ^call. 27 The ^bMaster of that Servant being moved-with-compassion ^c, discharged him, and forgave him the Debt. 28 But when that Servant *was*

gone-out, he ^blight-on one of his fellow-servants, who owed him an hundred ^bDenarii, and seising him, he ^ctook *him* by the throat,

saying; Pay me what thou owest. 29 ^cThen his fellow-servant fell-down at *his* Feet, ^band ^cbesought him, saying; Have-pati-

ence ^cwith me, and I will pay thee ^call. 30 ^cAnd he would not; but went *and* cast him into Prison, till he should pay ^bwhat *was* owing. 31 When his fellow-servants saw ^bwhat-things *were*

done, they were exceedingly grieved, and came *and* told their ^bMa-
ster all-things that *were* done. 32 Then his ^bMaster having

called-for him, ^csaid unto him; Wicked servant, I forgave thec all that Debt, because thou didst ^bbeseech me. 33 ^cShouldst not thou also have ^bhad-mercy-on thy fellow-servant, even as I had-
mercy-on thee?

34 And his ^bMaster was ^cangry, *and* deliver'd him over to the ^dTormentors, till he should pay all that *was* owing to himself. 35 So also will my Heavenly Father do unto you, if ye do not every-one of you forgive his Brother from your Hearts their Trespasses.

* E. T. Lord. ^cGr. faith. ^aE. T. defirdest. ^bOughtest-to. Gr. εἴη. ^dE. T. had com-
passion on—bad pity. ^cOr, wroth. ^dDr. H. Taylors.

S E C T. XX.

AND it came-to-pass, that when Jesus had finished these Discourses, he departed from Galilee, and went to the Borders of Judea, beyond Jordan. **2** And great Multitudes followed him; and he cured them there.

3 And the Pharisees came unto him, tempting him, and saying unto him; Is it lawful for a Man to put-away his Wife for every cause? **4** But he answering said unto them; Have ye not read that the Creator at the beginning, made them Male and Female? **5** And said; For this cause a Man shall leave Father and Mother, and shall cleave to his Wife, and they two shall be one flesh. **6** So-that they are no-more two, but one flesh. What then God hath joyned-together, let not Man put-asunder. **7** They say unto him; Why then did Moses command to give a Bill of Divorce and to put her away? He saith unto them; **8** Moses, for your Hardheartedness, permitted you to put-away your Wives, but from the beginning it was not so. **9** But I say unto you; **He**-that shall put-away his Wife, except for Whoredom, and shall marry another, committeth-adultery; and he-that marrieth her-that is put-away, committeth-adultery. **10** His Disciples say unto him; If the Case of a Man with his Wife is so, it is not good to marry. **11** But he said unto them; All-men do not receive this Saying, but they to whom it is given. **12** For there are Eunuchs, who were born so from their Mother's Womb: and there are Eunuchs, who were made-Eunuchs by men: and there are Eunuchs, who made themselves Eunuchs on account of the Kingdom of Heaven. **He**-that is able to receive it, let him receive it.

13 Then little-children were brought to him, that he might lay his hands on them, and pray; but the Disciples rebuked them. **14** But Jesus said; Let the little-children alone, and do not hinder them from coming to me; for of such is the Kingdom of Heaven. **15** And he laid his hands on them and went from-thence.

16 And behold, one came and said unto him; Good Master, what good-thing shall I do, that I may have eternal Life? **17** He said unto him, Why dost thou call me good? No-one is good, except

C H A P.
XIX.[•]E. T. say-
ing.

E. T.

Coalesc.

Or, divorce.

Or, any.

Or, be that
made them.[•]E. T. reuaine.

Gr. εν.

E. T. writ-
ing of divorce-

Or, divorce.

Gr. ἀπο.

Gr. ἀπό.

Or, at.

Gr. ἀπό.

E. T. forni-

cation.

Or, diver-

Or, a.

Or, for his
advantage.

E. T. can-

not.

E. T. forse.

Gr. the Hea-

vens.

E. T. and.

Or, forbid
them not to
come.

Gr. the Hea-

vens.

Or, Teacher.

The HOLY GOSPEL according to

CHAP. except one, even God. But if thou hast-a-mind to enter into Life, XIX. keep the Commandments. 18 He saith unto him; Which? Jesus said; Thou shalt not commit-murder; Thou shalt not commit-adultery; Thou shalt not steal; Thou shalt not bear-false-witness; • E. T. thy. 19 Honour thy Father and Mother; and, Thou shalt love thy Neighbour as thy self. 20 The Young-man saith unto him; I have kept

* Be I lack yet, or wherein am I yet deficient.
• E. T. and fell.
• E. T. and follow.
* Or, Express-
sun.
• Or, sorrow-
ful.
* Gr. Amen.
• E. T. bard-
y.
* Gr. the Hea-
vens.
• Or as others,
a Cable.
* Or, amazed.
* Gr. all-
things.
* Gr. Assen.
• Gr. sit.

all these-things from my Youth, What more do I want? 21 Jesus said unto him; If thou hast-a-mind to be perfect, Go, sell thy Effects, and give to the Poor, and thou shalt have a Treasure in Heaven; and come, follow me. 22 Now when the Young-man heard that saying, he went-away grieved: for he had great Possessions.

23 * Jesus said unto his Disciples; Verily I say unto you; A rich man shall enter with-difficulty into the Kingdom of Heaven. 24 Again, I say unto you; It is easier for a Camel to go through the Eye of a needle, than for a rich man to enter into the Kingdom of God. 25 When his Disciples heard this, they were exceedingly astonished, saying; Who then can be saved? 26 But Jesus looked-on them, and said unto them; With Men this is impossible, but with God all-things are possible. 27 Then Peter answering said unto him; Behold, we have left all, and have followed thee; What therefore shall we have? 28 * Jesus said unto them; Verily I say unto you; Ye, who have followed me, in the Regeneration, when the Son of Man shall sit on the Throne of his Glory, even Ye shall sit on twelve Thrones, judging the twelve Tribes of Israel. 29 And every-one, who hath left Houses, or Brothers, or Sisters, or Father, or Mother, or Wife, or Children, or Lands, for my Name's sake, shall receive an hundredfold, and shall inherit eternal Life.

30 But Many shall be First, that are Last; and Last, that are First.

CHAP. For the Kingdom of Heaven is like a Man that was an Householder, who went-out early in the morning to hire Labourers into his Vineyard, 2 and having agreed with the Labourers for a Denarius a day, he sent them into his Vineyard. XX. 3 And he went-out about the third hour, and saw others standing in the Market without-work. 4 And he said unto them; Go Ye also into the Vineyard, and whatever be right, I will give you. 5 And they went-away. Again, he went-out about the sixth and ninth hour, and did likewise. 6 And he went-out about the eleventh hour, and found others standing without-work, and

* Gr. the Hea-
vens.
• Dr. H. at
daybreak.
• Or, work-
men.
* Gr. ds.
* E. T. a peccay.
* Or, unemploy-
ed. E. T. idle.
• Gr. ds.

and ^a said unto them ; Why stand ye here the whole day ^b without-work ? ^c They say unto him ; Because no-one hath hired us. He saith unto them ; Go Ye also into the Vineyard, and whatever be right, ye shall receive. ^d When Evening ^e was come, ^f the Master of the Vineyard saith to his ^g Steward ; Call the ^h Labourers, and pay them *their* wages, beginning from the last unto the first. ⁱ And when they came that were hired about the eleventh hour, they received each-one a ^j Denarius.) ^k But when the First came, they thought that they should ^l receive more ; and They also received each-one a ^j Denarius. ^m But when they had received ⁿ it, they murmured against ^o the Householder, ^p saying ; ^q These that are the Last have ^r wrought one hour, and thou hast made them equal to us, who ^s have born the Burden of the day, and the Heat of it. ^t But he answering said to one of them ; Friend, I do thee no wrong ; didst not thou agree-with me for a ^j Denarius ; ^u Take thy-own, and go-away. I have-a-mind to give to this last man even as to thee. ^v Is it not law-ful for me to do what I will with ^w my-own ? ^x Is thine Eye evil, because I am good ?

^y 16 So they that are Last; shall be First ; and the First, Last. ^z For many are called, but few chosen.

Or is.
see frw.

^a Gr. *my-own-things.*

^b Dr. H. *the called are many, but the choice or*

CHAP.
XX.

^c Gr. *saith.*
^d Or, *unem-
ployed.*

^e E. T. *the
Lord, rather
the Owner.*

^f Dr. H.
*Bayliffe, or
him that had
the Oversight.*

^g Or, *Work-
men.*

^h i.e. *about*
ⁱ E. T. *a penny.*

^j E. T. *have-
received.*

^k Gr. *Anforat-*
^l E. T. *the
good man of
the house.*

^m Gr. *ols.*

ⁿ Marg. of
E. T. *conti-
nued one hour
only.*

^o Perhaps,

S E C T. XXI.

¹⁷ **A**ND Jesus going-up to Jerusalem, took the twelve Disci-ples ^a aside in the Way, and said unto them ; ^b Be-hold, we are-going-up to Jerusalem, and the Son of Man shall be betrayed to the High-Priests and Scribes ; and they shall condemn ^c him to death, ^d and shall deliver him ^e up to the Gentiles to mock, and scourge, and crucify ^f him ; and the third day he shall rise-again.

²⁰ Then the Mother of Zebedee's ^g Sons came-nnto him with ^h her Sons, worshipping, and asking somewhat ⁱ of him. ^j He ^k said unto her ; What wouldst-thou-have ? She saith unto him ; ^l Command that these my two Sons may sit, ^m one on thy Right-hand, and ⁿ one on the Left-hand, in thy Kingdom. ^o But Jesus answering said ; Ye know net what ye ask. Are ye able to ^p drink

^a E. T. *ebil-*

^b Gr. *usso.*

^c Gr. *nat.*

^d Or, *say.*

^e Or as E. T.
*the one--the
other.*

The HOLY GOSPEL according to

CHAP. drink-of the Cup, that I am about to drink-of; and to be baptized ^{with} the Baptism, that I shall be baptized ^{with}? They say unto **XX.** him; We are able. 23 And he faith unto them; Ye shall indeed drink-of my Cup, and be baptized ^{with} the Baptism, that I shall be baptized ^{with}; but to sit on my Right-hand and on my Left-hand is not mine to grant, but to those for-whom it hath been prepared by my Father. 24 And when the Ten heard this, they had indignation ^{against} the two Brothers. 25 But Jesus called them to him, and said; Ye know that the Rulers of the ⁴Gentiles exercise-dominion-over them, and the Great-ones exercise-authority-over them. 26 But it shall not be so ^{among} you; but he-that hath-a-mind to become Great ^{among} you, let him be your ¹Minister. 27 And he-that hath-a-mind to be First ^{among} you, let him be your Servant. 28 As the Son of Man came not to be minister'd ^{unto}; but to minister, and to give his Life a Ransom ^{for} many.

^{• Gr. am bap-}
^{• Or, give.}
^{• Gr. r̄sp.}
^{• Or, Nations.}
^{• Gr. er.}
^{• Or, Waiter.}
^{Gr. Stanz@.}
^{• Gr. ev̄st.}
^{• Or, Road.}
<sup>• E. T. shuld
hold their
peace.</sup>
^{• Gr. d̄s.}
^{E. T. jō.}
^{• Or, jazw.}

29 And as they went-out ^b of Jericho a great Multitude followed him; 30 And behold, two Blind men sitting by the ¹Way side, and hearing that Jesus was passing-by, cried-out saying; Have-mercy-on us, Lord, thou Son of David. 31 But the Multitude rebuked them, that they ^b might be silent; but they cried-out the more, saying; Have-mercy-on us, Lord, thou Son of David. 32 And Jesus stood-still and called them, and said; What have-ye-a-mind I should do for you? 33 They say unto him; Lord, that our Eyes may be opened. 34 Jesus had compassion ^{on them}, and touched their Eyes, and immediately their Eyes ^b received-light, and they followed him.

S E C T. XXII.

CHAP. 1 **A** ND when they drew-nigh to Jerusalem, and were come **XXI.** to Bethphage unto the Mount of Olives, then Jesus sent two Disciples, 2 laying unto them, Go into the Village that is ⁱⁿ over-against you, and ye shall immediately find an Ass tied, and a colt with her. Unty ^{them} and bring ^{them} to me. 3 And if any-one say any-thing unto you, ye shall say; The Lord hath need of them; ^b and he will immediately send them. 4 Now all this was done, that it might be fulfilled, which was ^{• Zech. ix. 9.} spoken by the ¹ Prophet, saying; 5 Say ye to the Daughter of Sion

Sion, behold, thy King cometh unto thee meek, and ^o riding on an Ass, ¹ and a Colt, *the* foal of an Ass.

C H A P.
XXI.

6 The Disciples went ^o, and did as Jesus had commanded them, 7 and brought the Ass and the Colt, and laid their Clothes upon them, and ¹ they set *him* upon them. 8 And a very-great Multitude spread their Clothes in the Way, others cut-down Branches from the Trees, and ¹ spread *them* in the Way. 9 And the Multitudes that went-before, and that followed, cried, saying; Hosanna to the Son of David. 10 Blessed ¹ be he that cometh in *the* name of the Lord: Hosanna in the Highest.

10 And when he was come into Jerusalem, all the City was moved, saying; Who is this? 11 The Multitudes said; This is Jesus the Prophet, who is ² of Nazareth of Galilee.

12 And Jesus went into the Temple of God, and turn'd-out all that sold and bought in the Temple, and overthrew the Tables of the ¹Mony-changers, and the ² Seats of them—that sold Doves. 13 And ^osaid unto them; It is written, My House shall be called an House of Prayer, but Ye have made it a den of Robbers.

14 And Blind and Lame persons came unto him in the Temple, and he cured them.

15 When the High-Priests, and the Scribes saw ^o the wonderful things that he did, and the Children crying in the Temple, and saying, Hosanna to the Son of David, they had indignation, 16 and said unto him; Dost thou hear what these say? Jesus saith unto them; Yes. Have ye never read, ^oout of *the* mouth of Babes ¹ and Sucklings thou hast perfected Praise?

17 And he left them, and went out of the City unto Bethany, and lodged there.

S E C T. XXIII.

18 IN the Morning ^o, as he was returning to the City, he was hungry. 19 And seeing ^oa Fig-tree ¹ in the Way, he went to it, and found nothing ¹on it, but Leaves only. And he said unto it; Let fruit no-more be ^oon thee for ever. And the Fig-tree soon wither'd-away.

20 And when the Disciples saw it, they wonder'd, saying; How soon the Fig-tree is wither'd-away! 21 Jesus answering said;

¹ Or, Sitting.
² Or, even.

³ Gr. *now*.

⁴ At. Codd.
He sat.

⁵ Gr. *St.*

⁶ E. T. Straw.
ed.

⁷ Gr. *St.*

⁸ D. H. Bless.
*ed in the name
of the Lord be
be that com.
eth.*

⁹ E. T. *is.*

¹⁰ Gr. *από.*

¹¹ D. H. mo.
ney-merchants.

¹² Or, *Stalls.*

¹³ Gr. *faith.*

¹⁴ Gr. *εἰ.*

¹⁵ Gr. *εἰ.*

¹⁶ Gr. *εἰ.*

¹⁷ E. T. *came.*

¹⁸ Gr. *εἰ.*

¹⁹ Dr. H. at
*some distance
from the way.*

²⁰ Mar. ii. 26.

²¹ E. T. *came.*

²² Gr. *εἰ.*

²³ Gr. *από.*

²⁴ Gr. *εἰ.*

CHAP.
XXI.

said unto them ; ¹ Verily I say unto you ; If ye have Faith, and do not doubt, ye shall not only do this of the Fig-tree, but also if ye say to this Mountain ; Be removed, and be thrown into the Sea, it shall ¹ be done. ²² And all-things ¹ that ye shall ask in Prayer, believing, ye shall receive.

¹ Gr. ομονία.
² Or, come-to-
paci.

³ E. T. what-
ever.

⁴ Gr. οὐ.

⁵ Gr. λέγεις.

⁶ E. T. of.

⁷ Gr. τρεπόμενοι.

⁸ Or, people.

⁹ Gr. ἀκατάστατοι.

¹⁰ E. T. cannot
tell.

¹¹ Gr. εἰ.

¹² E. T. cer-
tain man.

¹³ E. T. go.

¹⁴ Gr. εἰ.

¹⁵ Gr. ομονία.

¹⁶ Gr. εἶται.

¹⁷ E. T. hear
ye nightr.

¹⁸ Dr. H. a
morel about
it and travel.

¹⁹ Gr. Ιτ.

²⁰ E. T. eat
the night.

²¹ Gr. πεν-θε-

ητ.

²² Gr. πεινα-

τητ.

²³ Or, it.

²⁴ Gr. εἰ.

²³ And when he was come into the Temple, the High-Priests and the Elders of the People came unto him as he was teaching, saying ; ⁴ By what Authority dost thou do these-things ? and who gave thee this Authority ? ²⁴ Jesus answering ¹ said unto them ;

I also will ask you one ¹ thing, which if ye tell me, I also will tell you ¹ by what Authority I do these-things. ²⁵ The Baptism of John, whence was it ? from Heaven or ¹ from Men ? But they reasoned ¹ with themselves, saying ; If we say, from Heaven ; he will say unto us ; Why then did ye not believe him ? ²⁶ But if we say, from Men ; we are afraid of the ¹ Multitude : for they all hold John as a Prophet. ²⁷ And they answered Jesus, and said ; We ¹ do not know. And he said unto them ; Neither do I tell you ¹ by what Authority I do these-things.

²⁸ But what think ye ? A ¹ man had two Sons, and he came to the first, ¹ and said ; Son, go, work to-day in my Vineyard. ²⁹ But he answering, said, I will not ; but afterwards he repented, and went. ³⁰ And he came to the second, ¹ and said likewise.

But he answering, said ; I ¹ will, Sir, and did not go. ³¹ Which ¹ of the two did the Will of his Father ? They say unto him ; The First. Jesus saith unto them ; ¹ Verily I say unto you ; ¹ The Publicans and the Harlots go before you into the Kingdom of God.

³² For John came unto you in ¹ the way of Righteousness, and ye did not believe him ; but the Publicans and the Harlots believed him. But Ye, when ye ¹ had seen it, repented not afterwards, ¹ so as to believe him.

³³ Hear another Parable. There was a certain Man ¹ who was an Householder, that planted a Vineyard, and set ¹ an Hedge about it, and digged a Wine-pres in it, and built a Tower, and let it out to Husbandmen, and travelled. ³⁴ ¹ And when the Season of

the Fruits drew-near, he sent his Servants to the Husbandmen to receive the Fruits of it, ³⁵ and the Husbandmen took his Servants, ¹ and beat one ¹, and slew another ¹, and stoned another ¹. ³⁶ Again, he sent other Servants, more than the ¹ first ; and they did unto them likewise.

³⁷ But at-last he sent his Son unto them, saying ; They will reverence my Son. ³⁸ But when the Husbandmen saw the Son, they said ¹ among themselves ; This is the Heir, come, let us slay him,

him, and seize-on his Inheritance. 39 And they took him, and turn'd *him* out of the Vineyard, and slew *him*. 40 When therefore the ¹ Master of the Vineyard cometh, what will he do to those Husbandmen? 41 They say unto him; He will miserably destroy those wicked *men*, and will let-out the Vineyard to other Husbandmen, who will render him the Fruits in their Seasons.

CHAP.
XXI.
~~~~~  
• Or, Owner  
E. T. Lord.

42 Jesus saith unto them; Have ye never read in the Scriptures; The Stone which the Builders rejected, <sup>1</sup> the-same is become <sup>2</sup> the Head of *the* Corner. This is done <sup>3</sup> by *the* Lord, and is wonderful in our Eyes. 43 Therefore I say unto you; <sup>4</sup> The Kingdom of God shall be taken from you, and shall be given to a Nation <sup>5</sup> bringing-forth the Fruits thereof. 44 And he-that shall fall on this Stone, shall be broken; but on whom it shall fall, it will <sup>6</sup> grind him to powder.

• Gr. οὗτος.  
• Gr. αρχή.  
• Gr. ἀνθεῖται.  
• Gr. εἶδε.  
• Or, produc-  
ing.  
• Dr. H. dash-  
es him to pieces.  
• E. T. per-  
ceived.  
• Gr. παρακλητός.  
• E. T. but.  
Gr. καὶ.

45 And when the High-Priests and the Pharisees had heard his Parables, they <sup>1</sup> knew that he <sup>2</sup> spake concerning them. 46 <sup>3</sup> And they sought to apprehend him, *but* were afraid-of the Multitudes; because they held him as a Prophet.

CHAP.

XXII.

1 And Jesus answered, and spake again unto them in Parables, saying; 2 The Kingdom of Heaven is like <sup>1</sup> a Man that was a King, who made a <sup>1</sup> Wedding-feast for his Son. 3 And sent his Servants to call them—that <sup>2</sup> had been <sup>3</sup> invited to the Wedding-feast; and they Would not come. 4 Again, he sent other Servants, saying; Tell them—that <sup>2</sup> were <sup>3</sup> invited, behold, I have prepared my Dinner, my <sup>1</sup> Bulls, and <sup>1</sup> Fatted-beasts are killed, and all-things <sup>1</sup> are ready; come to the <sup>1</sup> Wedding-feast. 5 But they made-light-of <sup>1</sup> it, and went-away: One <sup>2</sup> to his-own <sup>1</sup> Farm, another <sup>2</sup> to his Merchandise, 6 the <sup>2</sup> rest seized his Servants, and <sup>1</sup> insulted <sup>2</sup> them, and slew <sup>2</sup> them. 7 Now when the King heard thereof, he was <sup>1</sup> angry, and sent his <sup>1</sup> Armies, and destroy'd those Murderers, and <sup>1</sup> burnt-up their City. 8 Then he saith to his Servants; The <sup>1</sup> Wedding-feast is ready, but they—that <sup>2</sup> were <sup>3</sup> invited were not worthy. 9 Go ye therefore to the <sup>1</sup> High Ways, and as-many-as ye find, invite to the Wedding-feast. 10 <sup>1</sup> And those Servants went-out into the <sup>1</sup> Ways, and gathered-together all those that they found, both bad and good. And the Wedding-feast was filled *with* Guests. 11 When the King came-in <sup>1</sup> to view the Guests, he saw there a Man not <sup>1</sup> clothed *with* a wed-

~~~~~  
• Gr. τοὺς οὐρανούς.
• E. T. a cer-
tain King.
• E. T. a mar-
riage.
• E. T. bid-
den.
• E. T. Oxen.
• E. T. myfat-
lings.
• E. T. mar-
riage.
• Gr. ὁ θεός.
• Or, Lard.
• E. T. in-
treated them
spitefully.
• Or, earth.
• Or, Forces.
• Or, set-fire-
to.
• Gr. ποιοῦσι.
• E. T. exd-
ding.

* E. T. bidden. * Or, Craft ways. * Gr. καὶ. E. T. so. * Or, roads. E. T. high ways.

* Or, sat. * Or, having-sn.

CHAP.
XXII.

ding Garment. 12 And he said unto him ; Friend, how cam-
est thou in ^b here, not having a wedding Garment ? ^c and he was
^d struck-dumb. 13 Then the King said to the ^e Attendants ; Bind his feet and hands, *and* take him, and turn *him* out into
^f outward Darkness. There shall be weeping and gnashing of Teeth.

14 For ^g many are called, but few chosen.

15 Then the Pharisees went, *and* took counsel ⁱ that they might
^j insnare him in *his* ^k discourse. 16 And they ^l sent unto him their Disciples with the Herodians, saying ; " Master, we know that thou art true, and teachest the Way of God in truth, and carest not for any-one : for thou regardest not *the* person of Men. 17 Tell us therefore, what thinkest thou ? Is it lawful to give Tribute to Cæsar, or not ? 18 But Jesus ^m knowing their wickedness, said ; Why do ye tempt me, Hypocrites ? 19 Shew me the Tribute Money. They ⁿ brought him a ^p Denarius. 20 And he saith unto them ; Whose *is* this Image and ^q Inscription ? 21 They say unto him ; Cæsar's. Then he saith unto them ; Render therefore the-things-that *are* Cæsar's, to Cæsar ; and the-things-that *are* God's, to God. 22 And when they heard *this*, they wondered, and left him, *and* went-away.

23 On that day *there* came-to him *the* Sadducees, who say, there is not a Resurrection ; and they asked him, 24 saying ; " Master, Moses said ; if any-one die, not having Children, his Brother shall ^o marry his Wife, and shall raise-up seed to his Brother. 25 Now *there* were ^r with us seven Brothers ; and the first, when he had married ^s, died, and not having seed, left his Wife to his Brother. 26 Likewise also the second, and the third, untill the ^t seven. 27 Last ^u of all the Woman also died. 28 Therefore in the Resurrection, whose Wife of the seven shall she be ? for *they* all had her. 29 Jesus answering ^v said unto them ; Ye err, not knowing the Scriptures, nor the Power of God. 30 For in the Resurrection, they neither marry, nor are given-in-marriage ; but are as *the* Angels of God in Heaven. 31 But concerning the Resurrection of the Dead, have ye not read that-which *was* spoken unto you by God, saying ; 32 I am the God of Abraham, and the God of Isaac, and the God of Jacob ? God is not ^w a God of *the* Dead, but of *the* Living.

^{• Gr. οὐτισμός}^{Specus.}^{• Gr. ταπ.}^{• E. T. a}^{wife.}^{• E. T. se-}^{erch.}^{• E. T. the.}

33 And when the Multitudes heard *this*, they were astonished C H A P.
XXII.
at his Doctrine.

34 Now the Pharisees, when they heard that he had ^a stopt the Sadducees mouths, were assembled together. E. T. put-to
silence.
them; *who was* a Lawyer, asked him ^b, tempting him, and saying; Gr. xed.
36 ^c Master, which *is the* great Command in the Law? E. T. thes.
Jesus said unto him; Thou shalt love the Lord thy God ^d with thy whole Heart, and ^e with thy whole Soul, and ^f with thy whole Mind. Gr. f.
38 This is *the* first and great Command. 37 Je-
• E. T. a ques-
Or, Teacher:
• Gr. er.
cond ^g is like unto it; Thou shalt love thy Neighbour as thy-self. 39 The se-
cond is like unto it; Thou shalt love thy Neighbour as thy-self.
40 ^h On these two Commands the whole Law and *the* Prophets ⁱ depend. Gr. gr.
Dr. H. In
these pro-
phets conspire.

41 While the Pharisees *were* assembled-together ^j, Jesus asked them, saying; 42 What think ye concerning the Christ?
Whose Son is he? They say unto him; ^k David's. 43 He saith unto them; How then doth David in Spirit call him L O R D, say-
ing;
44 The Lord said unto my Lord, Sit thou ^l on my Right-hand, till I ^m make thy Enemies *the* Footstool of thy Feet? 45 If then David calleth him L O R D, how is he his Son?
And no-one could answer him a word; nor durst any-one from that day ⁿ ask him any-more questions. 46

1 Then Jesus spake to the Multitudes, and to his Disciples, C H A P.
XXIII.
2 Saying; The Scribes and the Pharisees ^o sit in Moses's Chair. 2 Gr. sat.
3 All-things therefore, that they bid you to observe, observe and do; but do not do according-to their Works: for they say, and do not do. 3 E. T. one of
their fingers.
4 For they bind burdens *that are* heavy and hard-to-be-born, and lay *them* on Men's Shoulders, but are not willing to move them *with* ^p a Finger of theirs. 4 Or, Borders,
or Hems.
5 They do all ^q their Works to be seen *by* men. They make their Phylacteries broad, 5 E. T. upper-
most rooms.
and make the ^r Fringes of their Garments large, 6 and love the
First-place at Feasts, and the First-seats in the Synagogues,
7 and Salutations in the Markets, and to be called by Men, Rabbi, Rabbi. 7 Meals, or
suppers.

8 But be not Ye called Rabbi: for one is your ^s Master, ^t the Christ; but all Ye are Brethren. 8 Gr. xabry-n-
Ius.
9 And do not call *any-one* upon Earth your Father, for one is your Father, who *is* in Heaven. 9 Or, the Mef-
fab.
10 Nor be ye called ^u Masters: for one is your ^v Master, ^w the Christ. 10 Gr. thell-a-
vans.
11 But the greatest of you shall be your ^x Minister. x Gr. xabry-n-
Ius.

^y Or, waiting man, or attendant.

CHAP. 12 *And whosoever shall exalt himself, shall be humbled; and
XXIII. whosoever shall humble himself, shall be exalted.

*Gr. Ιτι.

13 Wo to you Scribes and Pharisees, Hypocrites; because ye shut the Kingdom of ^a Heaven ^b against Men: for Ye go not in your selves, nor suffer them—that are going-in, to go-in.

*Gr. τείχισαν.

own.

*E. T. make long prayer.

*E. T. the greater damnation.

*Gr. ἀπο-

land.

*Or, child.

Gr. νεανίς.

*Gr. εἶναι.

*Gr. τελεῖν.

*Or, is a debt.

etc.

*Or, confe-

rration.

*E. T. is gain-

to. Marg.

a debtor.

14 Wo to you Scribes and Pharisees, Hypocrites; for ye devour the Houses of Widows, and for a Pretence ^c pray long. Therefore ye shall receive ^d a more abundant Judgment.

15 Wo to you Scribes and Pharisees, Hypocrites; for ye compass the Sea and the ^e Land, to make one Proselyte; and when he is become so, ye make him a ^f Son of Hell doubly-more than yourselves.

16 Wo to you, blind Guides, who say; He—that shall swear ^g by the ^h Temple, it is nothing; but he—that shall swear ⁱ by the Gold of the ^h Temple, ^j is bound. 17 Ye Fools and Blind; for which is greater; the Gold, or the ^h Temple that ^k sanctifieth the Gold? 18 And, He—that shall swear ^g by the Altar, it is nothing; but he—that shall swear ⁱ by the Gift that ^l is upon it, ^m is bound. 19 Ye Fools and Blind; for which ⁿ is greater; the Gift, or the Altar that ^k sanctifieth the Gift? 20 He therefore that shall swear ^g by the Altar, sweareth ^o by it, and ^p by all-things that are upon it. 21 And he—that shall swear ^g by the ^h Temple, sweareth ^o by it, and ^p by him—that dwelleth in it. 22 And he—that shall swear ^g by Heaven, sweareth ^o by the Throne of God, and ^p by him—that sitteth on it.

*E. T. pay

tithes of.

*E. T. Judg-

ment.

*E. T. omits

etc.

*E. T. Faith.

*E. T. strain

at.

rather,

swallow-

down.

*E. T. Plat-

ter.

*Dr. H. evi-

gence and its

conscience.

*E. T. that

which is

within the.

*Or, without.

*Or, within.

23 Wo to you Scribes and Pharisees, Hypocrites; for ye ^m tithe Mint, and Anise, and Cummin; and have omitted the weightier-things of the Law; ^a Justice, ^b and Mercy, and ^c Faithfulness.

These ye ought to have done, and not to have omitted those.

24 Blind Guides, who ^d strain-out a Gnat, but ^e swallow a Camel.

25 Wo to you Scribes and Pharisees, Hypocrites; for ye make-clean the outside of the Cup and of the ^f Dish, but within they are full of ^g Extortion and Excess. 26 Thou blind Pharisee, make-clean first ^h the inside of the Cup and of the ^f Dish, that the outside of them may be clean also.

27 Wo to you Scribes and Pharisees, Hypocrites; for ye resemble whitened Sepulchres, which without indeed appear beautiful, but within are full of dead men's bones, and of all uncleanness. 28 So Ye also ⁱ outwardly appear to Men to be righteous, but ^j inwardly ye are full of Hypocrisy and Iniquity.

29 Wo to you Scribes and Pharisees, Hypocrites; for ye build the Sepulchres of the Prophets, and adorn the Tombs of the Righteous, 30 and say; If we had been in the days of our Fathers, we had not been partakers ^{with} them in the Blood of the Prophets. 31 So that ye bear-witness ^b unto yourselves, that ye are the Sons of them-that murder'd the Prophets. 32 And ^a fill Ye up the Measure of your Fathers. 33 Ye Serpents, Ye Brood of Vipers, how can ye escape the Judgment of Hell? 34 Therefore, behold; I send unto you Prophets, and Wise men, and Scribes; and ^{some} ^b of them ye will kill and crucify, and others ^a of them ye will scourge in your Synagogues, and persecute from City to City, 35 that there may come upon you all the righteous Blood, shed upon the Earth, from the Blood of Abel, that righteous man, to the Blood of Zachariah, Son of Barachiah, whom ye murder'd between the Temple and the Altar. 36 Verily I say unto you; All these things shall come upon this Generation.

37 O Jerusalem, Jerusalem, that killest the Prophets, and stonest them-that are sent unto thee, how often Would I have gather'd thy Children together, after the manner that a Hen gathereth her Chickens together under her Wings, and ye Would not? 38 Behold, your House is left unto you desolate: for I say unto you; Ye shall by no means see me henceforth, till ye shall say; Blessed is he that cometh in the name of the Lord.

^a E. T. is. Dr. H. Blessed in the name of the Lord be he that cometh.

S E C T. XXIV.

1 **A**ND Jesus went-out-of, and was going from the Temple; and his Disciples came-to him, to shew him the Buildings of the Temple. 2 But Jesus said unto them; Do ye see all these-things? Verily I say unto you; There shall by no means be left here a stone upon a stone, which shall not be quite thrown-down.

3 Now as he was sitting upon the Mount of Olives, the Disciples came-to him privately, saying; Tell us, When shall these things be, and what shall be the Sign of thy Coming, and of the End of the World? 4 And Jesus answering said unto them; See that no-one deceive you. 5 For many shall come in my name, saying; I am the Christ; and shall deceive many. 6 And

CHAP. XXIII.

^a E. T. gar-
nis.

^b Or, against.

^a Or, children.

Gr. was.

^a Dr. H. do ye

fill up, or re-

have filled up.

^a E. T. gene-

ration.

^a Or, flee from.

^a E. T. dam-

nation.

^a Gr. οικ.

^a Or, land.

^a Gr. πατον.

^a Gr. θεμ.

^a Gr. νεων.

^a Gr. αερ.

^a Gr. αερισ.

^a Or, ber.

Gr. αεινη.

^a Dr. H. bird.

^a Dr. H. bird's young ones.

^a Or, after a-

while..

^a Gr. Amen.

^a Dr. H.

pluck afunder.

^a Or, apart.

^a Or, age.

^a Or, the

Messias.

CHAP.
XXIV.

^a Gr. Στ.
^b Or, ruffed,
or disturbed.

* And ye shall hear-of Wars, and rumours of Wars. See that ye be not troubled: for all *these things* must come-to-pass, but the End is not-yet. ^c For Nation shall rise-up against Nation, and Kingdom against Kingdom: and there shall be Famines and Pestilences and Earthquakes in *several* places. ^d All ^e these-things are *the beginning of Sorrows.*

^f Or, deliver.
^g

^a E. T. ex-
dura.
^b Or, Hr.
^c Gr. απάτη.
^d

9 Then they shall deliver you up to Affliction, and they shall kill you, and ye shall be hated by all Nations on-account-of my name. 10 And then many shall be offended, and shall ^f betray one-another, and shall hate one-another. 11 And many False-Prophets shall arise, and shall deceive many. 12 And because Iniquity shall abound, the Love of many *persons* shall grow-cold. 13 But he-that shall ^g persevere unto *the End*, ^e the-same shall be saved. 14 And this Gospel of the Kingdom shall be proclaimed in the whole ⁱ World, for a Testimony to all Nations; and then the End ^j will come.

^a E. T. ihe.
^b Gr. εβ.

15 When therefore ye shall see the Abomination of Desolation, which was spoken-of by Daniel the Prophet, standing in ^k an holy Place; (He-that readeth, let him understand) 16 then let them-that are in Judea flee to the Mountains. 17 He-that is on the House-top, let him not come-down to take-away any-thing out of his House. 18 And He-that is in the Field, let him not return back to take-away his Clothes. 19 Wo ^l to them-that are with child, and to them-that give-suck in those days. 20 But pray that your Flight may not be *in* winter, nor ^m on a Sabbath: 21 for then there shall be great Affliction, such-as hath not been from *the Beginning of the World*, till now, nor ever shall be at-all. 22 And except those days should be ⁿ shortened, no Flesh should ^o be saved; but on-account-of the Elect-ones those days shall be ^p shortened.

^q Or, curtain.
^r Dr. H. of-
cage.

^s Or, McFeb.
^t E. T. is.
^u Gr. σαύρ-
α.

^v Or, secret-
chambers.
^w E. T. it.

23 Then if any-one shall say unto you; Behold, here is the Christ, or here; believe ^x him not. 24 For there shall arise False-Christ's and False-Prophets, and they shall ^y shew great Signs and Prodigies, so-as to deceive, if possible, even the Elect-ones. 25 Behold, I have foretold you this. 26 If therefore they shall say unto you; Behold, he is in the Wilderness; Go not out. Behold, he is in the ^zClosets, believe ^{aa} them not. 27 For as the Lightning cometh-out from *the* East, and shineth unto *the* West, so shall also the Coming of the Son of Man be. 28 For where-ever the Carcase be, there the Eagles will be gathered-together.

29 Immediately ^a after the Affliction of those days, the Sun shall be darkned, and the Moon shall not give her ^b Light, and the Stars shall fall from Heaven, and the Powers of the Heavens shall be shaken. 30 And then the Sign of the Son of Man shall appear in Heaven, and then all the Tribes of the ^c Land shall mourn, and shall see the Son of Man coming in the clouds of Heaven, with Power and ^d great Glory. 31 And he shall send his Angels with a Trumpet ^e of a loud sound, and they shall gather-together his Elect-ones from the four Winds, from one ^f End of ^g Heaven to the other ^h End thereof.

32 Now from the Fig-tree learn ye a Parable. When its Branch is ⁱ now tender, and it putteth-forth leaves, ye know that the Summer ^j is near. 33 So also Ye, when ye see all these-things, know that ^k he is near even at the doors. 34 Verily I say unto you ; This Generation shall by no-means pass-away, till all these-things come-to-pass. 35 Heaven and Earth shall pass-away, but my Words shall by no-means pass-away.

36 But concerning that day and hour ^lno-one knoweth, ^m not the Angels of Heaven, but my Father only. 37 But as the days of ⁿNoah were, so shall also the Coming of the Son of Man be. 38 For as they were in the days that were before the ^oDeluge, eating and drinking, marrying and giving-in-marriage, until the day that ^pNoah went into the Ark, 39 and they knew not, until the ^qDeluge came, and took them all away : so shall also the Coming of the Son of Man be. 40 Then two men shall be in the field ; the one ^rshall be taken, and the other ^sleft. 41 Two women shall be grinding in the Mill ; one ^tshall be taken, and the other left:

42 Watch therefore ; for ye know not at what hour your Lord cometh. 43 But this ye know, that if the ^uHouse-holder had known in what Watch the Thief ^vwould come, he had watched, and had not suffered his house to have been broken-through. 44 Therefore be Ye also ready ; for the Son of Man cometh at an hour which ye think not of.

45 Who then is ^wthe faithful and prudent Servant, whom his Master set over his ^xServants, to give them their ^yFood in due-season. 46 Happy is that Servant, whom, when his ^zMaster cometh, he shall find doing so. 47 Verily I say unto you ; He shall set him over all his Effects. 48 But if that wicked servant shall say in his Heart ; My ^{aa}Master delayeth his Coming,

C H A P.
XXIV.

^a Or, splendur.

^b Or, earth.

^c Or, much.

^d E. T. Marig. and a great voice.

^e Gr. expas.

^f Gr. the Heavens.

^g Or, yet.

^h Dr. H. is now become soft, and leaves sprout forth.

ⁱ Or, it.

^j Gr. Amen.

^k E. T. be fulfilled.

^l L. T. ns.

^m man.

ⁿ Or, neveren.

^o E. T. Noe.

^p Or, Flood.

^q L. T. ns.

^r Or, is taken.

^s L. T. ns.

^t Or, that.

^u E. T. a.

^v E. T. Lord.

^w Gr. Service.

^x E. T. meat.

^y E. T. Bless.

^z E. T. ed.

^{aa} Gr. Amen.

^{ab} Gr. dfl.

^{ac} Gr. to cont.

The HOLY GOSPEL according to

CHAP. and shall begin to beat *bis* Fellow-servants, * and to eat ^o, and to drink with Drunkards. 50 The ^b Master of that Servant shall come in a day, wherein he doth not expect *him*, and in an hour which he knoweth not *of*; 51 and shall cut him ^c asunder, and appoint *him* his Portion with the Hypocrites. There shall be Weeping and Gnashing of Teeth.

^a Gr. Ιτ.^b Or, the drunken.^c E. T. Lord.^d E. T. Marg.^e ff.**CHAP.****XXV.**^a Gr. the Hea-
vens.^b E. T. like-
rd.^c Or, the.^d Gr. εξ.^e E. T. wife.^f Gr. ταύλε.^g Gr. Ιτ.^h Or, going-ⁱ out.^j Gr. ταύλε.^k E. T. Mar-
riage.^l Gr. come.^m E. T. Lord,ⁿ Lord.^o Gr. Amen.^p Gr. ιδίους.^q Gr. μισθ.^r E. T. Marg.^s A talent is
187 l. 10s.^t Gr. ιδίαρ.^u E. T. the^v same.^w E. T. Lord.^x Gr. πάλευ.^y E. T. Lord.^z Gr. κοντεῖ
and setteth.^{aa} E. T. Lord.^{bb} Gr. επ' τα

1 Then the Kingdom of ^d Heaven shall be ^c compared to ten Virgins, who took their Lamps, *and* went-out to meet ^e a Bridegroom. 2 Now five ^b of them were ^b Prudent, and five Foolish. 3 They-that *were* Foolish, when they took their Lamps, took not Oyl with ⁱ them; 4 but the ^b Prudent took Oyl in their Vessels with their Lamps. 5 While the Bridegroom tarried ^o, *they* all slumber'd and slept. 6 But at midnight *there* was a Cry made; Behold, the Bridegroom is coming, go ye out to meet him. 7 Then all those Virgins arose, and trimmed their Lamps. 8 ^b And the Foolish said to the Prudent; Give us *some* of your Oyl; for our Lamps are ⁱ gone-out. 9 But the Prudent answer'd, saying; Not so, lest *there* be not enough for us and you: but go rather to them-that sell, and buy for ^m yourselves. 10 Now while they *were* gone to buy, the Bridegroom came, and they-that *were* ready went-in with him to the ⁿ Wedding-feast, and the door was shut. 11 Afterwards ^b the other Virgins ^p came also, saying; Sir, Sir, open to us. 12 But he answering said; Verily I say unto you, I do not know you. 13 Watch therefore, for ye do not know the day nor the hour, in which the Son of Man cometh.

14 For *it is* as a Man taking-a-Journey called ^e his Servants, and delivered to them his Effects. 15 And to one ^o he gave five Talents, to another ^o two, to another ^o one; to every-one according-to ⁱ his Ability; and immediately took-the-Journey. 16 Now he-that *had* received the five Talents, went ^o and traded with ^m them, and made other five Talents. 17 Likewise also he-that *had* received the two, He also gained other two. 18 But he-that *had* received the one, went *and* digged in the Earth, and hid his ^m Master's money. 19 After ^o a ^q long time the ^b Master of those Servants ^p came and settled an account with them. 20 And he-that *had* received the five Talents came, *and* brought other five Talents, saying; Sir, thou didst deliver to me five Talents; see, I have gain'd other five Talents ^c besides them. 21 His ^b Master said ^o unto him; Well-done, good and faithful Servant, thou hast been faithful

faithful over a few-things, I will set thee over many-things, enter thou into the Joy of thy Master. 22 He also that bad received the two Talents came, and said; Sir thou didst deliver to me two Talents; see, I have gained other two Talents besides them. 23 His Master said unto him; Well-done, good and faithful Servant, thou hast been faithful over a few-things, I will set thee over many-things, enter thou into the Joy of thy Master. 24 He also that bad received the one Talent came, and said; Sir, I knew thee, that thou art an hard Man, reaping where thou hast not sown, and gathering whence thou hast not scattered; 25 and I was afraid, and went and hid thy Talent in the Earth; see, thou hast thy-own. 26 His Master answering, said unto him; Wicked and slothful Servant, thou knewest that I reap where I have not sowed, and gather whence I have not scattered; 27 thou oughtest therefore to have put my money to the Exchangers, and when I came, I should have received my-own with Interest. 28 Take ye therefore from him the Talent, and give it to him-that hath the ten Talents. 29 For to every-one that hath shall be given, and he shall have abundance; but from him-that hath not, even what he hath shall be taken-away. 30 And turn ye out the unprofitable Servant into outward darkness. There shall be Weeping and Gnashing of Teeth.

31 When the Son of Man shall come in his Glory, and all the holy Angels with him, then he shall sit upon the Throne of his Glory. 32 And all Nations shall be assembled before him, and he shall separate them from one-another, as a Shepherd separateth the Sheep from the Goats. 33 And he shall set the Sheep on his Right-hand, but the Goats on the Left-hand. 34 Then the King shall say unto them on his Right-hand; Come, ye Blessed of my Father, inherit the Kingdom prepared for you from the foundation of the World. 35 For I was hungry, and ye gave me to eat; I was thirsty, and ye gave me to drink; I was a Stranger, and ye took me in; 36 naked, and ye clothed me; I was sick, and ye visited me; I was in Prison, and ye came unto me. 37 Then the Righteous shall answer him, saying; Lord, when saw we thee hungry, and fed thee; or thirsty, and gave thee to drink? 38 When saw we thee a Stranger, and took thee in; or naked, and clothed thee? 39 When saw we thee sick, or in prison, and came unto thee? 40 And the King shall answer, and say unto them; Verily I say unto you; inasmuch as ye

C H A P.
XXV.

• Or, in.
• E. T. make
thee ruler.
• E. T. Lord.
• Gr. ex' to.

• E. T. draw-
ed.

• Or, at my
coming.
• E. T. my-
self.

• Gr. taken-
away from
him.
• E. T. cast.

* Or, the.
• E. T. divid-
eth.

* Gr. my.
• Gr. ex.

* E. T. meat.
• E. T. drinke.

The Holy Gospel according to

CHAP. ye did *it* to one of the least of these my Brethren, ye did *it* unto me. 41 Then he shall say also to them ^{on the} Left-hand ; Depart from me *ye* cursed into the eternal Fire, which *is* prepared for the Devil, and his Angels. 42 For I was hungry, and ye gave me ^{not} to eat ; I was thirsty, and ye gave me ^{not} to drink ; 43 I was a stranger, and ye took me not in ; naked, and ye clothed me not ; sick and in prison, and ye visited me not. 44 Then They also shall answer him, saying ; Lord, when saw we thee hungry, or thirsty, or a stranger, or naked, or sick, or in prison, and did not minister unto thee ? 45 Then he shall answer them, saying ; Verily I say unto you, inasmuch as ye did *it* not to one of the least of these, neither did ye *it* to me. 46 And these shall go-away into eternal Punishment, but the Righteous into eternal Life.

¹ Gr. Amen.¹ E. T. sayings.¹ E. T. ^{of} *the Passover.*² Or, deliver-^{ed up.}¹ E. T. sub-
tiltie.¹ Or, during.

Gr. εγ.

¹ Or, uprear.¹ Gr. ερ.² Dr. H. a*Cruise.*¹ E. T. *sais*^{εις οιαν.}¹ Or, might.¹ E. T. *wader*-*feed it.*¹ Or, deser-for.¹ Gr. επειτη-¹ Gr. Amen.

S E C T. XXV.

CHAP. 1 **A**ND it came-to-pass, *that* when Jesus had finished all these **XXVI.** discourses, he said unto his Disciples ; 2 Ye know that after two days is the ¹ Pasover, and the Son of Man is ² be-
¹ E. T. ^{sayings.}
¹ E. T. ^{of} tray'd to be crucified.
¹ E. T. ^{sayings.}
¹ E. T. ^{sayings.}
¹ Or, during.
Gr. εγ.

3 Then the High-Priests, and the Scribes, and the Elders of the People were assembled-together at the Palace of the High-Priest, who *was* called Caiaphas, 4 and consulted-together that they might apprehend Jesus by ¹a Wile, and kill *him*. 5 But they said, Not ¹in the Feast, lest *there* be a ¹ tumult ¹ among the people.

6 Now Jesus being in Bethany in *the* House of Simon the Leper, 7 *there* came-unto him a Woman having ¹an Alabaster-box of very-costly Ointment, and poured *it* on his Head, as he lay-down *to eat*. 8 But when his Disciples saw *it*, they had indignation, saying ; To what-purpose *is* this Waste ? 9 For this Ointment ¹could have been sold for-much, and have been given to *the* Poor. 10 When Jesus ¹knew *this*, he said unto them ; Why do ye trouble the Woman ? For she hath ¹wrought a good work ¹upon me. 11 For ye always have the Poor with ¹you ; but ye have not me always. 12 For in that She poured this Ointment on my Body, she did *it* for my Burial. 13 Verily I say unto you ; Wherever this Gospel shall be preached in the whole

whole World, * even what She did shall be spoken-of for ^b a Memorial of her.

CHAP.
XXVI.

14 Then one of the Twelve, who was called ^c Judah Iscariot, went to the High-Priests, 15 and said; What are ye willing to give me, and I will deliver him up to you? And they agreed-with him for thirty ^c pieces-of-silver. 16 And from that-time he sought-for a fair-opportunity that he might betray him.

^a E. T. there.
^b Gr. μν-
μεμνη.
^c E. T. Judas.
^d Gr. Α.
^e i. e. Shekels.

S E C T. XXVI.

17 **N**O W on the first day of ^a Unleavened-bread the Disciples ^b came-to Jesus, saying unto him; Where Wilt thou ^c staff of. make-ready for thee to eat the Passover? 18 He said; Go ye into the City to such-a-one, and say to him; The Master faith; My Time is near, ^d I will keep the Passover ^e at thy-house with my Disciples. 19 And the Disciples did as Jesus had appointed them, and they made-ready the Passover.

20 Now when Evening was come he ^f lay-down to eat with the Twelve. 21 And as they were eating, he said; ^g Verily I say unto you; ^h One of you will betray me. 22 And being exceedingly grieved they began every-one of them to say unto him; Is it I, Lord? 23 He answering said; He-that dippeth his hand with me in the Dish, ⁱ He will betray me. 24 The ^j Son of Man goeth, as it is written concerning him, but wo to that Man, by whom the Son of Man is betrayed. It were ^k good for him, if that man had not been born. 25 ^l Judah, who betray'd him, answering ^m said; Is it I, Rabbi? He saith unto him; Thou hast said it.

26 As they were eating ⁿ, Jesus having taken Bread, and having blessed, brake, and gave ^o it to the Disciples, and said; Take, eat, this is my Body. 27 And having taken the Cup and having given-thanks, he gave ^p it to them, saying; Drink ye all ^q of it: 28 For this is my Blood, even that of the new ^r Covenant, which blood is shed ^s for Many ^t for the forgiveness of Sins. 29 But I say unto you; ^u I will by no means drink henceforth of ^v this Produce of the Vine, till that day, when I shall drink it new with you in the Kingdom of my Father.

^f E. T. sat
down.
^g Gr. αμνη.
^h Gr. εἰδε.
ⁱ Gr. εἰς.
^j Or, the
same.
^k Gr. νιστρ.
^l Gr. ιακω.
^m E. T. good
for that man,
if he had not
been born.

ⁿ E. T. Judas.
^o Sc. G.d, but
E. T. it, sc.
the Bread.
^p Marg. many.
Greek copies
have gave
thanks.
See Luke
xxii. 19.

^q Or, eat of.
^r Gr. εἰς.
^s E. T. Teſta-
ment.

^u Gr. πίπεις. ^v Gr. οἶνος. ^w Or, Fruit.

CHAP. XXVI. 30 And when they *had* sung an * Hymn, they went-out to the Mount of Olives.

31 Then Jesus saith unto them ; All Ye will be offended ^b at me in this night. For it is written ; I will smite the Shepherd, and the Sheep of the Flock shall be ^c scattered-abroad. 32 but after I am raised-again, I will go-before you into Galilee. 33 Peter answering ^d said unto him ; Tho' all men shall be offended ^b at thee, I will never be offended. 34 Jesus said unto him ; ^e Verily I say unto thee ; In this night, before the Cock ^f shall have crow'd, thou shalt ^g have deny'd me thrice. 35 Peter saith unto him ; Though I ^h must die with thee, I will by no means deny thee. Likewise also all the Disciples said.

S E C T. XXVII.

36 **T**HEN Jesus ^b came with them to a place called Gethsemane, and said to the Disciples ; Sit ye here, while I ⁱ go and pray ^j there. 37 And he took *with him* Peter, and the two Sons of Zebedee, ^k and began to be sorrowful and to be very-heavy. 38 Then he ^l said unto them ; My Soul is exceeding-sorrowful, even unto death. Tarry here and watch with me.

39 And going-forward a little, he fell on his Face, praying and saying ; My Father, if it is possible, let this Cup pass from me : nevertheless not as I will, but as thou *wilt*. 40 And he ^b came to the Disciples, and ^l found them sleeping, and ^l said to Peter ; ^m So, were ye not able to watch one hour with me ? 41 Watch and Pray, that ye may not enter into Temptation. The Spirit indeed ⁿ is forward, but the Flesh weak. 42 He went again a second-time, and prayed, saying ; My Father, if this Cup ^o can not pass from me, except I drink it, thy Will be done. 43 And he came *and* found them again sleeping : for their Eyes were heavy. 44 And he left them, *and* went-away again, *and* pray'd ^p a third-time, saying the same Words. 45 Then he ^q came to his Disciples, and ^l said unto them ; Sleep on, and take *your* Rest, behold, the hour is at-hand, and the Son of Man is betray'd into the hands of Sinners. 46 Arise, let us be going, behold, he-that betrayeth me is at-hand.

47 And while he was yet speaking, behold, ^r Judah one of the Twelve came, and with him a great multitude with Swords and Staves,

* E. T. Marg.
Psalme.

^b Gr. er.

^c Or, dispers-
ed.

^d Gr. Amen.

^e Gr. sit.

^f E. T. crow.

^g E. T. deny.

^h E. T. should.

ⁱ Gr. cometh.

^j Dr. H.

Were ye so un-
able to watch
with me one
small while.

^k E. T. will-
ing.

^l E. T. may.

^m E. T. the.

Gr. ex.

ⁿ Gr. cometh.

^o Gr. jaith.

^p E. T. Judas.

^q E. T. Judas.

^r E. T. Judas.

⁴ Staves, from the High-Priests and Elders of the people. 48 CHAP.
 Now he that betray'd him, ⁵ gave them a Sign, saying; Whom XXVI.
 I shall kiss, that is He, apprehend him. 49 And immediately ⁵⁰ he came to Jesus, ⁵¹ and said; Hail ⁵² Rabbi, and kissed him. 50 ^{Or, clubs.} ^{Or, badgiu-}
⁵³ Jesus said unto him; Friend, wherefore art thou come? Then ⁵⁴ they came and laid hands on Jesus, and apprehended him. 51 ^{Or, badgiu-}
^{E. T. ma-}
^{ster.}

51 And behold, one of them—that were with Jesus, stretch'd out his hand, ⁵² and drew his ⁵³ Sword, and struck a Servant of the ⁵⁴ High-Priest, ⁵⁵ and took-off his Ear. 52 Then Jesus ⁵⁶ said unto him; Put-up thy Sword into its Place: for all they—that take a Sword shall perish by a Sword. 53 Or dost thou think, that I cannot now ⁵⁷ intreat my Father, and he will ⁵⁸ furnish me with more than twelve Legions of Angels? 54 How then shall the ⁵⁹ Scriptures be fulfilled, that it must be so?

55 In that hour Jesus said to the Multitudes; Are ye come-out as against a Robber with Swords and ⁵⁶ Staves to take me? I sat daily with you teaching in the Temple, and ye did not apprehend me. 56 But all this was done, that the Writings of the Prophets might be fulfilled.

Then all the Disciples ⁵⁷ left him, and fled.

S E C T. XXVIII.

57 WHEN they ⁵⁸ had apprehended Jesus, they led him away to Caiaphas the High-Priest, where the Scribes and the Elders were assembled.

58 And Peter follow'd him afar off, unto the Palace of the High-Priest, and went in, ⁵⁹ and sat with the Officers to see the End.

59 Now the High-Priests, and the Elders, and the whole Council fought False-evidence against Jesus, that they might put him to death, ⁶⁰ and did not find any, even though many false-witnesses came, they did not find any. But at-last two false-witnesses came, ⁶¹ and said; This man said; I am able to destroy the Temple of God, and to build it ⁶² in three days. 62 And the High-Priest rose-up, ⁶³ and said unto him; Dost thou answer nothing? What do these men witness-against thee? 63 But Jesus was silent. And the High-Priest answering said unto him; I adjure thee ⁶⁴ by the living God, that thou tell us whether thou art the Christ,

CHAP. * Christ, the Son of God. 64 Jesus^b said unto him; Thou hast said it. * But I say unto you; Hereafter ye shall see the Son of Man sitting^d on the Right-hand of Power, and coming^e in the Clouds of Heaven. 65 Then the High-Priest rent his Clothes, saying; * He hath blasphemed, what need have we any-more of Witnesses? See, now ye have heard his Blasphemy. 66 What think ye? They^c answer'd and said; He is^f worthy of Death. 67 Then they spat^g in his face, and^h struck him, and someⁱ smote him with^k the-palms-of-their-hands, 68 saying; Prophecy unto us, O Christ, who^j was it that smote thee?

^a Or, Messias. ^b Gr. saith. ^c E. T. never-
theless. ^d Gr. ix. ^e Or, ex. ^f Gr. etc. ^g Or, guilty. ^h Or, on. ⁱ E. T. buffet-
^{ad} ed. ^j Dr. H. cudg-
el'd him. ^k E. T. Marg. or, rods. ^l Gr. is it.
Now Peter sat without in the^m Court, and there came unto himⁿ one maid-servant, saying; Thou also wast with Jesus the Galilean. 70 But he denied it before them all, saying; I do not know what thou sayst.

When He was gone-out^o into the Porch, another^p maid-ser-
vant saw him, and^q said to them-that were there; This man also
was with Jesus^r the Nazarean. 72 And again he denied with
an oath, saying; * I do not know the Man.

After a little-while^s they-that stood-by came, and said to Peter; * Truly thou also art one^t of them, ^u 74 Then he began to curse and to swear, saying; * I do not know the Man. And immediately the Cock crew. 75 And Peter remember'd the expression of Jesus, who had said unto him; Before the Cock shall have crow'd, thou shalt^v have denied me thrice. And he went out, and wept bitterly.

^m Or, Palace. ⁿ E. T. a da-
masel. ^o Or, Woman. ^p Gr. faith. ^q E. T. fellow. ^r E. T. of
Nazareth. ^s Gr. iJu. ^t E. T. surely. ^u Gr. iE. ^v E. T. words. ^w Gr. apud[Q].
^x E. T. crow. ^y E. T. deny.

S E C T. XXIX.

CHAP. I **W**HEN the morning^z was come, all the High-Priests,
XXVII. and the Elders of the people took council against Jesus,
to put him to death. 2 And having bound him, they led him away, and delivered him to Pontius Pilate the Governour.

* E. T. Judas. 3 Then when^{aa} Judah, who betray'd him, saw that Jesus was condemned, he repented, and^{ab} return'd the thirty^b pieces-of-silver to the High-Priests and to the Elders, 4 saying; I have sinned, having betray'd innocent Blood. But they said; What is that to us? See thou to that. 5 And having thrown-down the^{ac} pieces-of-silver in the^{ad} Temple, he departed; and went, and^{ae} hang-
^{af} i.e. Sackels. ^{ag} Gr. aryste[lo]. Dr. H. was strangled, or fell into a fit of suffocation.

ed himself. 6 And the High-Priests took the ^bPieces-of-sil- Ch. a. ver, and said; It is not lawful to put them into the ^cTreasury, XXVII. since ^dthey are *the* price of blood. 7 But having taken counsel, they bought ^ewith them the Potter's Field for a Burying-place for Strangers. 8 Wherefore that Field hath been called, *The Field of Blood*, until this-day. 9 Then was fulfilled that which was spoken by ^fJeremiah the Prophet, saying; And ^gthey took from ^hthe Children of Israel the thirty ⁱPieces-of-Silver, the price of him that was valued, whom they valued, 10 and they gave them for the Potter's Field, as *the Lord appointed me.*

11 ^kAnd Jesus stood before the Governor, and the Governor asked him, saying; Art thou the King of the Jews? ^lJesus said unto him; Thou sayst it. 12 And when he was accused by the High-Priests and the Elders, he answered nothing. 13 Then Pilate ^msaid to him; Dost thou not hear how ⁿmany-things they witness-against thee? 14 And he did not answer him to any one ^oword, so that the Governor wonder'd very-much. 15 Now at *that* Feast the Governor used to release unto the Multitude ^pone Prisoner, whom they would. 16 And they had then ^qnoted Prisoner, called Barabbas. 17 Therefore when they were assembled-together, Pilate said unto them; Whom will ye *that* I should release unto you? Barabbas, or Jesus, who is called Christ? 18 For he knew that they had delivered him up through Envy.

19 While he was sitting ^ron the ^sJudgment-seat, his Wife sent unto him, saying; Have nothing to do with that ^tRighteous man, for I have suffer'd ^umuch to-day in a dream on his account.

20 The ^vHigh-Priests and the Elders persuaded the Multitudes, that they would ask-for Barabbas, ^wbut destroy Jesus. 21 The Governor answering ^xsaid unto them; Which of the two will ye *that* I should release unto you? They ^ysaid; Barabbas. 22 Pilate ^zsaid unto them; What then shall I do *with* Jesus, who is called Christ? *They* all ^{aa}said unto him; Let him be crucified. 23 But the Governor said; Why, what ^{bb}harm hath he done? But they cried-out ^{cc}the more, saying; Let him be crucified. 24 When Pilate saw ^{dd}that he ^{ee}prevailed nothing, but *that* rather a tumult ^{ff}was made, he took water, and washed *his* hands before the Multitude, saying; I am innocent of the Blood of this ^{gg}prevail. Right-

^aGr. Pe.^bi. e. Shakk.^cGr. xρβα-^dE. T. ιτι.^eGr. ηγ.^fE. T. Ιερ-^gmit.^hDr. H. J.ⁱbook.^jGr. Σωτ.^ki. e. Shakk.^lGr. Ιησ.^mJohn xviii. 39.ⁿOr, people.^oOr, thing.^pGr. πρω.^qE. T. a.^rGr. η.^sE. T. nota-^tble.^uOr, tribu-^vnal.^wOr, just.^xE. T. many^{aa}things.^{cc}Gr. οπλα.^{ff}O. T. exceed-^{gg}ingly.^{hh}E. T. couldⁱⁱGr. is made.

CHAP. * Righteous man. See Ye to it. 25 * And all the People an-
 XXVII. swering, said; His Blood be on us, and on our Children. 26
 • E. T. just Then he released unto them Barabbas, but having scourged Je-
 person. sus, he delivered him up that he might be crucified.
 • E. T. Then.

S E C T. XXX.

• Or, Prae-
 rium. E. T.
 Marg. Go-
 vernour's
 house.
 • Gr. χλεψι-
 σα.
 • Gr. εξ.
 • E. T. after.

27 **T**HEN the Soldiers of the Governour took Jesus into the ^bCommon-hall, *and* gathered-together unto him the whole Band. 28 And they stripped him, *and* put-about him a scarlet ^cRobe; 29 and they platted a Crown made ^dof thorns, *and* put it upon his Head, and a Reed into his Right-hand. And they kneeled-down before him, *and* mock-ed him, saying; Hail, King of the Jews. 30 And they spat upon him, *and* took the Reed, and beat him on his Head. 31 And ^ewhen they had mocked him, they stripped him of the ^fRobe, *and* put-on him his-own Clothes, and led him away to crucify him.

S E C T. XXXI.

• E. T. found.
 • Gr. τολθ-
 E. T. him.

32 **A**S they were going-out ^g, they ^hlight-on a Man, *that was* a Cyrenean, Simon by name; ⁱthis man they compelled to take-up his Cross.

• Gr. which
 is called.

33 And when they were come to a place called Golgotha (^hthat is to say, A place of a skull) 34 they gave him to drink Vinegar mixed with Gall, and when he had tasted it, he Would not drink.

^jE. T. Gar-
 ments.

35 When they bad crucified ^khim, they parted his ^lClothes, casting a lot; that it might be fulfilled, which was spoken by the Prophet; They parted my ^lClothes among-themselves, and cast a lot for my ^mClothing.

ⁿE. T. If-
 ture.
^oOr, crime.

36 And they sat-down *and* watched him there. 37 And they set over his Head his ^lAccusation written; THIS IS IESUS THE KING OF THE JEWS.

^pGr. are.
 38 Then two Robbers ^qwere crucified with him; One on the Right-hand, and one on the Left-hand.

39 * And they-that paffed-by reviled him, shaking their Heads, C H A P.
 40 and saying; Thou that destroyest the Temple, and buildest it XXVII.
 in three days, save thy-self; if thou art the Son of God, come-
 down from the Cross. 41 Likewise also the High-Priests, mocking
 him, with the Scribes and Elders, said; 42 He saved others,
 cannot he save himself? If he is King of Israel, let him come-down
 now from the Cross, and we will believe him. 43 He trusted
 in God, let him rescue him now, if he delighteth-in him: for
 he said; I am the Son of God. 44 The same also the Rob-
 bers, that were crucified-with him, reproach'd him with.

45 Now there was Darknes over all the Land from the sixth * Or, Earib.
 hour till the ninth hour.

46 * And about the ninth hour Jesus cried with a loud voice; * Gr. Ιη.
 ELI, ELI, LAMA SABACHTHANI; that is, My God,
 my God, why hast thou forsaken me? 47 When some ° of them-
 that stood there heard that, they said; ° This man calleth-for ° Or, desert-
 Elijah. 48 And immediately one * of them ran, and took a * Gr. ξε.
 Spunge, and filled it with Vinegar, and put it about a Reed,
 and gave him to drink. 49 But the rest said; Let him alone, * E. T. Lrbe.
 let us see whether Elijah " will come to save him. " Gr. cometh.

50 When ° Jesus had cried again with a loud voice, he yielded-
 up the Ghost.

51 And behold, the Vail of the Temple was rent in two, * Gr. rau.
 from the top to the bottom. And the Earth ° quaked, and the ° Or, foot.
 ° Rocks were rent, 52 and the Graves were opened, and many ° Dr. H.
 Bodies of Saints that slept, were raised, 53 and came out of bones.
 the Graves after his Resurrection, and went into the holy City, and
 appeared unto many.

54 When the ° Centurion, and they-that were with him, ° watch- * D. H. guard-
 ing Jesus, saw the Earthquake and the other things-that were done, ing.
 they were exceedingly afraid, saying; Truly this was the Son of
 God.

55 Now many Women were there beholding afar off, who had
 followed Jesus from Galilee, ministering unto him. 56 Among ° Gr. w.
 whom was Mary the Magdalene, and Mary the Mother of James
 and Joses, and the mother of Zebedee's ° Sons. ° E. T. chil-
 dren.

57 When Evening ° was come, there came a rich Man ° of
 Arimathea, his name was Joseph, who also himself was-a-Disciple
 of Jesus. 58 This man came-to Pilate, and ° begged the Body ° Or, asked-
 of for.

CHAP. of Jesus. Then Pilate commanded the Body * to be delivered.

XXVII. 59 And Joseph took the Body, and wrapped it in a clean Linnen-cloth, 60 and laid it in his-own new Grave, which he had hewn-out in a Rock, and having rolled a great Stone to the Door of the Grave, he went-away. 61 Now there * were there Mary the Magdalene, and another Mary, sitting over-against the Sepulcher.

* Gr. ares-
bwas.
* Or, the.
* E. T. was.
Gr. ap.
* E. T. the
other.

S E C T. XXXII.

* Gr. ii.
E. T. follow-
ed the day of.
* E. T. De-
ceivere.
* Or, will
rise-
e, us.
* Or, risen.
* E. T. fi.
* E. T. Er-
rour shall be.
* E. T. wareb.
* E. T. make
it as fare as
you can.
* Gr. fi.
* E. T. and sit-
ting a watch.

62 **T**HIS next-day, that * was after the Preparation, the High-Priests and the Pharisees assembled-together to Pilate, 63 saying; Sir, we remember that That ^{the} Impostor said, whilst living; After three days I * shall be raised-again. 64 Command therefore the Sepulcher to be secured till the third day, lest his Disciples come by night, and steal him away, and say to the people; He is * raised from the dead: and the last * Imposture will be worse than the first. 65 Pilate said * unto them; Ye have a Guard, go, secure it as ye know how to do. 66 So they went, and secured the Sepulcher, sealing the Stone, * with the Guard.

S E C T. XXXIII.

CHAP. 1 **A**FTER the Sabbath was over, as it dawned towards XXVIII. the first day of the Week, there came Mary the Magdalene, and another Mary, to see the Sepulcher. 2 And behold, there had been a great Earthquake; for an Angel of the Lord had descended ^{from} Heaven, and came and rolled-away the Stone from the door, and sat upon it. 3 His * Countenance was like Lightning, and his Garment white as Snow. 4 * And * for Fear of him the Watchers shook, and became as dead men. 5 * And the Angel answering, said to the Women; Do not Ye be afraid: for I know that ye seek-for Jesus, who was crucified. 6 He is not here: for he is * raised-again, as he said. Come, see the place where the Lord ^{the} lay. 7 And go quickly, and tell his Disciples, that he is * raised from the Dead. And behold, he goeth-before you into Galilee. There ye shall see him; behold, I have told you. 8 And they went quickly from the Grave with Fear and great Joy, and ran * to tell his Disciples.

* Dr. H. And
the evening
after the Sab-
bath.
* E. T. the
other.
* Or, was.
* E. T. the
* Or, eas of.
* Dr. H. ap-
pearanc.
* Gr. fi.
* Gr. eas.
* E. T. keep-
ers.
* Gr. fi.
* Or, risen.
* Or, was laid.
* Gr. away.
* Gr. awas.

^{CHAP.}
XXVIII.

9 As ^a they were going ^b to tell his Disciples, ^b behold, Jesus met them, saying; Hail. ^c And they came, *and held him by his Feet*, and worshipped him. 10 Then Jesus ^d said unto them; Do not be afraid; go, ^e tell my Brethren, that they go into Galilee, and there they shall see me.

11 Now when they ^f were gone, behold, some of the ^g Guard came into the City, *and* ^b told the High-Priests all-things that ^h were done. 12 And when they ⁱ were assembled-together with the Elders, and ^j had taken counsel, they gave ^k many Pieces-of-silver to the Soldiers, 13 saying; Say ye, ^l his Disciples came by night, *and stole him away* while we slept. 14 And if this-thing be heard-of ^m by the Governour, We will ⁿ prevail-upon him, and will ^o make you easy. 15 So they took the ^p Pieces-of-silver, *and did as they were instructed.* And this ^q report has been spread among the Jews untill this-day.

^a Gr. οἱ.^b E. T. money.^c Or, taught.^d E. T. saying.^e Gr. παραγενομένοις.

^f Gr. επεγένετο.
^g Gr. γαρδί.

^h Gr. εκείνων.
ⁱ Gr. εκείνων.

^j Gr. επεβολή.
^k Gr. πολλά.

^l Gr. πάσχειν.
^m Gr. γνωσθεῖν.

ⁿ Or, going.
^o E. T. πεινάειν.

^p Gr. πολλά.
^q E. T. large

^r money.
^s Gr. διετί.

^t Gr. εστί.
^u E. T. per-

^v Gr. πεινάειν.

^w E. T. secure

^x you.

S E C T. XXXIV.

16 ^a **T**HEN the eleven Disciples went to Galilee, to ^b the ^c Mountain where Jesus had appointed them. 17 And ^d when they saw him, they worshipped him; but some doubted. 18 And Jesus came, *and spake unto them, saying;* All ^e Authority in Heaven and on Earth hath been given unto me: 19 ^f Go ye therefore, *and* ^g disciple all Nations, baptizing them into ^h the name of the Father, and of the Son, and of the holy Spirit; 20 teaching ⁱ them to observe all-things, that I have commanded ^j you. And behold, I am with you ^k always, till ^l the end of the ^m World. Amen.

^b Gr. ηγετός.
^c E. T. από.

^d E. T. επειδή.

^e An-
• E. T. power.

^f ερ.

^g E. T. teach.,
^h Gr. αὐτοῦ.

ⁱ Gr. αὐτοῖς.
^j Or, the close
of the Age.

**SELECT NOTES
ON
S. MATTHEW's
GOSPEL,**

WHEREIN

The *VERSION* is vindicated, and the SENSE and PURITY of several Words and Expressions in the Original *Greek* are settled and illustrated from Authors of the most established Credit.

SELECT NOTES ON THE HOLY GOSPEL ACCORDING TO St. MATTHEW.

TH E Titles of the four Gospels are confessedly of later date than the Gospels themselves.

St. Chrysostom introduces his Commentary on the Romans with informing us, that as Moses had not set his Name to either of his five Books, so neither had Matthew nor John, Mark nor Luke, to their respective Gospels. See Vol. III. p. 5. Ed. Eton.

Gospel.] By the word *Gospel* is meant, *An History of our blessed Saviour Jesus Christ, including his Birth, Life, Death, Resurrection, Ascension, &c.*

This Sense of the Word *Gospel*, (Gr. *Εὐαγγέλιον*) we can trace with certainty as high as *Justin Martyr*; Οι γαρ ἀπόστολοι, says He, εν ταῖς γενεράσιον καὶ αὐτὸν ἀπομημονεύσασιν, ἀ καλέσας *Εὐαγγέλια*, &c. *Apol.* I. p. 96. l. 38. Ed. Thirlby, Lond. A. D. 1722. Consult also *Constitut. Apostol.* Lib. 2. Cap.

57. p. 262, 263. *Ed. Antv.* A. D. 1698.

According to Matthew] Gr. *Kala Maltauor*, not *Maltauor*, of *Matthew*.

This form of quoting the Gospels is very ancient; therefore I have retained it in the Version. We can trace it through several Ages up to *Origen*. See *adv. Cels.* p. 31. l. 2. *Matthew.* p. 48. l. 6. *Mark.* p. 49. l. 36. *Luke.* and p. 40. l. 2. *John.* Nay to his Master, *Clemens Alexandrinus.* Strom. I. p. 409. l. 19. *Ed. Ox.* A. D. 1715.

'Tis observable how the Latin Fathers in quoting the Gospels use the Greek *Prep.* *Kala*. See *St. Jerom. de Viris Illustr.* Tom. I. p. 106. *G. Symmacbi* — qui in *Evangelism* quoque *Kala Maltauor* scripsit *Commentarios*, &c. The same Father begins his Notes on St. *Mark's Gospel* thus, *Kala Marci evan-* *gelium, per quod &c.* Tom. VI. p. 68. E. So also *Cyprian*, a still older Au-
A thor,

N O T E S on

thor, quotes the Gospels in a very singular way, if the three Books of *Tes-tim. adv. Judeos.* be his. Lib. III. c. 28. In *Evangelio*, cata *Matthaeum*. — Item cata *Marcum*. c. 29. In *Evangelio* cata *Lucam*. c. 31. cata *Ioannem*. And so *passim* in this Book. Let the learned Reader see whether this Author in his uncontested Works usually quotes the Gospels after this manner.

Though I have followed the Form of the Greek Expression, *Kata Mat-thaeum*, by rendering it, according to *Matthew*; yet I am convinced that in Sense, *Kata Matthaeum*, according to *Matthew*, no ways differs from *Matthaeus*, of *Matthew*.

Elstner chooses to render *Eυαγγελιον κατα Μαθαιου*, by *Evangelium Matthei* or *a Mattheo scriptum*. And that the *Prap. κατα* with an *Acc. Case* is equivalent to a *Genitive* is evident from thei Passages cited by that learned Gent. to which give me Leave. to add.

Act. xviii. 15. Νόμον τον καθ' υμας. Vulg. *lege vestra*. E. T. *of your Law*.

Act. xxv. 27. Τας κατ αυτον αιδιας. E. T. *the Crimes laid against him*. Syr. *την αιδιαν αυτου. his Crime*.

Eph. i. 15. Τινων καθ' υμας εις ημας. Vulg. *fidei vestram*. E. T. *your Faith*. Or, *the Faith of you*. Not of which you are the Objects, but the Subjects.

Euseb. Eccles. Hist. Lib. III. cap. 24. p. 116. l. 29. *Ed. Cant.* A. D. 1720. *Matthaeus*. — παλαιη γεωργιη. παλαιη. η κατ αυτον *Evangelior*, &c. *His Gospel*.

Ariens. de Exp. Alex. p. 160. l. 5. *Ed. Gron.* Της κη της βαρετης βασιλειας ης εις της υπηκοος ξωδιαλησιως. *Emperiorum regum*.

Dionys. Halicarn. Vol. I. p. 217. l. 8. *Ed. Ox.* 1704. Μιχει των καθ' υμας χρονων. *ad nostra usque tempora*.

And p. 219. l. 2. Ει τοις καθ' υμας χρονις. *nostra etate*.

Polyb. Hisſ. Lib. III. c. 27. p. 253. l. 27. Εως εις τας κατ Αντικανης. *Uſque ad tempora Hannibalis*. And c. 30. p. 255. Πηλοποι των κατ Αντικανης καιρων. *Ante Hannibalis tempora*.

And if *Suidas's Authority* will have any Weight, See *Lex.* Vol. I. p. 16. in v. *Asalias*. Where *Agatbias* is said to have written *τα κη Belisariou*, *res Belisarii*, or *a Belisario gestas*. As also *τα κατα Narsou*, *res Narsetis* in *Italia*, &c.

Matthew.] Gr. Matthaeus.

Mr. Fuller, in his *Church Hist. Book X. Sect. III.* p. 44. &c. has obliged us with a particular Account of the Authors &c. of the present *English Version* of the Bible, appointed to be read in our Churches.

The Second of the Rules recommended by his Majesty K. James I. to be most carefully observed by the Reverend Translators, is as follows; *The Names of the Prophets, and the Holy Writers, with the other Names in the Text, so to be retained as near as may be, accordingly as they are vulgarly used*.

Hence the Rending of proper Names in our English Bibles is by no means Literal. Ex. Gr. *Matthew*, not *Matthaeos*. *Abraham*, not *Abraam*. *Mary*, not *Maria* or *Mariam*. And perhaps in Compliance with the above-mentioned Rule our Translators rendered *Booz* by *Boos*, and *Achaz* by *A-chas*. *Mat. i. 5, 9.* Not *Booz* and *A-chas*, as in later Editions.

Indeed I see no need of laboured Exactness in this respect. All Nations have been very lax in their Translation of foreign proper Names, consulting herein the Genius of their own Language. So Gr. *Kaρχηδον*. Lat. *Kar-thago*.

shago. And *AniGas. Hannibal.* And the French, *Londres*, for *London*.

I shall conclude this Note with referring my Reader to two Passages worth his consulting. *Joseph. Ant. Lib. I. Cap. VI. p. 21. Ed. Havercamp. A. D. 1726.* *Ta γας ερωτα 21g.*

της γένφης ευπεπτες ολληνες προ τοι ειλεξουλην. &c. and *Origen. Comm. in Job. Vol. II. p. 79. D. Ed. Col.* ενν και αλλα ταυτη διελθει εβεγιον ερωτα εξελληνες χαρσινης τοια ετερα ελληνικα &c.

C H A P. I.

CHAP. *A* Genealogy] Gr. βιβλος γενεας. I. Vulg. *Liber generationis.* E. T. y. i. *The Book of the Generation.*

Tis generally agreed by Commentators that this Verse is the Title of the subsequent Genealogy.

Who would publish a Genealogical Table of his present Majesty under the Title of, *The Book of the Generation of King George II.*? And can that Form of Expression, which would be improperly applied to a British Monarch, meet with Approbation when used in relation to the King of Kings?

If St. Matthew wrote his Gospel in Hebrew, it is probable, βιβλος γενεας answers to *Sepher Toledoth*. And then βιβλος may be used in the same Extent with the Hebrew *Sepher*, which expresses a *Composition* or *Writing* much less than what we usually give the Name of *Book* to.

The Hebrew word *Sepher* is render'd by E. T. a *Register*, Neh. vii. 5. and a *Scrole*, If. xxxiv. 4. and the *Evidence*, Jer. xxxii. 10, 11, 12. and a *Bill*, viz. of *Divorce*, If. l. 1. and a *Letter*, 2 Sam. xi. 14. 2 Kings v. 5. Jer. xxix. 1. (lxx. xxxvi. 1. βιβλος) and *Learning*, Dan. i. 17.

So the Syriac Word *Celbobo* signifies not only a *Book*, as Mar. xii. 26. *Alt. vii. 42.* but also a *Writing of Divorcement*, Mat. xix. 7. or as it is Mar. x.

4. a *Bill of Divorcement*. It is used CHAP. likewise for *Επίσημον*. E. T. *Superscription*. Marg. *Inscription. Mat. xxii. 20. §. 1.* And the same *Syriac* Word occurs *Mat. xxvii. 37.* instead of the Greek γενεαμβύλῳ.

N. B. Pronounce *C* in the Oriental and Greek Languages as *K*.

Agreeably hereto *Berza ad l. βιβλος id est, recensio, Hebraeorum idiotismo, ut Gen. 5. 1. —— Sepher toledoth;* &c.

The same great Man explains Γενεα by, *Majores ex quibus ortus est Christus.* However in his Version he retained the Word *Generatio, partim quod Christianorum aures illi sint affuetæ, partim etiam quod optime videatur Christi eorūnam exprimere.*

In Greek Authors Γενεα signifies *Original, Extract, Descent, or Birth, &c.*

Arrian. de Exp. Alex. Lib. IV. c. 8. p. 161. l. 9. Alexander &c. fell into Discourse about Castor and Pollux, οτις ει Δια αντεχθει αυτοι τη γενεα, quo patto illorum origo ad Jovem relata esset. See also, p. 165. l. 3.

Plut. Tbes. Vol. I. p. 5. Ed. Lond. 1729. Αειβρα concealed τινα αλιθινα τη Θεσσαλια γενεαν, and a little lower, Φεγανα επι τη γενεαν τη αλιθιαν.

Plat. Alcibiad. I. Vol. II. p. 122. B. Της δι της γενεας, η λλοβισθη, και τροφης της παθητης.

N O T E S on

CHAP. παιδιας, οι αλλοι οικη Αθηναιων, (as ε-

I. ο Θεος) χρησι μελει, οι μη &c.

y. I. D. Sic. Bibliotb. Lib. II. p. 66. 6.
Τα μην οι οικη των γενεων της Σαμφρεμιδο-
μυθολογημα, χριστον ταυτ ισι.

D. Hal. I. 234. 26. Ειδηλιστι δι τι
και αλλο δαιμονιον εργον, οι θεοφιλους ιων ο
ανηρ, εξ ο και η σεβι της γενεων αυτη μυ-
θη και απισθι υπεληψι, αποκιρ νεγκλαι
μοι προσιρην, αλλοις ειναι υπο πολλων επι-
στηνη.

Ιοσεφ. Ant. Lib. XIX. Cap. 8. §.
2. p. 951. Τοι βιον καλιστρεψιν, (Sc. Α-
grippa, called Herod, Acts xii. 21.) α-
πω γενεων αλλον πειθηκοστ εισι και τελε-
στην, της βασιλειας δε ειδομον.

Strab. Geogr. Lib. XV. p. 1034. Β.
Τελοι δ εισι, ει τας γενεων και Θανατον
εξιλαζησι, παλι και πως, ταν τα Φορεων χα-
ρην και επως μη αφανιει ειναι αι κριτηις και
χειρης γησαι, και Θανατον. p. 1039. C. Τοι
δε Θανατον γενεων εις τα ειδια βιον, και δι-
δαιμονια της φιλοσοφησασι.

I am not yet convinced that *γενεις*
ever signifies, *A Person's Life, Actions,
&c.* as distinct from his *Pedigree or
Birth*. Let the Reader consult *Judith*
xii. 18. and *Sam.* iii. 6. and judge for
himself.

I shall conclude this Note with the
Words of Beza ad loc. *Hoc totum, βι-
βλος γενεων, nibil aliud quam Generis
Seriem declarat.* And yet this same
Author in his Version renders βιβλος
γενεων by *Liber generationis*, for a
Reason above mentioned.

y. I. A Son of David] E. T. *The Son of
David*. Gr. οι Δασιδ. Or *Son of Da-
vid*. So *Zachariab*, Son of *Barachib*,
Mat. xxiii. 35.

Our blessed Saviour was sometimes
emphatically styled, *The Son of David*,
ο οι Δασιδ, *Mat.* xii. 23. xxi. 9, 15.
But St. Matthew's Design was not to
express that Emphasis, as is evident

from his omitting the Article, τη. He CHAP.
only intended to inform his Readers, I.
that *Jesus was a Son of David*, that is, a
y. I. Descendant from David's Loins, i. e.
Prognatus Davide. Cast.

So *Zacchaeus* is called *a Son of Abra-
ham*. Gr. το Θεος Αβρααμ. not *the Son of
Abraham*, as E. T. *Luke* xix. 9. And
the Woman spoken of in *Luke* xiii. 16.
was a *Daughter of Abraham*.

Ιεζαχ δε,] Our Reverend English §. 2.
Translators render the Particle δε
throughout this Genealogy by *and*;
but as in many other Places they have
left it untranslated, I chose to omit it
here, as being redundant with respect
to Sense, and purely ornamental with
respect to the Language. To this
Purpose consult the Rev. Mr. Black-
wall's *Sacred Class.* Vol. II. p. 148 and
p. 182. As also the Rev. Mr. Hutch-
inson's Note on *Xenoph.* K. II. Lib. I.
p. 33. l. 12. Ed. Ox. 1727.

E. T. have made no Scruple to o-
mit the Conjunction δε in innumerable
Places, consult in particular; *Mat.* ii.
3, 9, 10, 14.. iii. 1.. v. 31.. vi. 27..
vii. 15. &c.

Vulg. indeed has rendered δε by *an-
tem* in this Context, and elsewhere by
et, que. But that Version very fre-
quently passes it over as a mere Exple-
tive. See *Mat.* ii. 9, 13, 14, 21.. iv.
4.. xiii. 52.. xiv. 17.. xv. 26.. xvi. 6.
xxiii.. 11. xxvii.. 23, 65.

Syriac also has left δε untranslated in
a great Variety of Places. See *Mat.*
v. 31.. ix. 13.. x. 13, 23.. xiii. 28, 52..
xiv. 18.. xv. 3, 34.. xvii. 11, 17, 20..
xx. 22.. xxi. 16, 21, 24.. xxvii. 23.

Of Uriah's Wife] Gr. η της (sc. §. 6.
γυναικος) τη Ουρια. So *John* xix. 25.
Mary, η (sc. γυνη) τη Κλωπα, the Wife
of *Kiephas* or *Cleophas*.

CHAP. Our Evangelist makes no Scruple of calling Bathsheba, Uriah's Wife, even
I. after Solomon was begotten; though he
y. 6. knew as well as our Translators, that her Husband Uriah was then dead, and consequently that she only had been his Wife, and was not then, strictly speaking, the Wife of Uriah, but of David.

So in the Old Test. Bathsheba is called Uriah's Wife after her Husband's Death, nay long after her Marriage to David. 2 Sam. xii. 15. 6. 19. Ques. v. See also, Chap. xi. 26. xii. 9, 10. ej. lib.

In the N. Test. we have an Instance of a Woman's being called a Man's Wife, even after her Husband's Decease. Matt. xxii. 24. Where our Translators might as well have said, marry her that had been *bis* Wife.

Some think the incestuous Corinthian only had *bis* Father's Wife after his Father's Death. 1 Cor. v. 1.

y. 9. *Aχας*] E. T. *Acbas*, in Complaintance, I suppose, to the older Versions, *Tindal's* and the *Queen's*. In later Edd. *Acbas* is changed into *Abcáz*; as *Boos* y. 5. into *Bocz*.

y. 11. *Jecbonieb*] I choose to retain the Reading of Dr. Mill, and E. T. till I can find more Certainty with respect to a better. Especially as That is countenanced by the ancient Versions and Fathers, as well as MSS, excepting a very few.

The Difficulty St. Chrysostom met with in completing the third *Tessaradecad* shews he read as we do. For he counted but fourteen Persons in the second *Tessaradecad*, even including *Jeboiachin*, consequently he knew nothing of *Jebsiakim*. But farther, for want of *Jeboiachin* in the third *Tessa-*

CHAP. radecad he is necessitated to look on the Captivity itself as supplying the Place of a Person, or Generation, which y. II. with our Saviour and twelve intermediate Persons complete the third Fourteen Generations. See *Chrysost.* Vol. II. p. 19. l. 36. and p. 20. l. 26. which favour our present Reading.

St. Jerom ad loc. observes; *Si voluerimus Jecboniam in fine prime Tessaradecadis ponere, in sequenti non erunt quatuordecim, sed tredecim. Sciamus igitur Jecboniam priorem ipsum esse quem et Joakim: Secundum autem, filium, non patrem: quorum prior per k et m, sequens per ch et n scribitur: quod scriptorum vitio et longitudine temporum apud Grecos Latinosque confusum est.* Hence it is plain the present Reading is as old as this Father's Time, viz. Sec. IV.

We may trace our present Reading as high as *Porphyry*, a Writer of the III^d Cent. Had the Reading either of R. Stepb. N° 18 or Bodl. obtained in that Philosopher's Time, there had been no Room for his severe Charge against our Evangelist. See *Hieronym. Com. in Dan.* Tom. IV. p. 496. A. B. There says that Father (in order to take off the Force of *Porphyrie's Calumny*) *In Evangelio secundum Mattheum una videtur deesse generatio: quia secunda nosaegdixas in Joakim definit filio Ioseph, et tertia incipit a Josabino filio Joakim. Quod ignorans Porphyrius, calumniam struit Ecclesie, suam ostendens imperitiam, dum Evangelista Matthei arguere nisit falsitatem.*

Our Evangelist (according to all the Versions and Fathers I have met with) mentions *Jecbonieb's* Brethren. Now if the Genealogies in the Old Test. must be a Guide in explaining those of the New; we have a Presumption that St. Matthew by *Jecbonieb* really meant *Jebsiakim*, Son of *Ioseph*. For

NOTES on

CHAP. it appears from 1 Chron. iii. 15, 16.

I. that Jeboiakim had Breibren, whereas y. 11. Jeboiakin, or Jecboniab, has none assigned him. This is a Circumstance that makes against the Insertion of Jakim or Jeboiakin, into this Verse.

On the other hand, Dr. Doddridge thinks it an unreasonable Supposition that the Jecboniab in this Verse should be a different Person from the Jecboniab in the next; since (says he) it is certain, that throughout this whole Table, each Person (except the first and last) is mentioned twice, first as the Son of the preceding, and then as the Father of the following.

Some few MSS, as R. Steph. N^o 4 and Bodl. &c. insert Jeboiakin (whom they call Jakim or Joakim) between Josab and his Grandson Jeboiakin. These MSS. are followed by the English Version printed at Geneva, A. D. 1561. which reads thus; *And Josias begat Iacim. And Iacim begate Jebo- nias and his Brethren about the Time they were carryed away to Babylon.* And from the marginal Note on 2 Kin. xxiii. 34. in our present E. T. one would think there had been a Design of inserting Jakim into the Text of this Genealogy, whereas now he only stands in the Margin.

Ceterum intercalacione ipsa (says Dr. Mill ad loc.) bis peccatum. Primo, quod a receptissima lectione recedatur absque causa: prior siquidem Jecbonias is ipse Joachimus omnino videatur, quem insertum volunt; quod observatum Epiphanius, Augustinus, Ambrosius, etiam et ipsi, si fallere, Irenaeus, l. 3. c. 30. Deinde vero, quod Jecboniae posteriori fratre tribuantur, qui, quantum ex S. litteris colligimus, nullos habuit. Quod unum si adversisset interpolator, certe temperasset manum.

The Rev. Dr. Doddridge reads thus,

And Josab begat Jeboiakin; and his CHAP. Brethren, about the Time of the Babylonish Captivity: and Jeboiakin begat §. 11. Jecboniab. Where observe, that επει της μελικεστας Βασιλεως, render'd, about the Time of the Babylonish Captivity, follows Jeboiakin, not Jecboniab, as in Bodl. and the other mentioned MSS.

To conclude, Beza presents us with what he apprehended to be the genuine Reading of this Verse;

Ιωνας δε είσαγε τῷ Ιακώ, καὶ τοὺς αδελφάς αὐτοῦ, Ιακώ δὲ είσαγε τῷ Ιεχωνίᾳ εἰπει της μελικεστας Βασιλεως.

Were this Reading but sufficiently supported by ancient MSS. and Versions, this Text would no longer be one of the *Cruces Theologorum.*

About the Carrying-away] Gr. τις §. 11. τε μελικεστας.

The Praep. *Επι* in the N. Test. denotes the *Precise Time* when any thing is said to be done.

Luke iii. 2. *Επι Αρχιεφεζην*, while *Ananas and Caiaphas were High-Priests.* and iv. 27. *Επι Ελισασ*, in the Life-Time of *Elisba.*

Acts xi. 28. *Επι Κλαυδία Καισερι*, during the Reign of *Claudius Cesar.*

To this Purpose, out of many Passages that might be produced from other Greek Authors, I have selected the few following for the Reader's Examination.

Joseph. de Bell. Jud. Lib. 2. c. 17. §. 8. p. 194. Ed. Hevercamp. *Επι Κυρνη, in Crenius's Time.*

Dion. Hal. I. 2. 40. *Επι τε τέχνης γυναῖς, quarta aetate.* p. 303. 12. *Επι της εξουσίας Ολυμπίας*, Septuagesima Olympiade. l. 15. *Εφ' αν, quibus sc. Consulibus.* p. 653. I. *Επι τιν. p. 11. 23.*

Lucian. Tim. Vol. I. p. 61. l. 2. Ed. Amst. A. D. 1687. *Επι τε Δρα- κοντας.*

CHAP. XLVII. *Hoc est, Deucalionis tempore vel
L*estate, exiens ex pris, ut alibi loquitar
x. 11. Lucianus. Barl. and Vol. II. p. 313. l. 11.
exiens ex Kœnig, Saturni tempore.**

And to conclude, Xenopb. K. II.
Lib. VIII. p. 613. l. 1. . 666. l. 10.
669. l. ult. Exiens Kyrgy, Cyri tempore.

But we must necessarily allow a Latitude to the sacred Writer, who knew very well, that *Josiah* begat *Jeboiam* before the actual Carrying away of the Jews to Babylon, or Commencement of the famous 70 Years Captivity, and therefore I have followed E. T. and render'd *exi*, *about*.

Er. Schmidt chooses to retain the usual Sense of *exi*, and therefore inserts, *qui vixit*, and thus reads and translates this Verse;

Josias autem genuit Joakim et fratres eius: Joakim vero genuit Jecboniam, qui vixit sub transportationem Babyloniam.

Melioria is to remove one's Habitation. So Teucer is said to remove (*μελιορεῖσαι*) from Attica into Asia. D. Hal. I. 49. 32. See also Pausan. Lib. I. p. 107. l. 26. Hence *Melioria* signifies in general, *A Change of Habitation*, and particularly, *A Removal from one's native Country into a foreign one*.

When this Removal is involuntary we often call it *a Transportation*, as in the Case of Captives and Criminals.

Ptolemy in his Lexicon, p. 503. 2. makes *Melior* equivalent to *Φύλα*. and *Melioria* to *Αγχυλωσία*. As also Theophylact in Matt. p. 6. C. So that I wont say *Melioria* never signifies *Captivity*. I know it occurs several times in LXX. where E. T. uses the Word *Captivity*. Jud. xviii. 30. 1Chron. v. 22. Ezek. xii. 11. Am. i. 15. Nab. iii. 10.

Several Translators have render'd it by *Exilium*, as *Calv.* *Gast.* &c. And

Dr. Doddridge of late by *Captivity*. CHAP. But I question whether the Word *Captivity* doth not more generally convey y. 11. the Idea of a State, than of an Action, which others choose to express by *Carrying away*, *Transmigration*, *Transportation*, and *Deportation*.

So that I understand the Word *Melioria* of the actual Removal of the Jews into Babylon, not of the State of 70 Years Captivity; because according to this last Import of the Word, after the Captivity, y. 12. must mean after the Expiration of the 70 Years; whereas *Jecboniah* begat *Salathiel* during the Captivity, but after the Removal or Carrying away into Babylon.

Fourteen Generations] Or Descents. y. 17.
Gr. γενεὰ δικαίωσεις.

So Josephus uses the Word *γενεά*, Ant. Lib. V. Cap. 9. §. 4. p. 306. Τέλος (sc. Ιερουσαλήμ) Δαυΐδος ὁ βασιλεὺς, καὶ μετὰ τοῦ αὐτοῦ καταληπτὸν τὸν γερουσίαν επὶ μωροῦ καὶ εἰσει γένεσις απέξειν.

*Birth] So E. T. renders Γένεσις, y. 18.
Luke i. 14. where Vulg. has *Nativitas*.*

Some choose to render *γενεσίς* here by *Generation*. So Vulg. *Generatio*: as also Iren. c. Her. Lib. III. c. 11. p. 191. and c. 16. p. 204. Ed. Par. 1710. and St. Austin. Vol. V. col. 200. F. In this Sense I think *γενεσίς* is used, D. Hal. II. 64. 43.

These Gentlemen derive the Noun from *γενεών* in the Sense of *genito* or *genero*, as it is used *passe* throughout this Chapter.

But the Verb *γενέσθαι* is often applied to Females in the Sense of *pario*, *to bear*, *bring-forth*, or *to be delivered*. See Luke i. 13, 57.. xxii. 29. John xvi. 21. as also in the purest Greek Writers.

N O T E S on

CHAP. Χειροβ. Λαζ. Resp. Cap. I. §. 3.
L. p. 62. Ed. Wells. Τας μὴ τὰ τρέφομ-
γ. 18. τας πας χρη ἀρεσθαις μελανος τι γιν-
τησαι.

D. Hal. I. 57. 36. Callias said, Ρω-
μίας πας — γημαδῆς Λαῖνη — καὶ γημα-
δῆς δύο παιδῶν, Ρωμεν καὶ Ρωμυλον. and
p. 145. 22.

And by a Figure it is applied to a
Man's native Country.

D. Hal. I. 483. 30. Τη γενναθήη
τε καὶ παιδῶν αἰδεῖς παιδόναθήη πα-
τεράδι.

Hence Γεννητης with respect to the
Mother signifies *Partus*. Aristot. Etib.
Nic. Lib. 9. c. 7. p. 409. Ed. Ox.
1716. and with respect to the Child,
Nativitas.

§. 18. Having been espoused] Or, contracted,
Gr. Μνησθεντης. Vulg. Cum esset despon-
sata, id est Sponsione promissa. as H. Steph.
Thef. Vol. II. col. 963. E.

Phavorinus in Lex. p. 510. c. 2. Ed.
Ven. A.D. 1712. Μνησια επι συμφωνης
γαμος. over Μνησια η σέξι γαμος συμφωνη.

So Sampson, επικρι μητροβασις την
παρθενον. Joseph. Ant. Lib. V. cap. 8.
§. 5. p. 301.

§. 18. Γαρ] With Dr. Doddridge, and se-
veral other modern Translators (Fr.
Gen.. Le Clerc.. Meff. Beaus. and L'
Enf.. Fr. Mart. &c.) I chose to fol-
low E. T. in the Omission of this
Particle, γαρ. See also E. T. Luke
xii. 58. Acts xix. 35. as for Acts viii.
39. it is render'd, and.

We all follow the Steps of the an-
cients Versions, Syr. and Vulg. both
here and elsewhere.

See Syr. Matt. xv. 27. . xx. 16.

And Vulg. Matt. ix. 5. . x. 23. . xx. 1.

Neither is it a quite unusual Thing
for γαρ to lose its Force as an *Illustrative*,
even among the purest Greek Writers.

Consult, D. Hal. Ant. I. 126. 3. CHAP.
See Note. and p. 582. I. 2. as also p. I.
587. I. 12. y. 18.

Soph. El. y. 841. p. 205. Ed. P.
Steph.

Xenoph. K. II. Lib. III. p. 222. I. 5.
Where the Rev. Mr. Hutchinson ob-
serves as follows; *Particula γαρ non*
reddendae cause, uti plerunque, hoc in
loco inservit; sed declarandi aut expla-
nandi vim babet. Ab eâ simili plane
modo narrationem orditur Evangelista
Matt. i. 18. &c.

I shall conclude with referring to
the Rev. Mr. Blackwall's S. Clas. Vol.
I. p. 137.

[Συνελθειν]. To come together; viz. to y. 18.
cohabit as Man and Wife. Mary
seems to have prov'd with Child be-
fore Joseph had taken her home to live
with him, y. 20, 24.

In this Sense of Cobabitation. I un-
derstand Josephus, Ant. Lib. IV. cap.
8. p. 242. I. 16. Γυναικεῖον συνελθε-
σης βαλοριθμοῦ Διαχρέθησε καὶ αἱ δηπο-
ταὶ αἵλιας — γεγηρασι μὴ εἴτε τὸ μη-
δεπότε συνελθειν οὐχιελέσθω. Λαβεὶ γαρ
αἱ γάλας εὔστατα συνοικεῖσθαι πρότερον γαρ
αἱ ερέσιον. See Seld. Ux. Hebr. Lib.
III. cap. 24. p. 373.

St. Chrysostom indeed was of ano-
ther Mind. Vol. II. p. 21. Οὐκ εἶπε,
says he, πειρει η αὐχνήναι αὐτῶν οἱ τέλοι αι-
σιστοι τὰ πυμφίκια· καὶ γαρ εὐδοκεῖ λευ. Εἴθε-
γαρ τοις παλαιοῖς οἱ τὰ πολλὰ εἰ επικά-
τας μεμνησιμότατα εχεῖσθαι, επει γάρ καὶ παν
τὸ γηράκεν ιδει τις αὐτόν.

If this Custom obtained in Joseph's
Time, the Verb συνελθειν may be taken
in sensu venerio.

Joseph. Ant. Lib. I. cap. 19. §. 7.
p. 52. Jacob συνελθειν, cum Lea con-
gregatus, Gen. xxix. 23. So Achisophel
persuades Absalom τας τη πατητοῦ αὐτοῦ
παλλακας συνελθειν. Ant. Lib. VII. c. 9.
§. 5.

CHAP. §. 5. p. 389. from 2 Sam. xvi. 21.
I. and cap. 11. §. 6. p. 398. l. 11. See
y. 18. also Aut. Lib. XII. c. 4. §. 6. p. 603.
l. 14.

To Josephus's Authority I add Stra-
bo's, who speaking of the Persian Mar-
gi, says; Τούτος δὲ καὶ παλέγει εὐηγέρχεσθαι
νεομέναι. Geogr. Lib. XV. p. 1068.
A. And Atheneus, in Deipn. Lib.
XII. p. 535. B. unquestionably fixes
this Idea to the Word.

y. 19. *Her Husband*] By comparing this
and the next Verse we find that Joseph
and Mary were called *Husband* and
Wife between the *Espousals* and the
Wedding, agreeably to Deut. xx. 7..
xxii. 23, 24.

So *Virginia* was contracted to *Ici-
lius*, Dion. Hal. I. 675. 49.. 676. 10.
but not married to him. 677. 36, 37.
yet he is called her *Husband*, 678. 14.
Afterwards he is stiled her *Mystag.*
p. 679. 25. Now *Mystag.* — καλεῖ
περ τοὺς γενεὰς οἱ μυστικοὶ. and consequent-
ly she was *Mystag.*, that is, η μυστικὴν
γενετὴν. See Phov. Lex. p. 510. 2.

y. 19. *Just*] Or *Righteous*. Gr. δικαιος.
I see no Reason to suppose the ori-
ginal Word signifies rather *Good* than
Righteous. Luke xxiii. 50. Rom. v. 7.

Cbryostom indeed says, δικαιος εί-
σι, τοῦτο ιστι, χρηστός καὶ σπουδής. Vol. II.
22. 23. but a little higher, l. 20. ej.
pag. we read as follows; δικαιος σπου-
δῆς, τοῦ ταρπείοντος εἰς απάτην λέγει. εἰς μὴ
γεγενεασμένην, καὶ τοῦ μη πλεονεκτεῖν ιστι
δικαιος οὐ καθόλου αρετῆς.

Δικαιος answers rather to the He-
brew *Taddik*, Eccl. vii. 20. (al. 6.
21.) than to *Chafid*, Jer. iii. 12. or
Racbum, Ex. xxxiv. 6.

I query whether the LXX. use the
Adjett. δικαιος for *Merciful*, though
they may use the Substant. δικαιοσυνη for
Mercifulness.

In my Opinion the Evangelist asserts CHAP.
two distinct Things. 1.

The one is, that Joseph was a *right-
eous* Man, and therefore would not
consent to cohabit with one that was
defiled before the Espousal or Mar-
riage. y. 19.

The other is, that Joseph was un-
willing to expose *Mary*, either to Pu-
nishment or Disgrace, and therefore
entertained Thoughts of divorcing her
privately.

Had our Author intended the Men-
tion of Joseph's Tenderness for his e-
spoused Wife, only as an Instance of
his δικαιοσυνη, in the Sense of *Merci-
fulness*, see 6 Exod. xv. 13. He would
not have said, δικαιος είς, καὶ μη θε-
λει — εἴθελε, &c. but δικαιος είς, καὶ
θελει — εἴθελε, &c. — or αλλα εἴθελε
&c.

To make an Example of] Gr. Πλαγη— y. 19.
δικαιολαζειν, which Verb conveys the
Idea of *capital Punishment*, or else of
public *Shame* and *Infamy*. So E. T.
understand it Hebr. vi. 6. *And put him
to an open Shame*.

In the former Sense it is used by
LXX. Num. xxv. 4. where E. T. has
hang up.

The latter Sense is countenanced by
Vulg. Traducere. and St. Austin. Vol.
V. col. 310. D. 201. B. Ed. Antw.
Divulgare, but not Exemplare, as Be-
za will have it. For in the Epist. re-
ferred to by Beza (viz. LIX. m. ed.
CXLIX. Tom. II. col. 389. D.) St.
Austin cites Col. ii. 15. and renders
δικαιολαζειν (not πλαγειαζειν) by ex-
emplavit.

Pavorinus also explains δικαιολα-
ζειν by φανερωται, θελαρξεσσα. Lex.
p. 574. col. 2.

And St. Cbryostom distinguishes be-
tween δικαιολαζειν and κωλαζειν,
B Vol.

CHAP. Vol. II. 22. 25. Καὶ δεῖς εἰς αὐτὸν παῖδας.

I. με μονον λειποντινον ον και ταπει, αλλα
γ. 19. και πολλαζεις αυτον ει τομον πελσει.
Αλλ' ο Ιωνηφ ει μονον τη μητρον εκπο, αλ-
λα και τη ελαττον εντεχθειση, την αυγο-
νιαν. και γερ μονον πολλασαι, αλλ' ειδε πολλα-
πισματισαι επιλει.

γ. 19. Intended] So the Verb βιλομαι is render'd, *Act*s v. 28.. xii. 4. Herod intended after the Passover to bring Peter out to the People.

Hence it is evident, as well as from Joseph's Intention to put away his Wife, that βιλομαι is properly applied to a Purpose with relation to something Future. Therefore when Tho. Magister says, p. 30. Ιεσον δι, εις το ΒΟΥ-
ΛΟΜΑΙ μητραχημένης και επεσθιμο-
νη τις, εδειοις δε μητραλον, He can only respect the Future Form or Tense of the Verb joined with it. So βιληθη απελνει, not απελνεστ.

γ. 20. An Angel] Rather than as E. T. the Angel, no particular Angel having been spoken of before, and no Article being prefixed to λυγει. See *Matt.* ii. 19. and *Luke* i. 11.

γ. 20. To take home] Gr. Παραλαβειν. E. T. to take unto thee. So γ. 24. took unto him, i. e. took home. For had our Reverend Translators meant, to take Mary to be thy Wife, they would have expressed themselves as plainly as, *Mar.* xii. 23. *Luke* xx. 33. The Seven bad her to Wife.

Josephus indeed made no Scruple to use the compound Verb παραλαμβανειν in the Sense of taking to wife, or marrying. *Ant.* Lib. I. c. 19. §. 7. p. 53. Jacob την Ραχηλαν παρελαβειν.

But I find the simple Verb λαμβανειν used by the LXX. for the Hebrew lakach, E. T. to marry, or take to

wife. See *Gen.* xix. 14. *Num.* xii. 1. ΣΑΛΡ. At other times render'd to take, Deut. I. xx. 7. and Deut. xxii. 13. . xxiv. 1. γ. 20. λαμψ χυπακα E. T. take or bath taken a Wife, and married her. So in the N. Test. λαμψ χυπακα, *Mar.* xii. 20. and *Luke* xx. 29. nay λαμψ alone γ. 31. is made equivalent to γαμηται, *Matt.* xxii. 25.

Begotten] Gr. γενηθειν. E. T. con- γ. 20.
ceived. But had our Author referred to the Conception of Jesus he would have said συλληφειν, see *Luke* ii. 21.

Besides γενηται when applied to Females, doth not signify to conceive (that is συλληφαν, *Luke* i. 24, 31, 36.) but to bring-forth. Vide Note on γ. 18. h. cap.

And Jesus was not yet born; therefore the *Vulg.* should not have render'd γενηθει by natum.

It remains therefore, that there is no Word so proper to translate γενηθει by, as begotten. So γενηθει and γενηθημενον, begotten of God, i *John* v. 1, 18.

Observe the Neut. Gender, π γενη-
θει, for the Masc. ο γενηθεις.

So Lucian uses π τεχθει for ο τεχθης. *Dial.* Vol. I. p. 186. l. 19. Prometheus says, Μηδεις ο Ζευς και πατησεις τη Νερπηδι. λε γερ αυτη κυαφερηση ει ει, το τεχθει ισα γρασει) ει, οια και ει πλεγεις τη Κεφαρον.

And D. Hal. I. 63. 3. — εδικαστηται — γερεθη τη νομη πελενονι την μητρη αιγρι-
νεται τη σωμα Ραβδον, αικιδησειται αποβα-
νεται, το δε γενηθει εις τη πελαιης βαλ-
λαζεις ειδερον.

Thou shalt call] These Words are γ. 21.
evidently addressed to Joseph. Yet Just. Martyr in his first *Apol.* p. 54. l. 31. Ed. Thirlby, expressly says, The Angel said to the Virgin, Και καλεσεις τη
ενομη

CHAP. σορτα καὶ λεγεντι. Αὐτὸς γὰρ εἶπεν &c.
I. But it appears the good Man's Me-
y. 21. mory failed him; for he evidently
jumbles this passage with the Angel
Gabriel's Message to the same Virgin,
Luke i. 31. See l. 8. &c. ej. pag.

Hence observe how cautious we
should be of depending on Citations
from Scripture made by the Fathers,
and how careful in collecting Various
Readings from them.

See this Observation farther con-
firmed by Epiphanius's large Quota-
tion of this very Context. *Har. LI. §.*
V. p. 426. Ed. Col. 1682.

Mistakes of this Nature are much
more excusable in the Fathers than in
us, who enjoy so many Advantages,
as Concordances, &c. for the Assis-
tance of our Memories.

y. 21. People from their Sins] Gr. ἀστοι —
ἀπὸ τῶν αἰωνίων αἰωνοῦ.

Eusebius in his Comment. in Psalm. p.
417. C. reads αἴων, as thinking, I sup-
pose, a plar. Pron. αἰωνοῦ, did not suit
a sing. Noun, ἀστοι.

But it is well known, that in the
N. Test. Collective Nouns, tho' singu-
lar, admit of plural Pronouns and
Verbs.

Matt. xv. 8. Εὐλόγησεν μοι ὁ λαός· ἵντο-
το σομαῖς αἰωνοῦ, καὶ — τιμῆ. (Hebr.
and LXX. *Iff. xxix. 13. τιμωσι.*) xxvii.
25. *Luke i. 21.*

So οὐχίος, Matt. xv. 10. οὐχίος —
αἰωνοῦ. . xxi. 8. *John vii. 49. οὐχίος* —
τιμῆ — επικαλαφόδει μοι.

And Καρποῦ. 2 Cor. v. 19. Καρποῦ
— αἰωνοῦ.

To this purpose consult Thucydides,
Lib. I. §. 13. p. 12. 72. Ed. Amst.
1731. Ναυτικαὶ τοι ἐχρήστοι οἱ ελλάσσ, καὶ
της Θαλασσῆς μαλλοὶ αἰσχροῖο.

Just so the Hebrew *Gnam*, *People.*
Jud. ii. 4. . vii. 4. . xxi. 4.

Guarin in his *Hebr. Gram.* has given CHAP.
us two Canons, which hold equally I.
true with respect to the Greek Tongue. y. 21.
Lib. II. Cap. 3. Art. 2. Can. VI. p.
509.

*In relativio interdum etiam contingit
diversitas numeri ab antecedente. Par-
ticularly, Nominis collectivo singulari re-
spondet pronomen multitudinis. Gen. xv.
13. Thy Seed — not theirs.*

See also *Cap. 4. ej. lib. Can. III. p.*
550.

*Verbum pluralis numeri construitur in-
terdum cum nomine singulari. Collectivo
sc. quia pluralitatem comprehendit.
Gen. xli. 57. Lat. omnis terra venie-
bant.*

By the Lord through the Prophet.] y. 22.
So Dutch Transl. but E. T. of — by.
Gr. νπο — 21g.

There is an Ambiguity in the Ex-
pression of E. T. for of the Lord may
mean concerning the Lord. So εἰ is
render'd of, Matt. xi. 10. . xv. 7..
xvii. 13. . xxi. 45. whereas at other
times it is better render'd by concerning.
Matt. xi. 7.. xvi. 11.

It were more proper to render νπο,
by. So Matt. xxii. 31. spoken by God.
2 Pet. iii. 2. by the Prophets. Acts
xxvii. 11. spoken by Paul; tho' unhappy-
pily. xiii. 45. spoken of Paul.

When any Thing is said to be spoken
by a Prophet, either of the Präposi-
tions, νπο or 21g, are used indifferently.

So νπο, by, Matt. iii. 3. Acts viii.
6. spoken by Philip. xvi. 14. spoken by
Paul.

And 21g, by, Matt. iv. 14. . viii.
17. . xii. 17. Acts ii. 16.

Nay so indifferent is it which of
these Präpositions is made Use of, that
when St. Matthew uses 21g, Matt.
xxiv. 15. spoken of by Daniel; St.
Mark has νπο, *Mark xiii. 14.*

CHAP. However it is observable, that when
 I. the Lord, and the Prophet are joined
 y. 22. together, *vno* is applied to the *Princi-*
pal, and *alg* to his *Instrumen*. So
 here, and Matt. ii. 15.

y. 23. *A Virgin*] Gr. *η μαρτυρος*, *The Vir-*
gin; so others, as if by way of Em-
 phasis the Virgin *Mary* was pointed
 out, or referred to.

But *Guarin* is of Opinion the Article *i*, *i*, *w*, is sometimes taken indefinitely, for *quidam*, &c. So E. T. Matt.
 x. 12. *an House*. xiii. 2. *a Ship*. Luke
 viii. 5. *a Sower*, for *a certain House*, *a*
certain Ship, &c. See Gram. Hebr.
 Vol. I. p. 424.

It is indeed no uncommon Thing
 for the Article to lose its Emphasis
 and be render'd *a* instead of *the*. See
 E. T. Matt. iv. 5. *a Pinnacle*. v. 1.
a Mountain. y. 15. *a Busel* — *a*
Candlestick. vii. 4, 17, 24. . viii. 23. .
 xii. 29, 35, 43. *Jah* xvi. 21.

Μαρτυρος, the Word used by LXX.
 Jf. vii. 14. for Hebrew *Gualmab*, sig-
 nifies properly *a Virgin*.

Dion. Halicarn. speaking of *Hersilia*
 a Sabine Lady of Quality, says; Ταν-
 γιλος δε ει μηρος φασι γεμαμηθεισ ηδη συν-
 ται αλλας αρπαθηται κορης ας *μαρτυ-*
ρος. *Ant. Lib. II. p. 106. 36.*

y. 23. *Ει γαστε εξει*] That *ει γαστε εξει*
 signifies *to be with Child*, is evident
 from a Jest we meet with in *Aibenacu*,
 Lib. X. cap. 20. p. 453. A. Ed. Lugd.
 1657. Πτωχης της γαστερος παν-
 εκει, εται ο ιαχρος επιθετο, μη ει γαστε
 εχει; πως γε; επει, τελαια μη βεβη-
 κυει;

y. 23. *They shall call*] Gr. *καλουσι*. So
 doubtless the Syr. and *Vulg.* read, as
 also *Chrysost.* Vol. II. p. 31. l. 37.
 Οντι ειτε, *καλουσι*, *αλλα καλουσιν*, *οι*

οχας τηι ειτι, και η των περιφυλων ειτε CHAP.
 ειτι.

Guarin observes, *Activa verba in y. 23.*
tertiis personis, significacionem passivorum
saepe assuntur, seu passive exponuntur.
 Gram. Hebr. Vol. I. p. 531. Can. III.
 Gen. xvi. 14. Ps. xlvi. 15. (al. 14.)
 E. T. *they are laid*. *Vulg. positi sunt*.

The same Rule will hold with re-
 spect to the Greek Language.

Luke xii. 20. *αταλει*. E. T. *thy*
 Soul *shall be required*. Marg. *do they*
 require thy Soul.

In the Text we are upon, the Marg.
 of E. T. has, *bis Name shall be called*,
 for *they shall call bis Name*, in the Text.
 Tho' it is not to be supposed they read
καλησιν; as *Arab.* reads or renders the
 Original.

This Citation is taken from *Isaiah*
 vii. 14. where LXX. have *καλουσι*.
 But E. T. *shall call*, i. e. *καλουσι* sc. *η*
μαρτυρος. Marg. *tbus*, *O Virgin, shall*
call.

The Reason of these different Ren-
 drings is this, Learned Men are not
 agreed, whether *Γένεται* be 3 Pers.
 sing. foem. i. e. *καλουσι*, as *Targ.* *Jo-*
nathan, and E. T.; or 2 Pers. sing.
 foem. i. e. *καλουσις*, as LXX. and E.
 T. Marg. agreeably to *Luke* i. 31. See
Guar. Gram. Hebr. Vol. I. p. 270.
 and *De Dieu Crit. S. ad I. p. 315.* *Nos*
dubito, quin, quum exemplari vocalibus
definitio uterentur, legerint Γένεται, et
vocabis, scilicet tu popule, quem Deus
sequentibus versibus eadens personaliter pergit
alloqui.

Vulg. vocabitur, to which the *Syr.*
 agrees, as if the Word in the Prophet
 had been *Γένεται*, (as *Gen. xxxv. 10.*)
His Name shall be called.

Tertullian. adv. Jud. Cap. 9. p. 191.
 Ed. Par. 1664. citing this Passage in
Isaiah, reads *vocabitis*, as if the Ori-
 ginal had been *Γένεται*, *Ye shall call*.

CHAP. So also *Cyprian.* Ep. X. p. 184. and I. *Adv. Jud.* Lib. II. c. 9. p. 28. Ed. y. 23. Amst. 1700. but in this Place some Copies read *vocabis*, and one *vocabitur*.

Irenaeus, (in the last curious Ed. by *Massuet Par. A. D. 1710.*) has also *vocabitis.* c. *Her.* Lib. III. c. 21. §. 4. p. 217.

E. T. and several *Edd.* of the Greek have inclosed the 22^d and 23^d Verses in a Parenthesis, lest they should be taken for a Continuation of the Angel's Discourse to *Joseph*; whereas they are really a Remark of the Historian. However the Reader should be informed, that several considerable Fathers suppose these two Verses to be a part of the Angel's Address to *Joseph*. See *Irenaeus.* p. 216. §. 4. and *Cbryssotom ad L. Vol. II. p. 31. l. 31.* &c. To whom give me Leave to add one of inferior Note. *Theopbyllat. ad loc.* p. 9. C.

But pray observe how *Irenaeus* curtails the Angel's Words; *Hoc autem factum est, ut adimpleretur quod dictum est ab Esia Propheta: Ecce virgo in utero concipiet.*

I should think myself happy, could I lay down a certain Rule to know when the Fathers quote by Memory, and when by ocular Inspection. Then might we go on more sure Grounds in collecting *Various Readings* from their Writings.

§. 24. *Awoke from Sleep]* Gr. *diephēs aπεις της υπνου.*

Pbar. explains *ἀνέψειν* by *αἰντινέσθαι*, *Job.* xi. 11. *to awake, or cause to awake out of Sleep.* Lex. p. 203. c. 2. Hence *ἀνέψειν*, *to awake, or to be awaked.* So *Lucretia* awoke upon hearing *Tarquinius* in her Chamber, *ἀνέψειν απεις της συνειας της φοβοι της γυ-*

νων *G.* *D. Hal.* I. 251. 27. and p. CHAP. 306. 40. *νηφη μη περιφερεσθαι και τροχη* I. *παλαιομηνοι διαστρεποντο, και εδιεγειρονται* y. 24. *Διετρυπα τα δημητα εδιωνται.* See also *Albeneus,* Lib. XII. p. 549. B. C. *Diomysius used to awake upon the jutting of Needles into his Flesh.*

So the Disciples *awake Jesus, diēphēs, Mar.* iv. 38. and y. 39. *diēphēs, when he awoke, or being awaked, he rebuked the Wind, &c.*

Just so the simple Verb *ἀνέψειν* signifies *to awake*, Matt. viii. 25. *His Disciples awoke him. And εξ υπνου οικριναι, is to awake out of Sleep,* Rom. xiii. 11.

Till she had brought forth] Gr. εως y. 25. ειναι.

Our Evangelist asserts, that *Joseph* did not know *Mary*, whilst she was with Child, out of Reverence, I suppose, to the Sacred Burden: But whether he knew her after the Delivery, is not so certainly determined by this Expression. However on which Side the Probability lies, I leave to the Judgment of the Reader, who has impartially compared this with other Passages of Scripture, collected by Dr. *Whist*, on *Matt.* xiii. 55. as well as Mr. *Whiston*, in his *Serm. & Eff.* p. 182, &c. and *Wolzogenius*, App. viii. ad *Matt.* i. 25. p. 65. &c.

I know very well St. *Jerome. adv. Helvid.* Tom. II. p. 112. and St. *Cbryssotom ad L. Vol. II. p. 32.* and others, endeavour to show that the *ανταργίνειν* of the Blessed Virgin cannot be disproved from this Passage. And to this End they produce such Texts as, *Gen.* xxviii. 15. • *xxxv. 4. LXX. Lev.* xvi. 17. *Deut.* xxxiv. 6. *Ps.* cxxiii. 2. *Matt.* xii. 20. • *xxii. 44. • xxviii. 20.* and the like.

CHAP. I. But do they produce any Texts that prove the perpetual Virginity of Mary? And can that be an Article of divine Faith which is not founded on divine Testimony? Can it be an Instance of Impiety to disbelieve, what depends only on Human Tradition, and seems to be contradicted by an allowed Revelation?

Consult a Passage in *Josephus*, much resembling 1 Sam. xv. 35. and 2 Sam. vi. 23. οὐ, (sc. Ἰωάννης) καὶ συνέβη γεννήσις ὅτε μικρώνων οὐτού τοῦ πατέρος, (sc. Hyrcanus) καὶ μήχεν τῆς τελείης αὐτοῦ μηδεποτὲ εἰς οὐνόν αφίεται. *Ant.* I. lib. XIII. c. 12. (al. 20.) §. 1. p. 666.

What Man in his Senses would conclude from hence, that *Iannaeus* came into his Father's Presence after his Death? Here the Thing speaks for it self. But should I say, *Lucretius* was espoused to *Sempronius*, Mar. 21st. 1740; but did not bed with her till after the Nuptials, I should seem rather to insinuate that they lay together after the Wedding; than that they never bedded at all. I leave the Reader to make the Application.

§. 25. *Her first-born Son]* Gr. Τον νεανίσκον μεγαλέσσον. Vulg: filium suum primogenitum.

According to *Phov.* Πρωτότοκος is οὐαντός τεχνεῖς, Lex. p. 636. col. 2. This is what the LXX. mean by Αρχαῖος μελέτη. *Exod.* xiii. 2. *Num.* iii. 12. . xviii. 15.

Turn to *Lamy*, *Comm. in Harm.* Lib. I. cap. 8. p. 38. *Nomen primogenitus non innuit alios ex hoc conjugio genitos: In Scripturis qui primus appetit vulvam, sive alius partus sequatur, free non, dicitur primegenitus, &c.*

Consult also *Hieronym.* *adv. Hier.* Tom. II. p. 114. C.

So *Dion. Hal.* uses the Word Πρω-

τότοκος. Τούτος αμφοτέροις αἱ γυναικεῖς ΣΑΡ. πινεῖσθαι αμαὶ γεννήσιαι, ταῖς προσόντοις Ι. επιφέρει γοναὶ αρρεναὶ βρεφεῖ, τελύμα ἡ §. 25. αὐτα. Vol. I. p. 145. 5.

And that a first does not necessarily imply a second, appears from the same Author, Vol. I. p. 467. l. 22. Λλλὸς πατέρες φρεσοῖς παραγόντες ταῖς διατηγεῖσι, καὶ εἰς ταῖς καὶ μετὰ γεννήσιαιν, &c.

I am sensible *Epiphanius* gives a different Turn to this Expression, which he reads thus, καὶ εἶναι περὶ ψυχῆς τοῦ πρωτότοκον αὐτοῦ, but περὶ ψυχῆς. And again, εἰ εἴτε τοῦ πρωτότοκον αὐτοῦ, ἀλλὰ τοῦ πρωτότοκον εἰτε μὴ γε τοῦ ψυχῆς αὐτοῦ εσημαντεῖ, εἰ αὐτοῦ τῇ εργα τοῦ πρωτότοκον εἰτε τοῦ πρωτότοκον εἰτε μητρὸς, τοῦτο τοῦ αὐτοῦ τοῦ πρωτότοκον, ἀλλὰ πρωτότοκον μητρὸς.

Dr. *Doddridge* goes into this Father's Sentiment, and accordingly renders the Words thus; *till she had brought forth her Son, the First-born.*

It is with real Regret I differ from so great a Man. The Turn given to the Words in the Doctor's Version, so exactly answering the Order of the Original, pleased me not a little at first. But perhaps upon a Review of the following and the like Texts, the Dr. may not see that peculiar *Emphasis* in the Expression as to justify that Turn.

Will the Dr. render *Gen.* xxii. 2. LXX. οὐ νῦν εἰς τὸν αἰανίσκον, &c. *thy Son, the Beloved, whom thou lovest, Isaac, &c.?*

Matt. iii. 17. . xvii. 5. Οὐαντόκος με σε αὐτότοκος, my Son, the Beloved. *Mar.* i. 11. . iii. 22. *Luke* xx. 13.

Matt. v. 29. Εἰ εξισταῖς εἰς τὸ δικέας, thine Eye, the right. xiii. 8.

Matt. xv. 13. Οὐαντόκος με σε αὐτόκοτος, my Father, the Heavenly.

Matt.

CHAP. Matt. xxv. 40. Εν τοις ταν αδιλφων
I. με ταν ελαχιστην, one of these my Bre-
f. 25.thren, the least.

John iii. 16. Τον υιον αυτη την μονοβοην,
bis Son, the only begotten.

There is another Form of Expression, not very different from this, which has not so strong an Emphasis as at first Sight it may appear to have.

Who would render, Matt. xviii. 8.
Εις την φωνην, into the Fire, the
Eternal One?

Mar. ix. 43. Εις την φωνην αργεσον,
into the Fire, the unquenchable One.

John viii. 31. Εν τη λογῳ τη εμη, in
the Word, even mine.

John xv. 12. Η μολη η εμη. This is
the Commandment, even mine.

Acts xiii. 33. Εν τη ψαλμω τη δευ-
τηρια, in the Psalm, the second.

I do not make this Remark on the learned Doctor's Version, as not containing a revealed Truth; but because I don't see it contains the particular Truth revealed in this Text.

§. 25. *He called*] It is difficult to retain the Ambiguity of the Original Word εκάλει, which may either be render'd; be called, or *she called*.

E. T. prefers the former rendering, CHAP. and herein follows the *Vulg.* and *Arab.* I. whereas the *Syr.* favours the latter, §. 25. and refers the naming the Child to the Mother, agreeably to *Luke* i. 31.

It is observed by Dr. Hammond, ad l. that in the Gospel for the Sunday after Christmas, the 25. y. of this Chapter, which stands ambiguously in the Greek, is there determined to the Mother, [still she had brought forth her first begotten Son, and called his Name Jesus.] This I the rather mention; because in the Common Prayer Book I use, this Gospel is printed as in our common Bibles.

The Angel bids Joseph, not to be afraid to take home his Wife, and then empowers him to name the Child. y. 20, 21. Now the Historian says, *Joseph* acted according to his Instructions. For in the first Place, He took his Wife home, but did not know her till she was brought to Bed; and then in the next Place, he called the Child's Name *Jesus*. So that tho' the Expression be ambiguous, the Connexion leads us to refer the Verb εκάλει to *Joseph*.

C H A P. II.

CHAP. WHEN Jesus was born] Gr. τε λιγε
II. γεννηθεις ο.

§. 1. From γεννημα, in the Sense of *Paro*, comes γενναμα, *Nascor*, and thence γεννημα, *Natus*, *Born*, of the same Import with γεγενηται, §. 2. See Matt. i. 16. Heb. xi. 23. And §. 4. h. cap. The Question was, where the Messiah was to be Born, not Begotten. See further Matt. xix. 12. John iii. 4. . ix. 2, 19. and Job. xvi. 21. Η γενησαν

τινη — οαι δε γεννηη τη παιδιον — CHAP.
δι ειναιη αριστης ο. &c. II.

Γεννημα signifies to be born, as distinct from being begotten, in other Greek Authors.

Joseph. Ant. Lib. I. c. 10. (al. 11.) §. 5. p. 33. Πρεσβετερος Ιη, sc. God, βε-
λεψης ο τη απ' αυτη γενε ομην της αλ-
λοις μη συμφυγειμεν. Σεληνος τη α-
στατη, και της παντη ελεγη ημερας μη τη
γενετην.

D. Hat.

CHAP. D. Hal. I. 211. 42. *Servius Tullius*

II. desiring to know the Number, *τὸν τι*

γένομαν καὶ απόστρωμαν. — οὐδὲν οὐετὸν
κομισμένον καλαφίζεται υπερ τοῦ πάσης τῆς
περιφερείας, εἰς μέρη τοῦ τε Ειδονθατού Θυ-
ταρεοῦ — υπερ τοῦ γενναρίου, εἰς δέ
τοῦ τε Αφροδίτης τε αλλα καβιδρυμάτος, —
υπερ τοῦ απόστρωμαν, &c. p. 347. 18.

γ. 1. *Bethlehem of Judea*] Gr. βεθλεὶμ τῆς
Ιudeas, or perhaps τῆς Ιude. as LXX.
Ruth i. 1, 2. E. T. *Bethlehem Judah*.

Vulg. *Bethlehem Juda*, and γ. 5.
Jude, referring, I suppose, to the
Tribe of *Judah*, in which *Bethlehem*
was situated; rather than to *Judea*,
which included other Tribes. *Rel. Palest.* Lib. I. cap. 31. p. 177. *Beth-
lehem* was so called to distinguish it
from another Place of the same Name
in the Tribe of *Zebulun*. *Jos.* xix. 10,
15, and therefore in *Galilee*.

Consult *Hieronym.* ad. γ. 5. Tom.
VI. p. 2. e. *Librariorum hic error est*:
putamus enim ab Evangelista primum
editum, scut in ipso Hebraico legimus,
Jude, non Judeæ, *Quæ est enim ali-*
arum gentium Bethlehem, ut ad distincti-
onem ejus hic Judeæ poneretur? *Jude*
autem idcirco scribitur: quia est et alia
Bethlehem in Galilea. This Father by
Judea understands the whole Land of
Israel; including *Judea, Samaria, Ga-*
ilee, &c. See *Rel. Palest.* Lib. I. c.
6. p. 34.

γ. 1. *In the days of*] i. e. In the Reign
of *Herod*. See *Gen.* xiv. 1. *In the days*
of. LXX. *εν τη βασιλειᾳ*.

γ. 1. *Magi*] Gr. Μάγοι, not Σοφοί, as E. T.
Wise men, in later Edd. *Wise-men*.

I think this Word *Magi* is suffi-
ciently adopted into our Language, to bear
me out in following Dr. *Hammond* in
the Use of it, rather than Dr. *Pri-*

deaux

CHAP. *giants*, or Dr. *Doddridge*, who chooses
to call them *Sages*. γ. 1.

I see no Occasion for understanding
the Word *Μάγοι* in an ill Sense, for
Magicians or *Wizards*, as Dr. *Light-
foot* understands the Word in this
Place, Vol. II. p. 108. And as it is
undoubtedly used by St. *Luke*, *Act.*
xiii. 6, 8. E. T. *Sorcerer*. and perhaps
by *Herodian*, Lib. IV. c. 23. p. 165.
Ed. Ox. 1678.

The Syr. forms a Word on purpose
from the Greek to express the Persons
spoken of in this Chapter, whereas it
uses a very different one, *Act.* xiii. 6,
8. as also, *Act.* xix. 19. and *Rev.*
xxi. 8. xxii. 15.

Justin Martyr represents these *Ma-
gi* as *Arabians*, or coming from *Ara-
bia*. *Dial.* p. 304. l. 36. 305. l. 12,
23. 306. l. 18. 307. l. 3.

But the generality of Authors I
have consulted place the *Magi* in
Perisia.

Suidas, Vol. II. p. 480. *Μάγοι*, says
he, *οὗτοι Περσαῖς οἱ Φιλοσόφοι καὶ Φιλο-
θεοὶ μὲν τοχεῖ Ζωγρασῆν, &c.*

D. Laert. Lib. I. proem. p. 1. makes
the *Magi* to be among the *Perfians*,
what the *Chaldei* were among the *Ba-
bylonians* and *Affyrians*, and the *Gym-
nosophists* among the *Indians*, and the
Drauids among the *Celts* and *Gauls*.

See also *Strabo. Geogr.* Lib. xv. p.
1008. A. and Lib. xvi. p. 1106. A.

And *Cic. de Divin.* Lib. I. c. 41.
p. 93. Ed. Dav. *Et in Perſis auguran-
tur et divinant Magi, — Nec quis-
quam rex Persarum potest esse, qui non
ante magorum disciplinam scientiamque
perceperit.*

I shall conclude with the Words of
Dr. *Doddridge*, Fam. Exp. p. 68. *It*
is certain that the Word Μάγοι was not
appropriated in ancient Times to such as
practised

CHAP. practised wicked Acts, but frequently uses
II. used to express Philosophers, or Men of
y. 1. Learning, and those particularly that
were curious in examining of the Works
of Nature, and in observing of the Mo-
tions of the Heavenly Bodies, &c.

y. 1. Magi from the East came] Gr. Μάγοι
απὸ αὐτολόντων προσκύνει.

Either, Magi come from the East, or
Magi from the East, (i. e. Eastern Ma-
gi) came to Jerusalem.

Thus the Place of a Person's Na-
tivity, or usual Residence, is often ex-
pressed by από.

So Jesus απὸ Nazareth, Matt. xxi.
II. Acts x. 38.

Philip απὸ Beithsaida, John xii. 21.

The Jews απὸ Thessalonica, Acts xvii.

13.

So Joseph. Ant. Lib. IV. c. 6. §. 2.
p. 213. Ή γὰς τις απὸ Ευφεγή Βαλα-
μώ.

Suid. Vol. I. p. 15. Αβυδηνός, δὲ απὸ
Αγούσα.

Vulg. Magi ab oriente venerunt.
Arab. and Pers. Magi venerunt ab ori-
ente. Syr. Venerunt Magi ab oriente.

All agree in using a singular Noun for
the plural αὐτολόντων, which therefore
does not seem to intimate that these
Magi came from different Parts τῆς α-
ὐτολόντης, y. 2. as has been suggested.

y. 2. His Star] Consult Chrysostom. Vol.
IV. p. 392. 11, &c.

y. 2. To worship] Or, pay Homage. Gr.
προσκύνει, which Verb expresses that
Civil Respect or Homage paid to our
Saviour, as King of the Jews, in com-
mon with other Eastern Monarchs.
The external Act is generally esteemed
to have been Prostration.

The Jews used to denote the Ho-
mages they paid their Kings, by the

same Word, that expressed the Worship CHAP.
they paid their God, Hebr. Ηβραῖοι
verb. Gr. Προσκύνει. y. 2,

1 Kings i. 16, 31. So Bathsheba
worshipped David, Gr. εὐθὺς εἰς τροφω-
ντος εἰς τὴν γῆν, καὶ προσκύνησεν &c.
as also Nathan worshipped him, y. 23.
Gr. προσκύνησεν τῷ βασιλεῖ καὶ προσκύνη-
σει εἰς τὴν γῆν. So also the Woman
of Tekoab. 2 Sam. xiv. 4. Επέστη εἰς
προσκύνησεν αὐτῷ εἰς τὴν γῆν, καὶ προσκύ-
νησεν &c. Chap. xxiv. 20; 2 Chron.
xxix. 17.

And 1 Chron. xxix. 20. All the
Congregation worshipped Jehovah and
the King. Gr. προσκύνησαν.

Agreeably hereunto Josephus fre-
quently mentions the προσκύνησις, Wor-
ship or Homage paid to the Jewish
Kings. Particularly consult Ant. Lib.
VI. c. 13. §. 4. p. 348. where David
προσκύνει (οἱ προσκύνει) αὐτὸν (sc. Sam.)
πρῶτον εἰς προσκύνησον, οἷς εἴσι, &c. Ob-
serve εἰς εἴσι, as was usual.

It is well known the Persians paid
Adoration or Worship to their Kings,
viz. by Prostration.

Herodot. Lib. III. Cap. 86. p. 195.
Οἱ δέ, καλαθόροις απὸ τῶν ἵππων, προσ-
κύνειον τῷ βασιλεῖ οὐ βασιλεῖσι.

Xenopb. K. II. Lib. V. p. 351. l. 10.
Gadatas ἐγέλθει πρὸ τῷ Κυροῦ, καὶ τὰ
τοῖς προσκύνησει, εἶτα, Χαίρε οὐ Κύρε. p.
284. l. 5.

So again, another Cyrus was wor-
shipped, or adored. Xenopb. Exp. Cyr.
Lib. I. c. 8. §. 15. p. 58. Ed. Wells.
Προσκύνησεν καὶ οὐ βασιλεὺς υπὸ τῶν
αὐτῷ μητῶν.

Though sometimes this Act of Ado-
ration was scrupled by the Greeks, who
κατεῖναι αὐθεότον διερέωσεν, αλλὰ τὸν θεόν
προσκύνησαν. As Xenophon tells his
Soldiers. Xen. Exp. Cyr. p. 149. §. 8.

We have several Examples of this
manly Scrupulosity.

N O T E S on

CHAP. Herodot. Lib. VII. c. 136. p. 422.
 II. Ed. Gron. The Lacedemonian Embassadors when almost compelled, *προσκυνεῖν βασιλέα προστίθλος*, refused; *τὸν εἴδειν τούτην προστίθλον* ἀργαντεῖν.

Corn. Nep. in Conone. p. 152. When Titbrautes tells Conon, *Necesse est—si in conspectum veneris, venerari te regem, quod προσκυνεῖν illi vocant*, says the Author.

Aelian. relates an Artifice of Ismeias the Theban to save Appearances, and yet avoid actual Worship. Var. Hist. Lib. I. c. 21. p. 33.

So Callisthenes refused to pay Homage or Worship to Alexander the Great. Arrian. de Exp. Alex. Lib. 4. p. 165.

To conclude, there are not wanting Instances in the N. Test. where this Verb evidently denotes Civil Respect. See Matt. xviii. 26. the Servant in the Parable worships his Master: and Acts x. 25. Cornelius worships Peter.

Our Saviour is also worshipped by the Magi in this Text; and by the Leper, Matt. viii. 2. and by the Ruler, Matt. ix. 18. and by the Woman of Canaan, Matt. xv. 25. and by the Mother of Zebedee's Sons, Matt. xx. 20. and by the Soldiers, who paid him a mock Adoration, Mar. xv. 19. as also by his Disciples, Matt. xxviii. 9, 17. Luke xxiv. 52.

y. 3. Heard-of] Gr. *ἀκούειν*. So *ἀκούειν* is render'd to bear of, Matt. xiv. 1, 13.. xxiv. 6. I choose to join the Words beard-of with an Hyphen. Otherwise to bear of, without an Hyphen, is *ἀκούειν αὐτοῦ*. Mar. v. 27.. vii. 25. Luke vii. 3.. xxiii. 8. or *ἀκούειν αὐτοῦ*. John viii. 26.. xv. 15. Or the like.

y. 4. The High-Priests] Gr. *ἱερεῖς*,

which E. T. render *high Priests*, Luke CHAP. iii. 2. Hebr. vii. 27, 28. elsewhere generally, if not always, *chief Priests*. y. 4.

From hence, and many other Places of the N. Test. it appears there were several *High-Priests*, and yet there was one emphatically stiled, *the High-Priest*.

Matt. xxvi. 3. *The High-Priests were assembled at the Palace of the High-Priest.* Mark xiv. 53. John xi. 47, 49.

Josephus frequently mentions *ἱερεῖς* in the plural Number. There is a remarkable Passage to this purpose, Ant. Lib. XX. c. 8. (al. 7.) §. 8. p. 973. where there is a downright Quarrel or Riot (*ῥαστή*) between the *High-Priests* and the *common Priests*.

Yet one was emphatically *ὁ ἀρχιερές*. Ant. Lib. XX. c. 1. p. 955. *Fadus* the Procurator of *Judea* sends for *τοὺς ἀρχιερεῖς* — and *παρῆρεν αὐτοὺς τοὺς ἀρχιερεῖς χίλια, καὶ τὰς στρατοὺς τολμῶν, ἵνα φορέω μαρτύριον ὁ ἀρχιερέβης εἴθεται, οὐ τὰς λιτοτάσαν, ηπερ εἴτε Φοινικούς, καταδιώξῃ.*

Again, Bell. Jud. Lib. IV. c. 3. (al. 5.) §. 7. p. 275. *Ananus* is said to be the eldest of the *High-Priests*. and §. 9. *Jesus* and *Ananus* are *οἱ δοκιμασταὶ τῶν ἀρχιερέων*. And whereas they cast Lots for *the High-Priest*, the Lot fell to *Pbannias*, an unworthy Person, §. 8. Vid. Note on Matt. xxvi. 3.

y. 4. He inquired] Gr. *ἐπιστήμειν*. So the Word is render'd, John iv. 52. Acts xxiii. 20. Sometimes it is translated to ask. Luke xv. 26. John xiii. 24. Acts iv. 7. . x. 18.

Pbav. Lex. p. 638. c. 3. *Πνευματικός, σπουδης.*

Consult *Josephus*, who distinguishes between the *Inquiry* and the *Information* gotten by it. Ant. Lib. VIII. c.

CHAP. 13. (al. 7.) §. 4. p. 459. *Obadiab*
II. meets *Elijah*, καὶ τιθεμένος πάτερες
§. 4. τὸν αὐτόν, καὶ μαζεύεις προσκυνήσεις αὐτὸν.

So Sextus sends to his Father Tarquinius a Messenger παῖς σφέων τοῦ χρυσοῦ πολεμοῦ. *D. Hal.* I. 244. 44. 245. 22. Πλήθυς — μὲν πολλοὶ προδυναμεῖς πισταρομένης εἰναι εἰ μικροὶς αὐτὸν προδιδέσθαι. p. 247. 40. πότερον παῖς φρίστη.

Athenaeus, p. 6. A: p. 97. F.

But it appears from *Phavorinus*. p. 638. 3. and 639. 3. and *Hesychius*. p. 804. 1. as also *Suidas*, Vol. III. p. 240. that this Verb πισταρομεῖ signifies not only φρίσω, but μαζεύω and οἴσω; not only the Inquiry but the Knowledge gained by it.

See also *Schol. Hom. Od.* B. §. 43. Πισταρίω, αἵπει. *Od. Γ.* §. 87. Πισταρίω, μισθορίω, πισταρίω. *Od. Δ.* 713, 732.

Herodot. Lib. II. c. 18. l. 4. p. 95. and Lib. IV. cap. 95. p. 252. οἱ δὲ οὗτοι πισταρομεῖ τοις τοῖς Ελληνοῖς οὐτεποτε, &c. ut ego accepi &c.

§. 4. Should be born] Or, was to be born. Gr. γένεται, i. e. μελλει γέννασθαι. See *Erasm. Schmidt.* ad l. who takes γένεται for the *Fut.* See. *Ind. media vocis.* Consult *Novv. Meth.* Gr. p. 230, 235.

But I see no Inconvenience in taking γένεται for the *Pref. Tense*, which says *Guarin.*: *Apud Græcos quandoque pro Futuro vel paulo post Futuro ponitur.* *Gram. Hebr.* Vol. I. p. 545. *Can. III.* So *Ποιῶ.* *Matt.* xxvi. 18. *I will keep the Passover.* But if γένεται should be reckoned the *Fut.* See. also, see *Joh* xxi. 23. It was currently reported, that That Disciple, οὐκ απέβινεκαι, should not die. *Matt.* xxiv. 43. If the Householder had known in what Watch the Thief, ἐγένετο, would come. *Vulg.* venit enim efficit.

Schol. Soph. Ajacis. §. 842. Φίγμα, αὐτοῖς εἰσερειτα.

So *Schol. Tbucyd.* Lib. V. c. 65. p. СНАР., 357. 83. Βούθηλας, βούθηλας. See II. also p. 263. 4. p. 320. 82. §. 4.

Sometimes the *Present* is so closely connected with the *Future* in the same Period, as almost necessarily determines us to render it by a *Future*.

John xiv. 3. Παῖς τεχομεῖ καὶ παρελθεῖται, and §. 18. ej. c. εἰ αὐτοῖς τεχομεῖ.

Tbucyd. Lib. II. p. 125. 99. Οὐκ ολοφυρόμει μᾶλλον οὐ παρεμπιθηται. Non magis deslebo, quam consolabor. Vid. *Nos. Editor.* on ολοφυρόμει.

No-way the least] *Vulg.* nequaquam §. 6. minima. An evident μετωπις, like that of *Herodot.* Lib. IV. Cap. 95. p. 252. who represents *Zamolxis* as conversing with the *Greeks*, καὶ Ελληνοῖς τῷ αὐτοῖς τῷ σοφίᾳ Πιθαροῦ.

Princes] Gr. Μέγαροι. *Mich.* v. 2. §. 6. LXX. οἱ χιλιῶν Ισθα, mentioned in *Sam.* xxiii. 23. The Thousands of Judah.

Each Tribe of the Holy Land was divided into *Thousands*, as the Counties of England are generally into *Hundreds*. See *Jud.* vi. 15. My Thousand is the meanest in Manasseb.

Sheall rule] Or feed, as E. T. Marg. §. 6. Gr. ποιμανεῖ. So LXX. 2 *Bar.* v. 2. Jebovab said to David, ποιμανεῖ, thou shalt feed my People Israel, and thou shalt be a Captain, οὐκ ηγεμόνος, over Israel. *Pf. lxxviii.* (al. lxxvii.) 71. to feed Jacob his People.

Ποιμανεῖ expresses the proper Business of a Shepherd, ποιμαν. *Luke* xvii. 7. But since Governors are represented under the Images of Shepherds, the Exercise of their Authority is called feeding. Hence ποιμαν signifies to rule.

NOTE S on

CHAP. So *Schol. Hom. II. A. p. 263.* τοιμήν
II. μύρα-λεῖν, explains τοιμήν by βασιλεῖν.
p. 6. and *II. B. p. 85. Schol. τοιμήν, βασι-
λεῖν.* So also in *Xenophon, K. II. p.
581.* l. ult. Kings are compared to
Shepherds.

Hence sometimes the Metaphor of Feeding is preserved in the Versions. So here *Syr. and Beza, pastet. Tertull. adv.
Jud. c. 13. p. 198. B. pastat.* But *Vulg. in Polygl. regat.* See *Rev. ii.
27. and xix. 15.* He shall rule them with a Rod of Iron. *Syr.* retains the Metaphor of Feeding, though applied to the Idea of Ruling. But to feed a Person with an Iron Rod, sounds but oddly in English. *Vulg.* in both Places *reget.*

p. 7. Got-exact-Information] Gr. *μετρίως.*
E. T. enquired diligently; or, with great Exactness, as Dr. Doddridge.

But with Submission, I think *ἀκριβέω* rather signifies the Exactness of the Information gotten by Inquiry, than the Strictness of the Inquiry itself.

Vulg. diligenter didicit. and *Syr.* uses the same Word by which it renders *μαθάπω.* to learn. *I Cor. iv. 6. xiv.
35. I Tim. v. 4.* and *γνωσκω,* to know. *Pbil. ii. 19.*

Pbar. Lex. p. 44. col. 1. explains *ἀκριβῶ* by *αρχέψεις ιατρικῶν.*

In this Sense *D. Hal.* uses this Verb. Vol. I. 193. 32. *Attius the Augur,* Οἱ ἀττίων θεοφιλεσταῖς εὐολοῦσι γνέσθαι τοις ἀξερβώντων τὰς τεχνές. Vol. II. *De Comp. Verb. p. 9. 32.* τὰς (sc. *Chrysippī*) γνέσθαι αριστος εδης τας Διελαύνας τεχνας τεχνασσει.

Again, *Cyrus's Mother* asked him how he could learn Justice, if she left him with *Alyages?* αλλ', ω Μηνᾶς, says he, *ἀκριβῶς ταῦτα γε εἰδεῖς.* How do you know it? says *Mendane.* Οτι, re-

plied *Cyrus,* διδασκαλίᾳ μη, μη τις ΧΑΡ.
ανεγένεται τὸν δακουσούντος, καὶ αλλοί ει-
δίην δικαζοῦν. *Xenoph.* K. II. p. 30. p. 7.

So *Josephus, Bell. Jud. Lib. I. c. 33.
(al. 21.) §. 2. p. 139.* Δυο γενεῖς εἰρίσασ-
ς τὸν πόλιν, μαλιστα δεκτῆς ακελεῖς τα-
ναλεῖα, &c. h. e. accurate leges patrias
scire.

To conclude, *Theopbyllast. ad I. p.
13. A. Ηρόδοτος — τελεῖται, ακριβεῖται*

It is not said, that *Herod* ακριβεῖται εὐνερβεῖται, as p. 4. or ακριβεῖται εὐνερβεῖται, as p. 8; but τελεῖται, i. e. learned or informed himself from them of the precise Time of the Star's appearing.

Infant] Gr. Παιδίς. This Diminutive properly denotes an *Infant*, or one in the first Stage of Life. p. 8.

Suid. Vol. I. p. 14. in Αβυδετον επι-
φεγμα. Ταῦτα τιθηνται θεραπεύεται, ταῦ-
τα παιδίστας κακεργίζεται, προχειρίδης ταῦτα πα-
τεῖται.

Philo Jud de Mund. Opif. p. 24. D. mentions *Hippocrates* as dividing Man's Life into seven Ages; παιδίς, παιδίστης, μικρός, νεαρός, ανδρός, πρεσβύτης, γέ-
ρος. — παιδίστας μὲν εἴτε ακριβεῖται
εἴτε εὐνερβεῖται.

Consult also *Phar. Lex. p. 566. col.
2. and Censorinus de die Natali, cap.
14. p. 90.* who besides *Hippocrates's* Division mentions *Varro's*, into five Degrees, or Stages of Life.

D. Hal. I. 64. 19. Λυκάων παιδίστης
εύτι (sc. *Remulus* and *Remus*) ταῦτα μα-
στις επεχνεται. I. 23. the Brothers are
called Μύτων. and p. 69. 38. πώπα δε ταῦ-
τα γχλαύπει τρεφεται απηλλαγῇ τα παι-
δία —. and p. 677. 7, 10. spoken of
Virginia when just born. and p. 681.
21, 25.

I know Accuracy in this respect is not punctually observed by Authors, either Sacred or Prophane.

CHAP. *Mark v. 39, 40.* *wādōr* is applied II. to a Girl of 12 Years old, and made §. 8. equivalent to *καρέον*. §. 42.

Nay the same Word is applied to adult Persons by way of Tenderness. *John xxii. 5.*

§. 8. *Worship*] Or, *Pay him Homage*. Herod makes as if he would do Homage to the new born King, and resign his Crown to the Infant's superior Title: Which confines the Sense of *Worship* in this Context to *Civil Respect* or Homage.

§. 11. *They saw*] Gr. *εἶδον*. Dr. Doddridge, *They found*. Gr. *εὗρον*.

I see no Reason to depart from the Reading followed by our Reverend Translators. It seems to me fully supported by Dr. Mill's Note ad. l. However his Text is *&γον, they found*, Vulg. *invenerunt*. See *Prolegom. ad Millian. Ed. N° 791.*

R. Steph. also has *&γον*, yet frankly owns all his Copies read *εὗρον*, *they saw*. What then could induce him to print *&γον*? But I can produce above 30 Places in this single Gospel, where that Gentleman has handed down a Text different from all his Copies.

I wish any one could inform me from what Edition of the Gr. Test. our English Translators made their Version. If they used R. Steph. Par. 1550. (as I have been often told) they took a Liberty in departing from that Text as they saw fit. And with very good Reason, for if any one Edition be made the invariable Standard from which all Versions must be made, Manuscripts become entirely useless, and all Consultation of them lost Labour.

II. *Treasures*] Gr. *Θησαυρος*. Some learned Men suppose *θησαυρος* used here

*pro receptaculis et thecis rerum pretiosa-
rum. See Lamb. Bos. ad l. p. 2. and
Job. Albert. ad l. p. 8.* CHAP. II. §. 11.

That the Word *Θησαυρος* signifies the contained Treasure, is evident from *Matt. vi. 19, 20. XII. 35. XIII. 44.* As well as from the known Word *Θησαυροφυλακιον. Locus in quo conservatur
Thecaurus. Suidas. Vol. II. p. 195.*

But that it is also used for the containing Box, Chest, Cabines, &c. is as evident.

To the Passage of *Hesychius*, p. 443. col. 2. quoted by *Albert*, viz. *Θησαυ-
ρος, εις οπλαδαν και χρηματαν η περισ-
τειρια ειναι. add Jul. Poll. in *Onomast.*
p. 1007. §. 44. Λλα μην και στλοβηκα
ησαν, πα τα επλα απεξιλον και Θησαυ-
ροι, και ταριχα, πα τα χρηματα, και η
πυρι. See also *Diod. Sic. Bibl. Lib.*
*XVII. p. 600. 23.**

Perhaps some may take the Word in this Sense. *Joseph. Ant. Lib. X.
cap. 4. §. 2. p. 517. ει δι και ει ορος αρ-
ι χρυσος η της Θησαυρος, &c.* As also *D. Hal. I. 212. 1.* where it may signify a Treasury, viz. of Juno *Lucina*, into which Money was paid upon Births, as into that of *Venus Libitina*, upon Deaths.

I think the Syr. Word properly signifies *Treasures*, or the Things laid up. But the Hebrew *O'saroth*, according to E. T. signifies not only *Treasures*, 1 *Kin. xiv. 26. Prev. xxi. 6.* but also *Treasuries*, 2 *Cron. xxxii. 27.* so also 1 *Cron. xxviii. 12.* but render'd *Treasurys*, 1 *Cron. xxvi. 20.*

Frankincense] Gr. *λιβανος*.

Pbaoverinus observes, *λιβανος*, και *λιβανων*, *λιβανον*. *λιβανος* μην γαρ
αυτον η διδιγειν *λιβανον* δι, ο *λιβανος*
τη *λιβανος*. *Lex. p. 476. col. 2.* To the same Purpose consult *Sicul. Aristoph.*
Plus. §. 703.

N O T E S on

CHAP. *N.B.* This Comedian several times II. uses the Word **λέβανός** for *Frankincense*. *Plut.* §. 1115. *Nub.* §. 425. *Ran.* §. 895. *Vesp.* §. 857. So also *Joseph.* *Ant.* *Lib.* III. cap. 6. (al. 7.) p. 136. Upon the *Sweet Bread* were set δύο φιάλαι χρυσεῖς, λέβανος τλητεῖς. And *Athenaeus*, *Lib.* I. c. 3. p. 3. *E. Empedocles* — a Pythagorean καὶ μεταχωρίσθιος, εἰς σμυρνήν καὶ λέβανον καὶ τὸν πελουσιελεστὸν αρματῶν βύν απλατας, &c.

Herodot. *Lib.* III. §. 107. οὐ δὲ ταῦτα (sc. Arabia) λέβανός — φυμῆς, καὶ σμυρνής, καὶ καστού, καὶ κινηταμώμον, καὶ λιθανού. — Ταῦτα γαρ δεῖδες ταῦτα λέβανόφορος, εφεις πτερίζει. — *Phuloxenus*, &c.

However I am persuaded in the N. Test. λέβανός signifies *Frankincense*, as *Apoc.* xviii. 13. agreeably to what *Tbos. Magister* says. p. 113. *Ed. Franc.* 1690: Λέβανός καὶ τὸ δέρδεν, καὶ τὸ θυμιαμόν. λέβανός δὲ μένον τὸ θυμιαμόν. And λέβανός signifies a *Censer*, which held the *Frankincense*. *Apoc.* viii. 3, 5.

I think λέβανός evidently signifies *Frankincense* in the following Places.

Lucian. Tragopod. p. 952. *D. H.* γέλιον λέβανον αἴμις ἐξιλασκεῖ, &c. and p. 953. l. 6.

Strabo. Geogr. *Lib.* XVI. p. 1120. A. Πέλαιμας ἀπολλωνός ταλαρύμην, εχχαστός τῷ λέβανῷ καὶ σμυρνᾷ καὶ κινηταμώμον and p. 1129. C. Ταῦτα αρματῶν δὲ λέβανον μήν καὶ σμυρνάς εἰς δέρδεν γιγνέσθαις καστούς δὲ καὶ εἰς λιθανόν τινες δι τὴν πλάνην εἰς Ιδαῖαν μάκαραν τῷ δὲ λέβανος βιλίσσει τῷ πέρατῷ τῇ Περσείδι.

Consult *Albert. Obs. Philolog.* ad loc. p. 9. and compare *Diosys. Perieg.* §. 938. and its Scholia with *Eustath. Com.* on §. 933, 954.

§. 12. *Having - a - Revelation*] Gr. *χειρα-*

ποντεῖς. E. T. being warned of God. **CHAP.** That this *Revelation* was *from God* II. is not expressed by the original Word; §. 12. though the Context induces us to think so. *Revelations* coming originally from God, may not immediately do so.

For *Luke* ii. 26. *It was revealed*, or, *there was a Revelation* to *Simeon* by the Holy Spirit. And *Cornelius* had a *Revelation* by an holy Angel. *Act*s x. 22.

Vulg. Responso accepto. and §. 22. *admonitus.*

Syr. here it was shown to them, and §. 22. it was shown to him.

Luke ii. 26. *Syr.* it was said to him by. So *Act*s x. 22. and *Hebr.* viii. 5. as appears from *Luke* ii. 24.

Hebr. xi. 7. *Syr.* it was told to Noah, as appears from *Luke* ii. 20. and *Act*s xxvii. 25.

See *Joseph. Ant.* *Lib.* VI. cap. 12. §. 5. l. 6. p. 344.

To go back] Or, return from whence §. 12. one came. Gr. *αναχωρέσθαι*.

Syr. uses the same Word as for *αναχωρέσθαι*. *Matt.* xxi. 18. and for *πατερεψεῖν*, *Mar.* xiv. 40. which is the very Word by which *Pavorinus* explains *αναχωρέσθαι*. *Lex.* p. 76. 1.

They returned] Gr. *ανεχωρήσαν*. *Vulg.* §. 12. *reversi sunt.* E. T. they departed.

Αναχωρέσθαι undoubtedly signifies to depart from, or leave a Place, without conveying the Idea of a Return.

Xenoph. *Hist. Grec.* *Lib.* VII. p. 461. §. 4. Επει δὲ αναχωρησαίτε ταῦτα πελεματα εἰς τὰς Λακεδαιμονίας &c.

Thucyd. *Lib.* IV. §. 23. p. 252. The *Lacedemonians* *ανεχωρήσαν* εἰς τὰς Αἰτίας απαγάποι, i.e. *infēcio negotio*.

But this Verb as unquestionably signifies to return.

CHAP. Phov. Lex. p. 81. col. 3. Ανεχωρει,
II. το επ τη πιθετη σεχουσαι.

§. 12. Τιμητ. Lib. II. p. 153. 56. Schol.
Ανεχωρειν. υπερεψησαι. and p. 9. 69.
Schol. Ανεχωρησει, αυτη τη επανδρων. p.
133. 65. . 268. 11. Οι, sc. legati Αθην. ονδομένοι αυτοῖς Βασιλεια Αργακερξιν
τη Επέξη στασι τεθηκολα — επ' εκει ανε-
χωρεισσαι.

Xenopb. Hist. Grac. Lib. VII. p.
483. §. 20. Καλαπικαι δι, sc. Archi-
damus, ει αὐτη φρεγαν — ελες επ εκει
ανεχωρησαι.

D. Hal. I. 404. 25, 26.

§. 13. An Angel] So §. 19. and John v.
4. . xii. 29. Acts x. 22. Vid. Note on
Chap. i. 20.

§. 13. Appeareth] Gr. φανεται.

Here is an Instance of the *Enallage temporis*, when the Present is put for the Past Time. See Guarin. Gram. Hebr. Vol. I. p. 545. Can. III. *Tempus praesens apud Gracos quandoque pro preterito — ponitur.* Matt. xxvii. 38.

This Method of relating a past Fact, as if now transacting, is taken Notice of as a Beauty, by Longinus de Subl. Sect. 25. p. 150. Ed. Toll. Traj. ad Rhen. 1694. This Critic cites a Passage full to his Purpose from Xenopb. in his K. II. p. 487. Ed. Hutch.

See Joseph. Ant. Lib. XVIII. cap. 5. (al. 7.) §. 1. p. 882. Bell. Jud. Lib. V. cap. 6. (al. 7.) §. 6. p. 340. *ιωνεις — επει επει τη Αεγαν εξ τη
σηρης πεισαι), επει ανεχηρημα θυσει,*
etc.

D. Hal. I. 48. 44. . 252. 34. . 271.
25. . 653. 5.

But Instances of this *Enallage* are endless; therefore I shall conclude with a Passage in a Roman Author, Sallust. Bell. Jugurib. cap. 15. p. 204.

Ed. Var. Amst. 1690. Deinde utriusq[ue] CHAP.
curia egrediuntur. Senatus statim consu-
litur, &c. y. 13.

I have literally render'd φανεται by appeareth. But there are numberless Places, where the Genius of our Language requires the rendering a Present Tense in the Past Time. Ex. Gr. Heb. xi. 8. *By Faith Abram* — went out not knowing whither he went. Gr. φε-
χει, literally he goes. But Beza, quo effet venturus, Vulg. quo iret, was to go.

Withdrew] Gr. ανεχωρησαι. E. T. y. 14.
departed, but Matt. xii. 15. and Mar.
iii. 7. withdrew himself.

Vulg. and Beza, secessit.

The Syr. translates this Verb, fled;
as appears from Mar. xiv. 52. Acts vii.
29. where Gr. φελω.

So Origen, to retire from the Public.
Com. in Job. p. 368. L ult.

He was imposed-upon] Dr. Doddr. y. 16.
deluded. E. T. mocked. Gr. μεταχθη.

It is probable, when E. T. was made, the Sense of the Verb to mock might better suit the Gr. μεταχθω, than it does now. At present, to mock signifies to deride, insult, and scoff at; or in a contemptuous and insulting Manner to expose the Imperfections or Misfortunes of others. 2 Kn. ii. 23. Matt. xx. 19. . xxvii. 29, 41. Luke xiv.
29. . xxiii. 11. This Signification no way suits the Context. For Herod could not possibly think himself mocked in this Sense.

I once thought he was played upon, or trifled with, happily answered the original Word μεταχθη; but they are too low Expressions for a grave History, and seem more proper in jocose and ludicrous Cases.

N O T E S on

CHAP. St. Matthew designs to express Herod's Sentiment of the Magi's Treatment of him in not returning. Now I am persuaded Herod thought himself deceived, or imposed on, (Vulg. *illicet effet*) and perhaps suspected this Fraud or Imposture might arise from a superior Regard to the Infant, whom the Magi apprehended to be the King of the Jews.

So to make a mock at, as now used, is misapplied, E. T. Prov. xiv. 9. *Fools make a mock at Sin.* What do Solomon's Fools make Sin the Object of their Contempt, Insult, and Scorn?

¶. 16. *Slew*] Or, murdered. Gr. *ἀπέλθειν*.

Phaevorinus Lex. p. 75. 3. explains the Verb *ἀπάγειν*, *ἀφέγειν*, *ἀπολήγειν*. And *Schol. Hom. Od. Δ. 226.* makes *ἀπαγένεται* and *φαγέσθαι* equivalent Terms.

See D. Hal. I. 238. 50. *Plut. Theb.* I. 8. 3. *Joseph. Ant.* Lib. VII. cap. 8. §. 1. p. 423. and p. 425. §. 4.

¶. 16. *Children*] Perhaps Male-children. Gr. *τέκνα*, sc. *ἀρρενώπολες*. Not that the Masc. Article, *τέκνα*, excludes Female-children. For had our Historian intended to include both Sexes under one Word, *τέκνα*, he would have prefixed the *Masc. Article*, as now.

Τέκνα is a general Word including both Sexes; therefore sometimes to determine the Males, *ἀρρενίων* is added.

Joseph. Ant. Lib. I. cap. 2. p. 9. *Γενόται δέ αὐτοῖς* (sc. Adam and Eve) *τέκνα* *ἀρρενώπολες* *δύο*. So Abraham addresses God *γενόται αὐτῷ τέκνον* *ἀρρενώπολες*. *Ant.* Lib. I. cap. 10. p. 33. l. 3. and p. 491. §. 5. King Jacob married two Wives *καὶ οἱ τέκνα αὐτοῦ* *ἡ* *Θηληταὶ τέκνα* *θηλητοί*.

Xenoph. K. Π. p. 307. l. 4.

D. Hal. I. 677. 11. *Numitoria*, says

Claudius, *ταῦτα τι καὶ αὔτενναν* *τὸν θηλητὸν*. **CHAP.** *τον τεν μητηρ.* p. 680. 47. **II.**

From two Years old] Gr. *Δύο διετούς*. p. 16. *τετταράς*.

Hesych. in *Lex.* p. 258. c. 2. explains *Διετηρία* by *δι' οὐς τε εἴησι*.

Pbaev. Lex. p. 210. c. 1. *Δι' οὐς*, *δι'* *οὐς τε εἴησι*. I believe *Pbaevorinus* wrote *διετηρία*, not *δι' οὐς*; for the alphabetical Order of the Words requires *διετηρία*, and besides, we find *δι' οὐς* afterward in the same Column.

Hence some Animals are thought not *διετηρία*, *to live one Year out*.

Aristotle, De Hist. Anim. Vol. I. Lib. IX. cap. 41. Ed. Par. 1619. says there are two Kinds of *Wasps*, *αἰελίαι* and *ημέραι*. The former *διετηρία*. of the latter Sort, one Species, viz. the *ιρα*, *καὶ διετηρία*, *αλλα ταύτες αποθνήσκουσιν*, *ετεροί χειρῶν επιτείνουσιν*. p. 949. D. E.

From hence and the like Passages, Dr. Whiby concludes these Words, *αὐτοὶ διετηρία καὶ καλύτερα*, may be render'd from a Year old and under. Dr. Doddrige varies a little in the Form of his Expression; but in the main agrees with Dr. Whiby: He renders the Original, *from their Entrance upon the second Year and under*.

But really *διετηρία* is as apt to express a Duration of two Years, as *τετταράς* that of three Years. Does not *διετηρία* in *Herodot.* convey the Idea of the Term of two Years? Lib. II. cap. 2. p. 89. l. 6. And *τετταράς* in D. Hal. I. 85. 37. the Term of three Years. Where *Kosmikus* forbids *αποδιετηρία* *δε* *μετὰ τὸν γενερήσκειν* *τετταράς*, *τέλιος εἰς τὸ γενερότερον απεπτυγμένος*, *καὶ τετταράς δέ* *τετταράς*.

Aristotle himself furnishes us with an Instance of this Sense of the Word *διετηρία*. Vol. I. *de Hist. Anim.* Lib. V. cap. 14. p. 842. A Dog generates,

CHAP. for the most part, ιαννος, at a Year
II. old; but sometimes ευθεια ταῦτα ex-
y. 16. ταῦτων. A Horse begins to generate
δίκης, at two Years old; but if he be-
gins τελέσαι, at three Years old, he pro-
duces a better Breed. A Boar is αὐ-
τος οὐδέπο μήχεται τελέσαι. And to
conclude, a Camel αὔχεται τοις οὐχισι, η
θύλακα, τελέσαι γα, καὶ οὐ πόλεμον, τελέσαι
αν. p. 843. C.

So in Herodotus, Απὸ τελεσθε—
μήχεται εποιεῖσθαι. Lib. I. §. 136. is
from five Years old till twenty Years old.
See LXX. 2 Chron. xxv. 5.

Plut. Lycurg. I. 107. 10. επειδής γε
τελέσαι. Lat. Vers. ut septimum annum
excesserunt. And p. 108. 2. διδικάεις.
Lat. Vers. ubi attigerunt annum duodeci-
mum. And in vita Eumen. III. 360.
2. πολλα μὲν τελερηκοτα ετη γενερα,
νειλεγεται ετερα εξηρονται. Multi an-
nos nati septuaginta, nemo sexaginta mi-
nor.

The Version from two Years old, is
confirmed by Syr. a Son of two Years.
So Syr. Luke ii. 42: Gr. οὐδεὶς εἰσι δεκ-
τα. Syr. a Son of twelve Years: And
I think also by Vulg. a bimatu.

St. Cyprian concurs with Vulg. Epist.
LVIII. p. 257. Ed. Amst. Christi
nativitas a Martyris infantium statim
capit, ut ab nomen ejus. a bimatu et infra
qui fuerant, necarentur.

I can't omit that celebrated Passage
of a much later Writer, Macrobius,
Saturn. Lib. II. c. 4. p. 332. Ed.
Lugd. Bat. Cum audisset (sc. Augustus)
inter pueros, quos in Syria Herodes Rex
Iudeorum intra bimatum iussit interfici,
filium quaque ejus occisum: Ait, Melius
est Herodis porcum esse quam filium.

Does Macrobius use the Word *pu-
eros* as laxly as Vulg. Matt. xxi. 15. or
hereby intend to exclude the Females
from being the unhappy Subjects of
this Massacre?

Lamentation and] Gr. θρηνος και.

We find no Trace of these Words y. 18.
in the Hebrew, Jer. xxxi. 15: Nor in
Vulg. Syr. Arab. or Pers. Nor do
Just. Mart. p. 307. l. 17. or Hieronym.
ad l. seem to have the least Notion of
them. Hence I look on them as an
Interpolation from the LXX. Jer.
xxxviii. (Hebr. xxxi.) 15.

However I have inserted the Words
Lamentation and, in Italic, as E. T.
have been so careful as to do in Cases
of Doubt. See 1 John ii. 23.

Weeping for] Gr. κλαυσος:

Our Translators did well in putting
for in a different Character; because
there is no Prap. to answer it. See
Luke xix. 41. wept over it. and xxiii.
28. Weep not for me: where Gr. επι:

Were not] E. T. are not. Gr. εντινεσθαι. y. 18.

Our Author's Design was not so
much to inform us what took place at
the Time of his Writing, then are not
had been very proper; but to tell us,
Rachel wept for her Children, that
were not at the Time of her Weeping:
Therefore E. T. did well to insert
were into the Text referr'd to, Jer.
xxxi. 15. rather than are.

Would my Readers think I wrote
proper English, should I render Luke
xviii. 9. Who trusted in themselves that
they are righteous. Gr. εισι. Or, John
xv. 27. Ye are with me from the begin-
ning. Gr. εισι. rather as E. T. ye have
been. Or, Acts iv. 13. When — they
perceived that they are unlearned: Gr.
εισι?

The Present Tense of the Verb εισι,
after a Participle or Verb expressing the
Time past, ought to be render'd was or
were, or the like.

CHAP. So here, *καὶ οὐκ εἶδεν τὸν θεόν*, &c. or
II. *οὐκ*, they were not.

§. 18. *Matt. xvi. 20. He charged — to tell no one that he was (not is) the Messiah.*

*Mar. x. 47. Luke xix. 3. Zaccheus sought to see Jesus, who he was, (not is.) xxiv. 21. We trusted that it had been he, &c. Gr. εἰνι. So John vi. 24. When the People — saw that Jesus was not there, §. 64. Who they were, *εἰνι*, and who it was, εἰνι, that should (or was to) betray him. xxi. 12. Knowing that it was the Lord. εἰνι. and Acts xvi. 38. When they heard that they were Romans, εἰνι.*

Syr. answers as well to *εἰνι*, were, as to *εἰσιν*, are. This appears from §. 9. h. cap.

Is it not evident from *Jer. xxxi. 16, 17.* that *Rachel's Children* were not dead, but in Captivity? See Dr. Doddrige's Note.

Not but that *εἰσιν* may signify were dead, though I don't think it must necessarily do so.

Tbucyd. Lib. II. p. 125. 12. Ήταν τοις τοις εἰσιν λόγῳ οἱ επιβίομβοι τοῖς εἰσιν &c. *Schol. οὐ εἰσιν, των τεθηκατων.*

Euripides Hippolyt. §. 357. p. 230. See Note Barnes. . . Alcest. §. 271. 392. p. 275.

Before I conclude this Note I'll produce a few Passages from *Dion. Halicarn.* where *εἰμι*, &c. is used for was, &c.

I. 245. 22. *τινες εἰσιν, quinam effent.*
247. 19, Ω φερούσες οὐ παρασταντες, *that they were*, &c. 326. 2, *οὐτε τοις αὐτοῖς Ρωμαῖς — οὐτι* τυχεῖν εἰνι *η τε διδάσκω^{ται} αρχη.* and 682. 17, Πελλα^{τη} δ' εἰσι τοις οντας τηντες *τετέλεσαν.* *they have been.* and 688. +5.

To these Passages add *Diod. Sic. Biblioth. Lib. II. p. 67. 16. Semiramis σολις επεγνωσασδε διης οὐ λο δι-*

διενεισει τοις οντας τετέλεσαν CHAP.
1 γνω. whether it was a Man or Wo II.
man. §. 18.

Life] Gr. ψυχή. Vulg. animam. §. 20.
So Hebr. Νεφελὴ signifies not only the Soul but Life, 1 Sam. xxii. 23. *He that seeketh my Life, seeketh thy Life.* and xxiii. 15. 2 Sam. xvi. 11.. xix. 6. (E. T. 5.) as also Exod. iv. 19. *All the men are dead that sought thy Life.*

Neither are the Greeks strangers to this Use of the Word ψυχή for Life.

D. Hal. L 643. 12. μήτε ψυχής αρ-
δεῖτε πταλικού, μήτε παλεω^{ται} αποστρέψα. 264. 1.

*Herodot. Lib. V. c. 5. p. 321. Κύρ-
σεις — πολλας μὲν Κορινθιαν εδιώκει, πολ-
λας δὲ χρηματας απειρνει, πολλας δὲ
πλησιες της ψυχης.*

Plato Alcib. II. Vol. II. p. 141. C.

*Xenoph. K. P. p. 309. l. 2. Παισας
ει τα εργα, τοι μανεν μοι και φιλοι παιδει
αφειλει της ψυχης.*

Came into] Or came toward. Gr. §. 21.
εἰλθεν etc. So E. T. *Acts xxviii. 14.*
We went toward Rome.

I might have render'd this *Aorist,*
εἰλθεν, was coming. As E. T. have
done, *Acts x. 25. As Peter was com-
ing in, εἰλθεν, Cornelius met him, and
fell down at his Feet, and worshipped
him.*

So E. T. render the *Present Tense,*
ερχομαι, was coming, *Job. xi. 20. . xii.
12.* As in *Luke xxiii. 29. are coming.*
and *Job. v. 25, 28. is coming.*

Joseph was not yet arrived in the
Land of Israel, but was only going to-
wards it; because, §. 22. it is said that
upon the News of Archelaus's succeed-
ing his Father Herod, *He* (sc. Joseph)
was afraid to go thither, viz. into Ju-
dea. Now Judea was the nearest to
Egypt.

CHAP. Egypt of the three great Provinces of
II. the Holy Land. Consequently *Joseph*
§. 21. must have been in Egypt, or only upon
the Road to the Land of Israel, when he heard this News. If he was
actually entered into Judea (E. T. came into) when he received this
News, how could it be said, *He was afraid to go thither*, upon the receipt
of it?

What if our Author's Meaning was this? *Joseph* came into the Land of Israel. But before his Arrival, or whilst on the Road thither, he received the News of *Archelaus*'s reigning in Judea. This made him afraid to go into that Province; whereupon, moved by a divine Impulse, he returned into Galilee. *Αναχωρεῖ* signifies to return. Vid. Note on §. 12. h. cap.

§. 22. *Reigned*] Gr. βασιλέως, not reigneb., viz. when the Author wrote this Gospel; but *reigned*, viz. when *Joseph* heard of *Archelaus*'s Accession to the Crown, or Government.

Any other Verb (as well as εἰμι, §. 18.) in the Present Tense after a Participle or Verb of the Past Time is render'd in the Past Time.

Matt. xx. 30. Λύστε τὸν παῖδα ἐγών. E. T. that Jesus passed by.

Mar. vii. 28. Απέκριθε καὶ λέπει. E. T. answered and said.

Just so in the best Classics.

D. Hal. I. 224. 1. Καλεσάντος δὲ τὸ Ταρχίας λόγον δὲ βασιλέως — εἰπειν προφέτης. Quicquid vellet — illa voluisse. p. 280. 45. Πιθανόν δὲ τῶν τοι επιτύχειν, διὰ ταῦτα λύτε τῷ δημοσίῳ.

Xenoph. K. P. p. 430. l. ult. Αἴτιος δέλλος αὐτῷ εἰς τὸν ιπτιστέλλει τοιάδε, &c. d. *Contra. Cap.* IX. §. 6. Vol. V. p. 197. Ηὔτε τὸ Διονυσόν μή επιστέλλειν αὐτῷ, εἰ φίλοι αὐτοί.

CHAP. But may *Archelaus* properly be said βασιλέως, to reign or be a King? II. *Josephus* calls him βασιλέος. Ant. §. 22. Lib. XVIII. cap. 4. (al. 6.) §. 3. p. 880. l. 8. b. Επεργάσας οὐνοι τῷ Ήρῳ, καὶ οἱ επικαλασάντες αὐτῷ βασιλέος Αρχέλαος γένεται &c. Lib. XVII. cap. 8. (al. 10.) §. 2. p. 848. Αρχέλαος τῷ πατρὶ αὐτῷ, οὐ βασιλεας καθίσας. and §. 1. ej. cap. p. 847. *Herod the Great* ήτινας μή, ὃ τὸν βασιλεαν κατέλειπεν, τιμερχίου καθίσας Γαλιλίας τε καὶ Περαιας, Αρχέλαος δὲ τὸν βασιλεαν καεργέμονος.

Yet properly speaking *Archelaus* was not King but *Erbmarch*. Ant. Lib. XVII. cap. 11. (al. 13.) §. 4. p. 862. *Cesar* Αρχέλαος βασιλεια μή εἰς αποφασίτη, τε δὲ προσετοι της χωρεῖς προτερ Ήρῳδης υπέλειτε Επιτροχίων καθίσαι). τιμερην αξιωματι βασιλειας υποδημάτος εἰπειν τὸν εἰς αυτὸν αρτίων προσφέρειν. *Bell. Jud.* Lib. II. cap. 6. (al. 4.) §. 3. p. 157.

The Word βασιλέος is used very laxly by very good Authors.

Herod Antipas is called *King*, *Matt.* xiv. 9. who was but *Tetrarch*, §. 1. and is so called by *Josephus*, *Ant. Lib.* XVIII. cap. 5. (al. 7.) §. 1. p. 882. Ήρῳδης οἱ τιμερχίης γαμει τὸν Αρτέλα Γυαλέα, &c.

Tbucydides calls *Pausanias* βασιλέος, who was not King, but *Regent* during the Minority of the young King *Plutarbus*, *Lib.* I. §. 107. p. 69. 46. Vid. Not.

Consult *D. Hal.* I. 115. 15. There was no βασιλέος, yet l. 22. εἰς αὐτοὺς ταῦτα βασιλεῖον, ἀλλ' εἰς Διοδόχης πρεσβεῖς τοῖς εκατόντας, — l. 27. εἰς ξελθεῖσες δὲ τοῖς προτερ δικαιούσαι βασιλέοις — l. 35. εἰς βασιλεῖς — εἰς αρχαῖς επιαντούσις.

Josephus calls *Titus* βασιλέος whilst only *Cesar*, and not yet *Emperor*. *Bell. Jud.* Lib. V. c. 2. §. 2. p. 321. l. 4. See Note Spank.

NOTES on

CHAP.
II.
y. 23.

Went] Gr. εἰπεν. E. T. came.
 εἰπομέναι is properly render'd to come, when it is distinguished from εἰργόμεναι. Matt. viii. 9. or when the motion is toward the Place, where the Writer is supposed to be. But it being more probable that the Writer was in Judea than in Galilee, I prefer the Word went. It is very proper to say came, y. 21. because the Writer was in the Land of Israel, which included Judea and Galilee, &c.

εἰπομέναι is render'd to go, Matt. xii. 9. Luke ii. 44. xiv. 1. Acts iv. 23. Hebr. xi. 8.

And so it signifies Xenoph. K. II. p. 158. l. 8, 9. . p. 431. 6. and p. 420: l. 7. where the Accurate Mr. Hutchinson observes; Verbum hoc proficisciendi significacionem hic obtinet; ideoque saliantur hi, qui Hebraeorum more Evangelistas locutos esse putant, cum eundi vel proficisciendi vim τῷ σπέρματι tribuerint. Acts xxviii. 14. Luke ii. 44. John vi. 17. See also Xenoph. Cyr. Exped. Lib. I. c. 3. §. 20. p. 24. Ed. Wells εἰπομέναι ut εφη βαλεῖσθαι.

y. 23. Nazareb] Gr. Ναζαρετ. So R. Steph. and Dr. Mill, with a τ; but as several MSS. and Versions and Fathers read Ναζαρετ with θ, I have followed E. T.

Origen, quoting Matt. iv. 13: reads Ναζαρετ, Com. in Job. p. 150. A. 368. E. But quoting Matt. xxi. 11. p. 175. A. and Mar. i. 9. he reads Ναζαρετ. p. 140. B. Elsewhere he calls this City Ναζαρετ, Com. in Matt. p. 222. C.

y. 23. By the Prophets] Gr. ἀλλὰ των προφήτων.

St. Jerom. ad l. remarks, Si fixum de Scripturis posuisse exemplum, nun-

quam diceret, quod dictum est per Pro-CHAP. p̄betas, sed simpliciter quod dictum est per II. Prop̄betam: Nunc autem pluraliter Pro- y. 23. p̄betas vocans, ostendit se non Verba de Scripturis sumptissime sed Sensum. Hence it appears this Commentator read εἰπομέναι. But Syr. and Pers. have εἰποφῆται. Arab. as Vulg. and E. T. αἴγις των εἰποφῆτων.

Cbrysostm, Vol. II. 59. 1. who read εἰποφῆται, as also Theophylact ad l., enquire in what Prophet this Prediction is found. Th. y agree it is not to be read in any Prophet, whose Works are extant, and add; Many Books are lost, either through the Negligence or frequent Captivities of the Jews.

On.] This Conjunction is frequently y. 23. omitted by E. T. when set before a Repetition of another's Words. Nay sometimes when the Sense is only referred to without an express Citation of his Words. Perhaps this may be the Case in this very Verse.

'Tis well observed by Mr. Schaeff in his Lex. Syr. p. 100. Ut in Greco textu eti, ita in versione Syra hoc pr̄fixum [sc. Dolath] pleonasticum est, quando post narrandi aut loquendi verba positum narrationem inbeat.

He shall be called] Gr. οὐδὲνται. y. 23. Our E. T. follows Vulg. Vocabitur. Others choose to render the Verb obliquely. So Beza Vocaretur, and Cast. Vocatum iri, and Seb. Schmid. Vocandus esset.

A Nazarean] Gr. Ναζαρεγίον. One y. 23. would admire how Ναζαρεγίον. Vulg. Nazarens, or Ναζαρεῖον. Vulg. Nazarens, should be derived from Ναζαρετ or Ναζαρετ.

Perhaps, as Er. Schm. in his Gr. Concordance, we may read Ναζαρεγίον here

CHAP. here and xxvi. 71. Job. xviii. 7. So II. some MSS. Mar. x. 47. See Dr. y. 23. Mill's Note on that Verse.

Nazareo may be derived from *Nazare*, as Origen writes the Name of this Place. *Com. in Mat.* p. 222. C. Ζαζαρεον εν και αχι την λεξιν, πολεον να-ζαρε λεξιν την πατεραν αυτην, η Βιθλεεμ. *Nazare* μην αλις η, *Nazareo* πλιθη-σι. Βιθλεεμ δε επην ειν αυτη γεγονει. And *Com. in Job* p. 150. C. D. and p. 151. A. but *Nazareo*. ead. pag. C.

Josephus speaking of the Nazarites, writes their Name differently. *Ant.*

Lib. IV. c. 4. §. 4. p. 204. l. 3. b. CHAP. *Nazareion*. but Lib. XIX. c. 6. §. 1. II. p. 945. *Nazareion*. as *LXX. Grabe. y. 23. Tren. IV. 7.* but *Jud. xiii. 5, 7. Naz-areion*.

Several English Versions have a *Nazarite*, as *Tind. O. T.* and *Geneva* and *Rhem. Test.* but our present E. T. a *Nazarene*, so also *Aels. xxiv. 5.* as if it had been *Nazaren*, which it renders of *Nazareth*.

Syr. makes no Difference between the two Derivatives *Nazareo* [or *Nazare*] and *Nazare*.

CHAP. III.

CHAP. [*In those Days*] Hence it appears there III. is no Connexion between this Verse y. 1. and the preceding ; and consequently & is purely ornamental, and not necessary to the Sense ; therefore may well be left untranslated by E. T.

But what *Days* does the Evangelist speak of ? Hear St. Chrysost. Vol. II. p. 62. *Not then when he was a Child, and dwelt at Nazareth ; but John came 30 Years afterwards, as St. Luke testifies. But how then does he say, In those Days ?* εις τη γενεθλια των καχερων τη τροπην υχειν τα ει τη εξης χρονων μεταστροφα λειπει μεν, αλλ' εις τα πελλιαν υστερει εις την εκπαιδευσην.

y. 1. *The Baptist*] Gr. ο βαπτιστης.

Josephus calls this *John's Surname* *Ant. Lib. XVIII. cap. 5. (al. 7.) §. 2. p. 883.* Herod's Army was thought to be cut off by God on account of the Murder *Ιωαννη τη επικαλυμμη βαπτιστης*, &c. Where note a remarkable Testimony to this Harbinger of our blessed Saviour by a Jewish Historian.

Came] Gr. ερχεσθαι. comeib. Just CHAP. so Chap. xv. 1. προερχομαι E. T. came. III. But y. 13. h. cap. ερχεμαι. E. T. y. 1. - comeib.

Here also occurs the *Present* for the *Past* Time. Vid. Note *Cb. ii. 13.* To those Examples add,

Joseph. Ant. Lib. X. cap. 4. (al. 5.) §. 2. p. 517. Shaphan ερεβις ερεβιντην περι τη βασιν. — idem. 2 Kin. xxii. 10.

Tbucyd. Lib. V. c. 29. p. 335. 2. and Lib. IV. p. 282. 66, 69.

Repent ye] Gr. μετανοειτε.

Melanous signifies to change one's Mind or Opinion concerning any Thing.

See the Rev. Mr. Hutch. Note on *Xenoph. K. II. p. 3. l. 8. Melanous, proprius est Sententiam mutare, aliter, quam antea, judicare ; adeoque, cum μετανοει ipsa nihil aliud sonet, quam mutatio sententiae, observare libertate Anglicanos interpretes Apostoli verba Heb. xii. 17. υχ δης πεπι μετανοει, minus recte redditisse.*

CHAP. But this is not all; for in the N.
III. Test. it signifies not only a *Change of*
§. 2. *Judgment* with respect to Sin; but also
includes, or supposes, a consequent
Change of Practice, that is a *Reforma-*
tion or *Amendment* of Life, §. 8.

So I understand the Prophet's *Hul-*
dab, who speaking of God's fixed Re-
sentment against the Jews, after οὐδὲ
βαλας τες νομας, immediately adds, και
τοιηδη μισθη χρηματα μη μισθωσατε, &c.
Ant. Lib. X. cap. 4. (al. 5.) §. 2. p.
518.

In the Sense first mentioned, the
Verb occurs *Joseph. Vita. Vol. II. p.*
11. §. 23. l. 9.

Had I render'd *Misericordia*, *reform*, I
believe my Reader would have thought
my Version more excusable than *Rhem.*
Test. which renders it, *doe penance*, and
Misericordia, *penance*.

§. 2. *Heaven*] Gr. ταυ ουεγγιαν. The
Kingdom of the Heavens.

In the N. Test. Ουεγγιαν and Ουεγ-
γιαν are used indifferently; therefore I
have followed E. T. in rendring the
Plural by a *Singular*, *Heaven* not the
Heavens.

And herein I am countenanced not
only here, but frequently elsewhere by
Syr. which uses the Singular. See
Schaaf's Lex. Syr. p. 597.

Sometimes the *Plural* Ουεγγιαν occurs
with a *Plural Verb*, or *Participle*, &c.
and then I think it should be render'd
Heavens. *Matt. iii. 16. Mar. i. 10.*
Act. vii. 56. Eph. iv. 10. Hebr. i. 10.
2 Pet. iii. 5, 10, 12, 13. as also *Matt.*
xxiv. 29. where both Numbers occur
in the same Verse.

§. 4. *Food*] So E. T. *Act. xiv. 17. Jam.*
ii. 15. but here *Meat*.

But the Gr. τροφη, as the English
Food, takes in not only *Flesh*; but all

Sorts of Provisions for the Belly, whe- CHAP.
ther *Victuals* or *Drink*. But some- III.
times it is confined to *Victuals*; be- §. 4,
cause distinguished from *Drink*.

Vid. *Athen. Deipn. Lib. X. p. 416.*
B. where *Clearchus* relates of a certain
Persian, that when his Jaws were tired
with eating, κεχλωσι καθαπτει τις αψυχοι
αγιναι επαντλων τις τροφην της αικενης.

And *Josephus*, speaking of the *Ef-*
fenses, τις δι, sc. their Silence, αινοι η
διηγενεις τηψις, και τη μελεποδη παρει αυτοις
τροφης και πολοι μερης κορυ. *Bell. Jud.*
Lib. II. cap. 8. §. 5. p. 162.

Consult *D. Hal. I. 49. 3. . 611. 36.*
646. 37.

Locusts] Gr. ακερδει. Locusts were §. 4.
Animals permitted to the Jews. *Lev.*
xi. 22. and were eaten by the poorer
Sort of Greeks. See *Aristoph. Acarn.*
§. 871. p. 267. *Schol.* explains των
τις επιτερηλιδων by την Ακερδων. ουδεις τη
δ (i. e. quatuor) εχει πλεον. And §.
1115. *Schol.* Ακερδει τη λαμαχη, οε
ακερδεις επιτερη. η οι πεπλεον τοιεδει εχρη-
πη τη αγριη. Consult *Kuster's Notes*
on those §. p. 125, 126. and *Suicer.*
Theb. Eccl. Tom. I. col. 167.

St. *Jerom* observes, *unamque inque*
gentem non communi lege nature, sed iis,
quorum apud se copia est, vesci solitam.
Verbi gratia: Arabes et Saraceni, et om-
nis eremi barbaria, Camelorum lacte et
carnibus vicit: — Rursum orientales
et Liby.e populos, quia per desertum et
caelidam eremi castitatem locustarum nu-
bis reperiuntur, locustis vesci moris est,
bat verum esse, Joannes quoque Baptista
probat. Aiv. Jovinian. Lib. II. cap.
6. p. 139. Tom. II.

Wild Honey] Gr. μελι αλεινη. Field §. 4.
Honey, as distinct from that made by
Bees kept in Hives.

CHAP. So Strabo, writing of the *Massege-*
III. *i.e.*, Οἱ μὲν στοιχεῖα τὰς ὑπόστατας ταῦθας
γένη, εὐθοφαίνουσι, καὶ αἴσιοις χρεισταῖς παρ-
τοῦσι. *Geogr.* Lib. XI. p. 781. B. And
Lib. XV. p. 1066. treating of the
Persians Method of instructing their
Youth, says; They teach them ποι-
μάναις — καὶ αἴσιαλαν, καὶ πορτείας
αἴσιοις χρηστοῖς, τερπικοῖς, δρυσαλατοῖς, α-
χερδῖ. Καρποὶ αἴσιοι are Fruits they
light on in the Fields.

¶. 5. There went out] I have endeavoured to retain the Singular Form of the Verb ξεπορθόσθω, as E. T. have done in other Cases. See *Mar.* iv. 3. *Luke* ii. i. . iv. 14. . vi. 19. *Apost.* vi. 4.

Observe, Reader, a Singular Verb with several *Nominat. Casus*, which deserves the more Notice as it is connected with a Plural Verb, καὶ εξαν-
θασθω. See *Luke* ii. 33. Καὶ λειποντας καὶ
εἰ μὴ τρεπόμενοι (sc. λησταί) θαυμαζούσις. Un-
less λειποντας be put for near as it seems to be
Matt. xxvii. 61. λειποντας — καθηγήσανται.

Syr. and *Vulg.* retain the Singular Number.

Sometimes E. T. renders such Sing. Verbs in the Sing. Number. *Matt.* vi. 19. *doubt corrupt.* *Job.* ii. 2. was called.

i Cor. xiii. 13. Now abideth Faith, Hope, Charity, rather Love.

Sometimes in the Plur. Number, as I think in this Verse. and *Chap.* v. 18. Till Heaven and Earth pass.

Sometimes by the Insertion of so did. *Matt.* ix. 19. *Job.* xviii. 15.

¶. 7. Brood] Gr. γῆραις. Dr. Doddridge, *Broods*; but E. T. *generation*.

Syr. also has a Singular Noun, the same which is used of a single Person *Pbilem.* ¶. 12. where the Gr. is Plural, γῆραις, as well as here, γῆραις.

Methinks the Words *Offspring, Race, Brood, or Spren* of Vipers, well

answer to the Original: for though CHAP. they are *singular Nouns* they suppose a III. Plurality, being applied to many. ¶. 7.

Worthy] Gr. εὔχεται. So E. T. *Luke* ¶. 8.
iii. 8. *worthy of* (Marg. meet for) Re-
pentance.

E. T. here, meets for. Marg. unfor-
table to Amendment of Life.

E. T. Geneva. *Fruites worthy Amendment of Life.*

Tind. *Fruites belonging to Repen-
tance.*

Rhem. Test. *Fruit worthy of Pe-
nance*, agreeably to ¶. 2. where it had
render'd μῆτας, doe penance.

Think] Gr. δοξάσθω. Perhaps this ¶. 9.
Verb may be of the same Import with
Νομίζω. *Matt.* v. 17.

Thucyd. Lib. II. p. 111. 1. Εδο-
κεν. *Schol.* ιπομένοις. So p. 187. 4.
Schol. id. To this purpose *Joseph.*
Ant. Lib. VI. cap. 12. §. 7. p. 345.
l. ult.

Or δοξάσθω may be redundant here, as
τρέψθε is thought to be, *Luke* iii. 8.
and *Xenopb.* K. II. p. 6. l. 5. See
Note *Hutch.* ad l. and p. 1. l. 8. Ad-
denda. p 672.

In your selves] Gr. σὺ ταῦτα. == σὺ ν-
τρεπόμενοι. *i Cor.* xi. 13. in your selves.

Stockius, in his *Interp. Græc.* N.
Test. p. 51. observes, *Reciproca tuūs, taurūs, &c.* Verbis primæ et secundæ
Personæ addita, etiam earum significa-
tionem induere solent. 2 *Theff.* iii. 9. *tau-
tus, ourselfes.* 2 *Cor.* v. 12. and *Altis*
xiii. 46. *taurus, yourselves.* *Luke* xvi:
9. *taurus, yourselves.*

So *i Cor.* vi. 19. *taurus, your own.*
To this purpose *D. Hal.* frequently;
see Vol. I. 468. 44. 483. 24. See
Note, and 712. 17, 31. And in p.
368. 48. *taurus νήσον.* *Sylb.* thinks νήσον
may be redundant, and added as an
Explication.

CHAP. Explication. Again, p. 387. 34, 36.
III. ταῦλος, our own.

§. 9. Syr. renders ταῦλος by, *In your Soul, not Souls, as Polyglot. in animabus vestris.* So Matt. xi. 29. Now the Syriac uses the Word *Soul* for *self*. See 2 Cor. v. 12. ταῦλος. Syr. *our Soul*, i. e. *our selves*, Luke xxiv. 27. ταῦλος ταῦλος. Syr. *his Soul*. Matt. ix. 21. ταῦλος. Syr. *in her Soul*. xiii. 25. Every Kingdom divided *against itself*. Gr. ταῦλος ταῦλος. Syr. *against its Soul or itself*. 1 Job. iii. 3.

E. T. *within your selves*. Vulg. *intra vos*.

§. 10. But even now the Ax lieth at] Gr. Ηδη δε και η αξινη ρεστο — και].

Dr. Hammond chooses to render the Words thus, *But the Ax is even already laid to &c.* And indeed ταῦλος is render'd *already*, Matt. v. 28. xvii. 12. but 'tis with a Verb of the *Past Time*.

καὶ being the *Present Tense*, I choose with E. T. to render ταῦλος *now*, see D. Hal. I. 3. 35. Especially as καὶ had better be render'd *actively*, *to lie*, as it is by E. T. Matt. xxviii. 6. Luke ii. 12, 16. Job: xx. 5, 6, 7, 12. 1 Job. v. 19. And once I find καὶ render'd by E. T. *is*. 2 Cor. iii. 15. *The Vail is upon their Heart, where is* is put for *lieth*.

§. 10. Good Fruit] So E. T. in the first Edition; but in most of the later Editions, copied from *Buck and Daniel. Cambridge. A. D. 1638.* the Word *Fruit* is printed in Italic, as if not in the Original. Of this Sort of Mistakes we find several Instances. See Gen. xxxiv. 1. Matt. xv. 9.

§. 11. Sieves] Gr. υπερημάτα.

Pbau. Lex. p. 721. col. 3. Τπερημάτα,

τε τε υπερημάτα τε το — Αγρούς CHAP. — το Διαδημα. διλος δε, ος επι ποδων III. μὴ το υπερημάτη. They were tied to §. 11. their Feet with a String. Luke iii. 16.

Josephus informs us the *Essenes* neither changed their *Clothes* nor *Shoes*, υπερημάτα, till worn out. Bell. Jud. Lib. II. cap. 8. (al. 7.) §. 4. p. 161.

Fan] Or Sieve. Gr. τίνον. §. 12.

Pbau. Lex. 637. col. 2. Πτυνη, τίνον, επιστον, η θεραπευτικη, η 2η χωριζεται τη στον, sc. απο τη αχυρων, as Hesych. adds, p. 802. col. 2.

Will thoroughly cleanse?] Gr. Αλεκασθε §. 12. ειν. Vulg. *permundabit*.

Δια is supposed in *Composition* frequently to add Force and Emphasis, and is expressed by *thoroughly*.

Syr. disregards this Emphasis here, as also Luke iii. 17. and renders the original Verb by the same Word as it does καθαριζω. Matt. xxiii. 25. Mar. vii. 19. 1 Job. i. 7. and ανιζω. 1 Job. iii. 3.

His Wheat] Gr. Τοι ειπεν αὐτοι. Vulg. §. 12. Triticum suum.

Σιτος or ειπεν may be render'd *Corn*, as E. T. Αἴτη vii. 12. so Thucyd. Lib. IV. p. 262. 93. where σιτος stands distinguished from αλλα βιτουμα other Provisions or Estates.

It is also render'd *Corn*. Mar. iv. 28. So it is used for *standing Corn*, in Xenoph. Hell. Hist. Lib. III. p. 148. l. 7. leaving their Arms τη ειπεν, they ran away, και γαρ λε βασις ειπεν τη ειπεν Μακεδονες πειδω. See also his Oeconom. p. 113. cap. 18. Ed: Wells.

Sometimes it signifies *Provisions* in general, as distinct from *Arms* and *Ammunition*. D. Hal. I. 70. 33. : 101. 27. and Thucyd. Lib. II. p. 145. 64. where

CHAP. where the Scholiast thinks it is *ποιητής*, not *ποιῶν*, in the *Masc.*
 y. 12. *Gender.* Vid. Lib. VII. p. 496. 83:
 To this purpose *Phov. Lex.* p. 659.
 c. 2. observes, Σετός, ὁ πατέρας τοῦ εργού λέγει.
 So D. Hal. uses the *Neut. Plur.* πατέραις
 I. 45. 16. as well as the *Sing.* πατέρα.
 I. 646. 34.

Sometimes it is used of Food, or more solid Provisions, as distinguished from Drink.

Xenoph. K. P. p. 574. l. 11. Ετερούς καὶ πετρῶν μεταδοσίς, Eatables and Drinkables. *Laced. Resp.* cap. 5. §. 3. and 4. p. 75.

y. 12. *Barn]* Or Granary. E. T. Garner. Gr. αποθήκη. E. T. uses the Word *Barn.* *Matt.* vi. 26. xiii. 30.

Αποθήκη signifies in general any Repository or Magazine where any Thing (as Arms, Money, Corn, &c.) is laid up in store for after use.

Phov. Lex. p. 105. c. 3. Αποθήκης τῶν συδιδόμενων θυμαδίδης φρεσκόν.

Tlucyd. Lib. VI. §. 97. p. 441. 21. ταῦτα τε σκληρά καὶ ταῖς χρημασίαις αποθήκη.

And to conclude, *Dion. Coss. Lib.* XLII. p. 202. Εἰ ταῦτα ταῖς αποθήκης καὶ ταῖς στοκαῖς των βιβλίων.

y. 12. *Chaff]* Gr. ἀχύρον:

Phov. Lex. p. 145. col. 3. ἀχύρον, καὶ ἡ κατ' αὐτὸν ἀχύροντι, τὰ εἰ δεσμίσατο λεπτά, τελίψει ποδαρίου βασιτόν. καὶ αλλασσόμενά καλλιρρήπτης τοῖς, μηδὲν ιχνεύει.

It seems to signify Straw or Stubble. *Exod.* v. 7.

Xenoph. *Oeconom.* p. 113. §. 1, 2. Χαλεπέτερος γάρ, ομοίως, καὶ τοῖς εμμαστοῖς καὶ ταῖς χερσὶ γῆραις) αὐτὸν αχύρον καὶ αἴρεσσον θεραπεύει. Again §. 2. ἐν μηδί βεργίχος ἦν καλαμός τοι είτε, — καταβεῖ αὐτὸν τερμώτην, παί, παίκτα τα αχύρεα μαλακά γῆραις).

See Philip's Method to find the CHAP. Spring Head of Jordan; by putting III. *Straw* or *Chaff* into οὐαλή, he found it y. 12. came through a subterraneous Passage into Πατέραν, which had formerly been taken for the Spring of Jordan. *Joseph. Bell. Jud.* Lib. III. cap. 10. (al. 18.) §. 7. p. 257. l. ult.

Earnestly-forbad] Gr. δικαλύει.

Some think δικαίος intends here as well as y. 12. Bez. οὐανίσει προβιβεῖται; but Vulg. and Capp. simply προβιβεῖται. Rbem. Test. John stayed him. E. T. Gen. John put him back.

The Syriac Word is used for a direct verbal Prohibition. *Luke* xxiii. 2: Άλτι xvi. 6. as also for the Hindrance or Prevention of any Thing. *Rom.* i. 13. to let and *Acts* xi. 17. to withdraw, and *Luke* xi. 52. binder'd. Marg. forbade, and to conclude, *Acts* xxvii. 43. The Centurion kept them from their Purpose. In these Places the simple Verb καλύει is used. The Compound δικαλύει occurs no where else in the N. Test.

In Greek Authors it usually signifies to prevent or binder.

Xenoph. *Hell. Hist.* Lib. I. cap. 6. §. 25. p. 48. Ταῦτα δέ, βελοφόρες ποιεῖν απειρός καὶ χερματικούς αυτοὺς δικαλύει, μεταξειρημένος. p. 249. l. 1.

Tlucyd. Lib. I. §. 133. p. 86. 65. καὶ μη τα περιστερίας δικαλύειν.

But sometimes to forbid by Law. So *Lycurgus* εἶδεν αὐτοὺς χρηματιζόμενούς καὶ τοῖς πιεστοῖς δικαλύειν. *Xen. Lac. Resp.* Cap. VII. §. 5. p. 80.

Do you think διεργάται signifies to search thoroughly, and οὐδενα barely to search, D. Hal. I. 245. 28, 36?

And comest thou to me?] Or, and y. 14. thou comest unto me! So Le Cler, and L'Enfant, &c.

CHAP.

III. Answering said] Gr. *αποκεφαλις* — π. 14. *και*, or else it may be render'd, *Answer'd and said*. As also *αποκεφαλις* — *ειπεν*. *Luke* xiii. 14.

But *answer'd and said*, as E. T. is, *αποκεφαλη και ειπεν*. *Job*. viii. 14. ix. 20. or *αποκεφαλη και λεγειν*. *Mar.* vii. 28. *Job*. i. 50. (al. 49).

But E. T. uses both Forms of Expression indifferently. Compare *Mett.* xi. 4. *Answer'd and said*; with its parallel Text, *Luke* vii. 22. *Answering, said*.

π. 15. Said unto him] Gr. *ειπεν προς αυτον*, which is equivalent to *ειπεν αυτων*.

So *Matt.* ix. 12, 15. *ειπεν αυτοις*, is in *Luke* v. 31, 34. *ειπε προς αυτους*.

Compare *Matt.* xxi. 24. with *Luke* xx. 3.

See also *Luke* ix. 33. xv. 22. *A&ts* xv. 36.

This same Form of Expression is current in the best Greek Writers.

D. Hal. I. 288. 32. *Ταῦλα μὴ τὸν πρόπον καὶ τὸν παρούσαν εἰπεν*.

Xenoph. K. P. p. 160. l. 7. *Καὶ εἴπει πρόπον τὸν παρούσαν*. *Hell. Hist.* Lib. VI. cap. i. §. 4. p. 364.

π. 15. Suffer] Or, permit. Gr. *αφει*. *Matt.* xxiii. 13. (al. 14.) *Mar.* v. 19. Or, let, as *Matt.* vii. 4. Let me pull out. viii. 22. *Mar.* v. 37.

Syr. uses the same Word by which it renders *ειπεν*. *Matt.* xxiv. 43. *Luke* iv. 41. *Rev.* ii. 20.

In this Sense the Verb *αφημι* occurs in *D. Hal.* I. 245. 35. *Οὐδὲ γαρ αφίπτεται ο Πέρσας, αλλ' αφηκε τὸν οὐκιαν ερθεῖναι*.

Αρι μῆλος υπομενον τύπε, says *Chrysost.* Vol. II. 77. 6. and *Theopbylist*. ad l. p. 20. C. *ειπεν*, *φησι*, *αφεχειρησεν*.

CHAP.

To fulfill all Righteousness] Gr. *πληρωσαι πάσαν δικαιοσύνην*. h. e. implore y. 15. omnem ritum et ceremoniam a Deo institutam. See *Wolf. Cura Phil. & Crit.* ad l. p. 62.

Πληρωσαι is to comply with, or act according to a Law or Custom.

Thucyd. Lib. II. §. 34. p. 117. 40. Οἱ Αθηναῖοι τῷ πατέρει τομέα χρημάτων. *Schol.* Τοι πατέρειν τομέα πληρώνεται τοις τοις Αθηναῖοι ταφης. δηλοντει καυσταῖς τα ευραῖα. Οὐλοὶ γαρ οὐ τομέα Αθηναῖοι, καὶ πατέριν Ελλῆς.

Τοι τομέα λαβει δικαιοσύνην, says *Theopbylist*. ad l. p. 20. C.

Came up immediately] Gr. *ανεῖη* d. π. 16. *9v.* Vulg. *confestim ascendit*. So also *Syr.* But *Grotius*, *Confestim ascendit de aqua, id est, vix adscenderat. Non enim vult subito adscendisse Christum ex amne, sed ut adscenderat subito factum quod sequitur. In bunc ferme modum dicitur [protinus] iuitur Marc. i. 29. xi. 2.*

To this Purpose consult Mr. Blackwell's *Class.* Vol. I. p. 89. and Dr. Doddridge's *Fam. Exp.* p. 106. who render *ανεῖη* by, as soon as. So *Cast.* *Et Iesus simulac baptizatus est, ascendit ab aqua, &c.*

He came up — from the Water] π. 16. Gr. *ανεῖη* — *επει*. Vulg. *ascendit de aqua*. Elsewhere the *Prep.* *ει* is used. See *A&ts* viii. 39. *ανεῖησαν ει τον βαπτιστην*. where yet Vulg. *de aqua*. *Syr.* makes no Distinction between *ανεῖη* and *ει*.

Though I believe our blessed Saviour did actually come *out of* the Water; yet since our Author uses a different Word from that in *A&ts* viii. 39, I choose to follow his Example. And in Fact, a Person may come *from* a River, that did not come *out of* it.

CHAP.

III. *The Heavens]* Gr. οὐρανοί. Vulg. y. 16. aperti sunt ei caeli. but Syr. in Sing. ανοιχθαι αυτοι ενεγροτ.

What St. Matthew expresses by ουρανοί, St. Luke calls ουρανοὶ. iii. 21. This confirms the Note on y. 2. h. cap.

y. 16. *He saw]* Who saw?

Some say John saw the Dove coming on Jesus. So the old English Versions, Tind. and Q. Eliz. and Geneva. as also the Latin Versions, Cast. and Er. Schmidt.

Others say Christ saw the Dove coming on himself. So Vulg. super se, and Seb. Schmidt. Super ipsum.

Syr. is entirely undetermined, for the Syr. Word may be render'd super illum, or super se. The Affix signifies him, Matt. xii. 14, 18. . xxvii. 27. or, himself, though render'd him by E. T. Matt. viii. 18. Mar. iii. 34. Luke xviii. 40. Job. i. 48. (al. 47.) . vi. 5.

Just so the corresponding Hebrew Word Gnalu, signifies upon him. Gen. xv. 12. 2 Kin. iv. 35. and upon himself. Psal. cxxxii. 18. And the Hebr. Suff. Vau, stands for him. Exod. ii. 3. Lev. i. 4. and himself. Gen. xxii. 8. . xxx. 36. Num. xxxi. 53.

The Accent in this Verse favours

the first Sentiment, of John's seeing CHAP. &c. For if the Author had designed III. αὐτόν, himself, the preceding Prep. y. 16. had been ἐπί, not ἐπι.

On the other Side, if St. Matthew intended to inform us, that John saw the Dove coming on Jesus, it had been easy for him to have removed all Ambiguity, by expressing himself thus, ανοιχθαι τῷ Ιωάννῃ — καὶ εἶπε — εἰπεν Ιωάννην. or thus, ανοιχθαι αὐτῷ (sc. Jesus) — καὶ εἶπεν οἱ Ιωάννης — εἰπεν Ιωάννην.

'Tis so long since John was spoken of (y. 14.) that we are naturally led to refer the αὐτῷ and εἶπεν to Jesus, spoken of in this same Verse.

Upon him] I have followed Vulg. y. 16. and Syr. in rendering επί αὐτὸν upon him, encouraged by Job. i. 32.

However I find επι with an Accusat: after επομέναι usually signifying to or unto, rather than upon. Matt. xii. 49. . xxi. 19. Mar. xi. 13. . xvi. 2. Luke xix. 5. Acts xii. 10, 12. . xxiv. 8. To come unto thee.

Or perhaps now and then επι may signify toward. Some may refer Job. xix. 33. to this Sense, but I rather choose the preceding, sc. to, as E. T.

So the Präposition επι is render'd toward by E. T. Acts xxviii. 14.

CHAP. IV.

CHAP. Command] Gr. επιτελεῖ. The Rev. IV. Mr. Blackwall takes Notice of this y. 3. Use of the Verb, επιτελεῖ. Sacr. Class. Vol. I. p. 119.

This Verb is render'd by E. T. to command. Mar. v. 43. . viii. 7. Luke iv. 3. . xix. 15. to grant. Matt. xx. 21. to bid. Matt. xvi. 12. . xxiii. 3.

Acts xxii. 24. . to speak to. Matt. xvii. CHAP. 13. Mar. ix. 18. IV.

So the Hebrew Amar is render'd y. 3. to command. Ex. viii. 27. 1 Cbr. xxi. 17. Neb. xiii. 19. Est. iv. 13. Ps. cvii. 25. to bid. Gen. xliii. 17. Job. xi. 9. 1 Sam. xxiv. 10. 2 Sam. xvi. 11. . to speak to. Numb. xx. 8. (al. 7.) . to appoint.

CHAP. point. I *Kin.* v. 6. Marg. say. xi. 18.
IV. to require. *Ruth* iii. 11. to desire. I *Sam.*
v. 3. xx. 4. See Marg. But this is not peculiar to the Hebr. but usual with the best Greek Writers.

Thucyd. Lib. VII. cap. 29. p. 462.
80. *περιττός*. See *Hudf.* Note and Editor's. p. 546. 72: and p. 557. 81. See Note.

Xenoph. K. II. Lib. II. p. 162. l. 2.
εἰπεν τοῖς αρχοῦσιν αὐτὸν παρεῖναι περιττόν. (See Note *Hutch.*) d^o. *Hell. Hist.* Vol. III. p. 329. l. 1. *εξαύλεις δὲ εἶπεν τὸν θυρεόν κεκλειδός*. See *Albert.* ad loc. p. 21.

¶. 3. *Loaves*] Gr. *ἄρτοι*. Syr. as E. T. Bread. But *Vulg.* panes, loaves. So also *Beza*, *Calv.* *Cast.* and *Piscator.* as E. T. in other Places. *Matt.* xiv. 17, 19. . xv. 34. *Mar.* vi. 38, 41, 44. Consult *Mar.* viii. 14. Now they had forgotten to take some Loaves, and they had not but one Loaf with them in the Ship. If *ἄρτος* signifies a Loaf, *ἄρτοι* may signify Loaves.

Besides, in this Verse, *λίθοι*, Stones, leads one to render *ἄρτοι*, Loaves.

¶. 4. *Man*] Gr. *ἄνθρωπος*. A Man, or Mankind in general. So frequently without an Article, as *Matt.* xix. 6. *Luke* xviii. 2, 14. Though sometimes with an Article, as *Mar.* ii. 27. *Job.* ii. 25, which answers nearer to the Hebr. *Haadam*. *Gen.* i. 27. *Deut.* viii. 3.

D. Hal. II. 64. 34. makes ὁ *ἄνθρωπος*, equivalent to τὸν *ἄνθρωπον* Υἱός. II. 294. 24. This is what the French would express by *L'Homme*, not *un Homme*.

¶. 5. *Battlements*] So Dr. *Hammond*. *Περιφύλον τὰς ιέρες*, says *Theophrast.* ad I. p. 22. C., μηδὲ τὰς ιέρες, οὐα τὰ

παρὰ πρὸς λεγόμενα Διόρθοις οὐατερά γαρ τὰς τὰς — **CHAP.**
εὐθὺς δοκεῖν.

IV.

Dr. *Lightfoot*, Vol. I. p. 497. It ¶. 5. seemeth to mean the Battlements of the Temple, wherewithal it was ledged round about — The *Vulg.* and *Erasmus* use *Pinnaculum* here, as our English doth [Pinnacle] meaning some Spire or Broach that shot up from the Roof. See also p. 507. and p. 1069. and Vol. II. p. 130. What favours the Word Battlement rather than Pinnacle, is that the Syr. uses the same Word by which it renders *περιφύλον*, Fringe. *Matt.* xiv. 36.

Æneas in his *Tactics*, at the end of *Polybius*, p. 1700. l. 7. mentions the *περιφύλα* of a Shield.

All the Kingdoms of the World] Read ¶. 8. *Severus's Dream*, recorded by *Dion. Cass.* See *Xiph. Lib. LXXIV.* p. 840. D. E. Καὶ αλλοτε ανήκει εἰ σέλωπος υπὸ τὸν Θεόν, καὶ καθόδου απὸ αὐτῆς πασαν μὴν τὸν γύνακα, πασαν δὲ τὸν Θαλατταῖαν, εὐχαῖσθε αὐτὸν πατερες παναρμονίας τὸν Θεόν γεγονόν, καὶ μετὰ σωτισθεγένεα.

Thou shalt serve] Gr. *λαβέσσεσ*. ¶. 10.

The Verb *λαβέσσω* is not confined to the Service of God, but is applied to that of Men.

D. Hal. I. 132. 16. *Tullus Hostilius* ταῦλη — τῇ φιλανθρωπίᾳ τοις αποργεταῖς πολιτῶν αὐτελαθε, πανσας λαβέσσοντας τοις αλλοις.

I. 408. 49. Οἱ δὲ καταλιπόντες τας πατρώντας εἴσαις, εἰ τοις αἴροις, πατερές δύλοι, διερέφανοι, τοις απολενταῖς τας πατερός αὐτῶν λαβέσσοντες.

Suidas. II. 418. *λαβέσσω*. τὸ τιμών αὐτούσικυ. ὡς το, Οὐκ ελαβέσσοντι τῶν κλίσιν εἰς θεοφρετοὺς πατέρες την πλοασίαν. δύλη δὲ, εἰπε τὸ Θυν. ὡς το. *λαβέσσων* ζωτὶ θεο.

The same Author explains *λαβέσσω* by δύλια επι μιθω, and confirms this Sense

CHAP. Sense by a Citation from *Soph. Aj.* §.

IV. 505. Οὐας λαζηνας, εἰδί οὐε τὴν τρέφει.

§. 10. Consult also *D. Hal.* I. 82. 3. Εκάλεσεν

τὸν λαζηναν μὲν Θελας τὺς πελατας, εἰδί (or
εἰδο) τὴν λαζηναν. And *Soph. Trach.*
§. 843. And *Euripid. Phoen.* §. 230.
Schol. p. 121:

§. 11. *Leaveth*] Gr. αφίησιν. Vulg. reliquit.
and Syr. to the same Purpose.

I cannot think what induced Dr. Hammond to render this Verb by *dismisseth*.

Αφίησι is properly *to leave*, Matt. iv. 20. *They left the Nets.* §. 22. *left the Ship.* . v. 24. *leave — thy Gift before the Altar.* . xxvi. 44. *Job. x. 12. The Hireling leaveth the Sheep.*

I remember two Places where E. T. have render'd this Verb *to send away*. Matt. xiii. 36. Mar. iv. 36. But the proper Word for *sending away*, or *dismissing*, is απολύσω. *Matt. xv. 15, 23.. xv. 23, 32, 39.*

I think what St. Luke calls αφέστες απάντα, he stiles καταλίπουν απάντα. *Chap. v. 11, 28. Syr. and Vulg. the same in both Verses.*

§. 12. *Committed to Prison*] Gr. παρίσθησεν. sc. εἰς φυλακas. *Act. viii. 3. Or εἰς δεματήσεον.* *Plut. Demosth.* IV. 432. I. 3. b. Which is equivalent to εἶληθη εἰς τὴν φυλακas. *Job. iii. 24.*

None of the Oriental Versions make this Supplement but the *Persian*, that uses the same Word by which φυλακa is render'd. *Matt. v. 25. εἰς φυλακas βλήθη.* xi. 3. εἴλοτο εἰς φυλακa.

§. 15. *In the Way*] Gr. εἰδον, sc. τὴν εἰδον &c. See Dr. Wells's Note ad loc. d. p. 39. where he gives the Reason why he prefers *in to by*, as E. T. Dr. Hammond will have *by the way of the*

Sea to signify, or rather to be render'd, CHAP.
by the Sea Side. IV.

εἰδον] Galilee of the Gentiles, or ac. §. 15.
cording to Dr. Ham. of the Nations,
i. e. Galilee in compassed, or in the Con-
fines of other Nations. See his Note
ad loc. p. 22.

That sat] Gr. εἰ καθημένος. Vulg. §. 16.
qui sedebat.

Καθημένος in LXX. signifies *to dwell*.
Gen. xxiii. 10. or to abide, *Jof. v. 8.* Just so the Hebrew Verb *Tashab*, which commonly signifies *to sit*, *Gen. xviii. 1.* is used for *to dwell*. *Gen. xlvi. 4, 6.. to abide or remain.* *Gen. xxii. 5. Deut. iii. 19.. or to tarry.* *Jud. vi. 18. 2 Kin. ii. 2.*

So the purest Greek Authors employ the Verb καθημένος to express *Continuance*.

Xenoph. Alcen. Resp. Vol. V. cap. 13. §. 1. p. 119. Ed. Wells. *Εναντίον καθημένων αὐθεωπω, though a Man tarry (or wait) a whole Year.* And perhaps *Plut. Cam. I. 295. 13.*

Thus the Verb καθημένος is render'd *to dwell*. *Luke xxi. 35.* And καθεσθαι *to tarry*. *Luke xxiv. 49. and Act. xviii. 11. to continue.* Marg. *to sit*.

E. T. has rightly omitted αὐθεωπω after αὐθεωπω as redundant, at least in English. Other Examples of this Construction occur frequently in N. Test. See *Matt. v. 40. τα δελονι — αρεσ αὐτω. . viii. 5. εισελθετοι — προσελθετο αὐτω. Job. v. 36.*

Vorstius, Pbil. Sacr. Cap. 27. p. 121. ranks this Form of Expression among the Hebraisms of the N. Test. and to be sure it occurs more frequently in the Jewish, than in the Greek Writers. However *Xenoph.* will furnish us with Instances of these redundant Pronouns.

CHAP. Pronouns. K. II. p. 30. l. 8. πιεσθε-
· IV. ματι την παπο, — συμπαχειν αιτο. and
p. 31. l. 2. παιδα μικρο—ειδυσας αιτο.

γ. 18. *A Nes]* Gr. Αμφιβλησθεν, of the same Import with δικτυο. γ. 20. and Job. xxii. 6.

Pbat. Lex. p. 69. col. I. Αμφιβλη-
σθεν, το δικτυο, απο τη αμφοτερον βαλ-
λων.

Herodot. Lib. II. cap. 95. p. 122.
Πλας αντει αυτον αμφιβλησθεν πεπτηται,
το της πρεσβεις μηδ εχθνις αγρεθει, την
δε ευκτι αυτω χερσται ετη τη αναπανται
κοιτη. And immediately afterwards
αμφιβλησθεν and δικτυον are made equivalent Terms.

γ. 24. *His Fame]* Or, the Report of him. Gr. η ακοη αυτη.

Ακοη may be rendered *Fame*, Matt. xiv. 1. Mar. i. 28. or *Report*. See LXX. 1 Sam. (al. Kin.) ii. 24. Job. xii. 38. Rom. x. 16. By this Noun *Hesychius* explains φημι, which occurs Matt. ix. 26. See *Lex.* p. 950. col. I. and *Suidas* in *Lex.* Vol. I. p. 86.

Consult *Thucyd. Hist.* Lib. I. §. 20. p. 16. I. τας ακοας. *Schol.* τας ακοασ-
εις, τας φημας. p. 391. 33. ακοη αιδια-
γομαι. *Schol.* αιδειη καταληψις εχω α-
πω φημι.

γ. 24. *Torments]* Gr. βασανο; which is often used to express those *Torments* or *Tortures* Persons are put to in order to make a *Confession*, or *Discovery* &c. D. Hal. I. 326. 10. ον τινας και βασα-
νης προτον (sc. before their Death) κ-
ισταν, sc. Sylla in his Dictatorship. p.
332. 17. τη εικουσα μορον αποθανειν σιν

αικιας και βασανος. *Joseph. Ant.* Lib. CHAP.
XII. c. 5. §. 4. p. 610. αικιδεμβοι και IV.
πιεσθε βασανες υποφεροντες απεινησον. II. γ. 24.
73. 29.

Demoniacs] Or Persons possessed by γ. 24.
Demon, or *Demons*. Gr. δαιμονι-
ζειν.

I observe these *Demoniacs* are reckoned among the κακως εχοντες as a Species of them, since they were the Objects of *Cure*, as well as the *Lunatics*, *Paralytics*, &c.

Not but that at other times, casting out Spirits or *Demons* is distinguished from *Curing of Diseases*. See Note on *Chap. x. I.*

That the Jews had a Notion of *Possessions*, about our Saviour's Time, and that the whole Story of *Demoniacs* is not a Fiction of our Evangelists, is evident from *Josephus*, who relates a remarkable Story of a Dispossession he saw performed in the Presence of *Vespasian*, &c. *Ant. Lib. VIII. cap. 2.* §. 5. p. 420. And this was not a single Instance only; for he says αυτη μι-
κην την παρημηνην η Θεραπεια πλειστον
ιχνει. Where he calls it a *Cure* wrought by a certain Root, enclosed under the Seal of a Ring.

Theophylact. omits δαιμονιζομβοις, and thinks that Σιδηνιαζομβοις λειπει της δαι-
μονιας. p. 25. B. C. See Dr. Mill's *Prolegom.* p. 104. col. I.

Beyond] How Polybius uses the γ. 25.
Word περιγγη, *beyond*, is evident from the following Passage. Lib. II. c. 15. p. 144. l. 7. b. Το γαρ Τεγρι εξε-
μιλιαδομβοις ειν περιγγη, διο της επικειμε-
των Αλπων, Τεργισαλπινες καλειται.

C H A P. V.

CHAP. *Multitudes*] Gr. ὡχλος. The Scho-
V. *host* of Thucyd. Lib. IV. §. 56:
¶. I. p. 270. 6. informs us, that ὡχλος is e-
quivalent to οἱληθος.

¶. 3. *Blessed*] Gr. μακαριος, rather *Happy*,
as E. T. Job. xiii. 17. *If ye know these
Things, happy are ye if ye do them.*
*Acts xxvi. 2. Rom. xiv. 22. Happy is
he that condemneth not himself &c.* 1 Pet.
iii. 14. *Happy are ye. iv. 14.*

Should not the Word *Blessed* be ap-
propriated to οἱληθος. *Matt. xxi. 9. .
xxiii. 39. . xxv. 34. or οἱληθος. Mar.
xiv. 61. Luke i. 68. Rom. ix. 5?*

The Oriental Verff. as well as the
Vulg. express both οἱληθος and οἱ-
ληθος by the same Word, signifying
Blessed; but μακαριος, by another
Word, which signifies *Happy*. See
*Luke i. 42. οἱληθος, benedicta, 68.
οἱληθος, benedictus. 45. μακαριστa,
beata.*

¶. 3. *Poor in Spirit*] Gr. οἰωχοι τῷ πνεύ-
ματi.

Tertullian, *adv. Marcion.* Lib. IV.
c. 14. p. 425. C. renders this Text
thus; *Beati mendici (sic enim exigit in-
terpretatio vocabuli quod in Greco est)
quoniam illorum est regnum coelorum.*
But Persons may be *Beggars*, and yet
far from being *Poor in Spirit*. I ra-
ther think with Mr. Mede, *The Poor
in Spirit* are such, who in Spirit and
Affection have renounced the World,
and esteem of Christ above all Riches.
B. I. Disc. 28. p. 126.

St. Chrysost. II. 93. 34. τι εἴπη, οι
οἰωχοι τῷ πνεύματi; οι ταπεινοι και συ-
γελμαθοι τίς Διάγενατ. πνεύμα γαρ η-

ταῦθα, τίς φυχής και τίς προαιρέσεως οι. CHAP.
εργατ. See also Theophrast. p. 26. B. V.

Meek] Gr. περιην. Aristotle makes ¶. 5.
περιην the Mean between αἰσχης and
ασφυξια. Eth. Nicom. Lib. II. c. 7. p.
78. Ed. Ox. 1716.

To which add Theopb. ad loc. p.
26. C.

Hunger and Thirst] Gr. Πεινατις. ¶. 6.
This metaphorical Sense of πεινασι, to
be hunger and thirst after any thing, is used
by Xenoph. K. P. p. 605. Καὶ οἱ Σακας
επιν, οἱ μακαρεσι εν — οἱ επιπνηθος
πλαστοι γερμησαι· πολυ γαρ οιμας σε
και θλιπ τοιο ιδιοι πλαστειν, οἱ πεινασις
χρηματων πεπλασικας. So p. 536. l. 12.
Και μελα πεινασι ευμελαχων.

Διψατις] Suid. Vol. I. p. 611. Δι. ¶. 6.
ψ. αιτιατη. το επιθυμια. Phav. p.
216. c. 1. Διψα — αιτι τε ίππη εφε-
ρα, ιδια επιθυμιαν εχω πεινη, και απο-
τιτι μελεφορκιας και επ' αλλων. και συ-
ταχει) αιτιατη και χιριη. αιτιατη μην,
οι π, εδιψησε σε η φυχη μη, και διψα
τε λειες.

Xenoph. K. P. p. 313. Cyrus says,
πτως ειν ψηφια διψα χαειζειδ. See Note
Hutch. and Atheneus, who quotes this
Passage from Xenophon, and another
from Plato. πολις πλαστειας διψασα.
See Deipn. Lib. X. p. 433. F.

Lucian. Amor. p. 557. C. Και μοι
εφοδεις διψατη πιαινης αιτεως, δικαιος
η των μελεων σε λοιπη εργη χαει.

They shall be filled] Or satisfied. Gr. ¶. 6.
Χοριασθησον.

NOTE S on

CHAP. See Aaben. *Deipn.* Lib. III. cap. 21.

V. p. 99. &c. where this Author refers to
§. 6. several Places in which this Verb is
used concerning Men. Casaubon says,
in his Animadversions on this Context,
p. 197. 26. *Proprie jumentis hoc Ver-
bum convenit, quorum Pabulum Gracis
dicitur χοεὶς, fenum. — Deinde ad
alia translatum est Animalia: — Tan-
dem etiam de Hominibus dici cepit.*

§. 9. Κληθησού] They shall be called, i. e.
τοι), they shall be.

So King Omartes says to his Daughter
Odatis, λαβέσσα χρυσίν φιάλην καὶ
πληρωσάσσα δόῃς τὸ δίλαιον γαμήθηται τα-
ῦτα γαρ καληταὶ (i. e. τοι) γυναι. Aaben.
Deipn. Lib. XIII. cap. 5. p. 575. D.

§. 9. Sons] So E. T. *Luke* xi. 19. but
here and §. 45. Children, as also *Matt.*
viii. 12. ix. 15. xxiii. 31.

In this general Way of speaking Τοῖς
may include both Sexes. Hence sometimes
αρρών is added to limit γος to the
Male. *Rev.* xii. 5. Καὶ ἔλεγε γος αρρών.
Just like *wards*; *appar.*, for Sons, as dis-
tinguished from *daughters*, *Daughters*.
See *D. Hal.* I. 686. 16. Καὶ ὑβριζες
εχθραίς — καὶ γοναὶ παιδῶν αρρών &c.
Vid. Note *Matt.* ii. 16.

§. 11. Persecute you] Gr. διωξεῖτε. *Vulg. Syr.*
and *Arab.* add εποιεῖτε. So I have fol-
lowed E. T. by inserting *you*; but
have printed it in *Italic*, as many later
Edd. have also done. I have three
Edd. published before this Correction
was made.

§. 11. Wicked Word] Gr. τοπερος εποιεῖται.

In this Verse perhaps εποιεῖται may fig-
nify *thing*, as also *Matt.* xviii. 16.
compared with *Deut.* xix. 15. where
the Hebrew *dabar* is render'd *Matter*.
Vid. *Review. Matt.* v. 11.

CHAP.

Lying] Gr. ψευδομένοι. E. T. falsely. V.
So a Participle is render'd by an Ad- y. 11.
verb. *Luke* xix. 6. *Zaccheus received
Christ joyfully.* Gr. χαράν.

Great] Gr. μεγάλος. So πολλος is ren- y. 12.
der'd great, *Matt.* viii. 1. If any one
should wonder that a Word denoting
a *Multitude* or *many*, is joined to a sin-
gular Noun. Let him consult *Joseph.*
Ant. Lib. XX. c. i. §. 1. p. 956.
πολλοὺς πεποιηκότες δικαιούν, a great Ar-
my. So *Strab. Geogr.* p. 1107. B. H
δε Σιρῆνες λίμνη, πολλὴ μήνις, large.
And *Xenoph.* *Cosmogr.* Vol. V. p. 169.
§. 6. καὶ δικαιοῦσι πολλὰ μεծοὶ λα-
γαροὶ.

That were before you] Gr. τοις πρό y. 12.
υμένοις.

The Ancients don't seem to have
expressed their *Supplements* in different
Characters, as we now print them,
that the Reader may distinguish be-
tween the Translation itself, and the
sometimes necessary Additions of the
Translator.

Compare the first Ed. of our pre-
sent *Engl. Version* of the Bible with the
later ones, and you'll find Hundreds,
I believe some Thousands, of Words
now printed in *Italic*, as *Supplements*,
which at first were printed in the same
Character with the Body of the Text.
See *Matt.* i. 17. &c. are.. vii. 13. is..
viii. 20. have—his. . xix. 21. and. .
xxii. 35. which was. &c.

Become insipid] Gr. μεστεύει. If the y. 13.
Salt be infatuated. See the *Rev. Mr.*
Blackwall, Sacr. Clasf. Vol. I. p. 185.
Or if the Salt be grown-insipid, viz. by
losing its Saltness. *Mar.* ix. 50. ερ-
ασθεῖς γένεται. *Vulg.* evanuerit. *Bez.* in-
fatuatus fuerit. *Id est, omni acrimonia
deperdita,*

CHAP. *deperdita, qua res ceteras solet adversus V. putredinem condire — insipidus eva-*
y. 13. *serit.*

The Syr. Verb is sometimes render'd *Infatuatus est*, which is countenanced by two of its Derivatives; one occurs 1 Tim. iv. 7. where Vulg. *ineptas*, Gr. *βιτελης*. E. T. *profane*. and the other 2 Cor. xi. 17. Vulg. *in insipientia*. Gr. *νη αφροσικη*. E. T. *foolishly*. At other times it is render'd, *Insipidus factus est*. See *Schaaf. Lex. Syr.* p. 449 &c. consult *Job* vi. 6. where Vulg. *insipidum*. E. T. *unsavoury*. And LXX. unaccountably, *αλογος*. It occurs also *Sap.* ii. 21. where it may be render'd *Fools*. as also . xii. 23. LXX. *νη αφροσικη*. See *Castell. Lex. Heptagl. col. 2997.*

Tind. *If the Salt have loste ber Salt-nes. O. T. Salt become unsavorie. Rhem. Test. Salt leefe bis Virtue.*

y. 13. *Shall it be salted?*] Gr. *ελιθησεται*. *Luke* xiv. 34. *ελιθησεται*. *Shall it be sea-soned, or render'd savoury.* And *Mar.* ix. 50. *νη τινι αυτοι αεινοιτε, wherewish will ye season it, viz. the Salt upon its becoming insipid, or tasteless.*

Mr. Le Clerc renders this Passage, *avec quoi le pourra-t-on faire? c'est ici, (says he, in his Note) comme parlent les Grammairiens, un Futur potentiel, qui marque non ce qu'on fera, mais ce qu' on pourra faire.* The Hebrew affords several Examples of this Future. Ex. iv. 14. *be can speak.* 1 Sam. xxviii. 2. *what thy Servant can do.* So N. Test. Matt. xii. 31. *Every Sin and Blasphemy may, or can, be forgiven, but the Blasphemy against the Spirit may, or can, not be forgiven &c.*

As also some of the purest Greek Writers.

Ibucyd. Hist. Lib. III. §. 45. p. 195. 92. Πεφυκασι τε απαρτει, και οδηγ

και δημοσιη αμαρτιαιν. και ω εις νομος CHAP. osis απαιξη τελε. can restrain from it. V.

Lying] Or *situuated*. as *Rhem. Test. y. 14.*

So the Village *Ginea* was *situuated*, *παρηκα, η τα Μεσαλινα πεδια. Joseph. de Bell. Jud. Lib. III. cap. 3. §. 4. p. 223.* So *Sarepta και*, is *situuated*, between Sidon and Tyre. *Joseph. Ant. Lib. VIII. cap. 13. §. 2. p. 458. l. 8.*

*D. Hal. I. 69. 40. Romulus and Remus were sent ης Γαβιας, πολιν ο μα-νεγρ απο τη Παλαιης παρηκα, &c. and p. 112. 46. The City *Vejii* (Gr. Ουια) και οφ' ινφιλι σκαπελα και επερρωθε, μετο-εχουσ εστι Αθηναι.*

Syr. Built. as *Luke* iv. 29. But Vulg. *posita*, agreeably to E. T. *Set.*

Do they light?] Gr. *Kansai.* So E. T. y. 15. *they brought, προσκυνιαν. Matt. viii. 16. ix. 32. But E. T. here, do Men light. as Matt. vii. 16. do Men gather. and both ways Matt. ix. 17. βαλλον. E. T. do Men put — but they put.*

What St. Matthew calls *κακου λυχ-νη*. St. Luke viii. 16. expresses by *απ-τειν λυχνον*, agreeably to *Aristoph. Ran.* y. 1376. and *Ibucyd. Hist. Lib. IV. §. 133. p. 316.* and *Joseph. Ant. Lib. XVIII. cap. 4. §. 3. p. 880.*

A Lamp] E. T. *a Candle.* But y. 15. *λυχνος* undoubtedly signifies a *Lamp*. *Aristoph. Nub. y. 56. ελαιον γριν υκ-ετειν η τη λυχνη.* See *Schol. y. 59.* and *LXX. Num. iv. 9.* and *Suidas* in Vol. I. 340. in v. *Αριλατα*, which he explains by *χαλκη ειδος*, *ω τη ελαιον ειχεσσιν εις της λυχνης.*

A Measure] D. T. *a Corn Measure.* y. 15. *Vulg. Modius. Syr. a Seab, answering to ειδος. Matt. XIII. 33.*

Methinks it is somewhat odd, that E. T. should render *Modius* by a *Bu-b-*

N O T E S on

CHAP. vi., which contains four Pecks, when V. in the Marg. they say; *The Word in y. 15. the Originall signifieth a Measure containing about a Pint lesse then a Pecke.*

I rather chose to keep to the general Word *Measure*, as E. T. have done in several other Instances. See Matt. xiii. 33. *three Measures*, τρεις εκατα. Luke xvi. 6. *Balles*. y. 7. Κορυτ. Rev. vi. 6. Χωντζ.

Observe how the Article *an* (*in* μονά) loses its Emphasis, and is rendered *a* instead of *the*, *a Bissel*. And again in the same Verse, τὸν λυχνίαν, *a Stand*, or *Candlestick*. So y. i. h. cap. *a Mountain*. And Matt. xviii. 17. *an Heaven*, and *a Publican*. and xxiii. 24. *a Gnat* — *a Camel*. and xxvi. 51. *a Servant*.

y. 15. *A Stand*] Gr. λυχνίαν. If λυχνία be render'd *a Lamp*, then λυχνία expresses *a Stand*; but if with E. T. the former signifies *a Candle*, the latter must be render'd *a Candlestick*.

Onias when he built his Temple in Egypt, did not make *a Stand* (λυχνία) for his Lamp; but hung up the Lamp by a Golden Chain. Joseph. Bell. Jud. Lib. VIII. cap. 10. §. 3. p. 434. See also Cap. 5. §. 5. p. 415. l. 7, 12. with Reland's Note.

y. 17. *To destroy the Law*] Καταλύσαι may signify *to violate or break a Law*, by acting counter to it.

D. Hal. I. 678. 41. Appius says, οὐδὲ καταλύσαιμι αὐτόν, οὐδὲ πέρισσα επικράτει. See l. 6, 38.

Or it may signify, *to take off the binding Power or Force of a Law*, that is, *to abrogate or repeal it*. See Lamb. Bos. Exerc. Pbil. p. 6. In this Sense I think it used of Asdrubal, επιβαλλός καταλύσαντα τὸν νόμον, *as* Μαναχίαν επικράτειον πολιθρα τὸν Καρχηδόνιον.

Polyb. Hist. Lib. III. cap. 8. p. 228. CHAP. I. 12. V.

Xiph. Dion. Cass. Lib. LXX. p. y. 17. 799. A: uses it of the Senates *rescinding*, or *declaring null*, all the *Acts* of Hadrian, and inter alia the Adoption of Antoninus Pius.

So for the *Dissolving* or *Altering an old Custom*. Xenoph. K. II. p. 417. l. 8. . 418. l. 8. See the Rev. Mr. Hutch. Note.

To fulfill] Gr. πληρώσαι.

As πληρός stands opposed to the *Breach* of a Law it signifies *to perform or obey it*. So Matt. iii. 15. Theophylact, p. 28. D. Ταῦτα τὰ νόμικα εἰλογεῖς πληρώσει, αμαρτίας γαρ οὐκ εποιεῖσθε &c. But then adds the same Father, ἀλλὰ δὲ επιλεγόντες τὸν νόμον, τελέσιν, αντιληφόσεν. οὐαὶ γερε τοινός επικαλεσθήσεται, ταῦτα διατελεῖται εἰλεγέντες.

Mr. Locke, Vol. II. p. 478. And our Saviour himself — tells them, Matt. v. 17. *That whatever they might think, he was not come to dissolve the Law, but to make it more full and strict: For that That is meant by πληρώσαι, is evident from the following Part of that Chapter, where he gives the Precepts in a stricter Sense than they were received in before.*

Mr. Mede, B. I. Disc. II. p. 12. Our Saviour saith — *that he came not to dissolve the Law and the Prophets, but to fulfill and perfect them: Think not (saith he) that I am come to dissolve the Law and the Prophets, [that is, to take away the Obligation of that Rule of the Duty of Man to God and his Neighbour, given first by Moses in the Law, and afterward repeated and inculcated by the Prophets; for so Prophets are bere to be understood, and not of Predictions] αλλα πληρώσω, but to fulfill them, that is, to supply, accomplish,*

CHAP. plish, or perfect those Rules and Doc-
V. trines of Just and Unjust contained in
§. 17. them, by a more ample Interpretation,
and other Improvement befitting the State
of the Gospel.

But if by Prophets respect be had to
Predictions, then says Theophylact, p.
28. *καὶ εἰπεν οὐκ εἰ μία εἰ περιφημένη*.

§. 18. *Pass away*] Observe the singular
Verb πασχεῖν, with several Nominat.
Cases. Vid. Matt. iii. 5. Note.

So Vulg. transeat coelum et terra.
But Syr. has a Plural Verb as Mar.
xiii. 31. πασχεῖντες).

§. 18. *From the Law*] Gr. ἀπὸ τοῦ νόμου.
Irenaeus adds καὶ των προφήτων, and the
Prophets. See his Treatise *contra Ha-*
res. Lib. IV. cap. 34. §. 2. p. 275.
Amen enim dico vobis, donec pertranseat
caelum et terra, iota unum, aut unus a-
pex non transeat a Lege, et Prophesis,
quoadusque omnia fiant.

§. 19. *Shall break*] Gr. λυσῃ.

Consult Mr. Mede, *Disc.* II. p. 12.
The Word is λυσῃ, that is, loose, or
disbind, as he doth, both that abrogates
and that observes it not; much more be
that affirmeth it unlawful to be observed.

Dr. Ham. ad loc. *Loose or dissolve*
one of the least of these Commandments.
i. e. by his Practice and Doctrine eva-
cuates any one of the least Commands of
the Law.

Aνα signifies to repeal a Law by the
same Power that made it. See Herodot.
Lib. I. c. 29. p. 11. Solon, who
made Laws for the Athenians, absent-
ed himself for 10 Years, that he
might not be obliged to repeal (λυσαι)
any of his own Laws.

So it signifies to violate or break a
Law, by one obliged by it. See Job.

v. 18. vii. 23. and in this 19th y. Au- CHAP.
en is opposed to των. See Albert. ad. V.
L. p. 35. Joseph. Ant. Lib. XI. cap. 5. y. 19.
§. 3. p. 561. l. 7. b.

One of the least] Gr. μικρόν ταῦτα y. 19.
μικρά. Syr. μικρῶν (as also Matt. x.
42.) Sc Pers. But Vulg. unum de man-
datis his minimis; rather one of the least
of these Commands. as E. T. Matt.
xxv. 40. One of the least of these my
Brethren. Syr. and Pers. μικρῶν. By
this Positive, I suppose, those Verss. ex-
press the several Degrees of Compa-
rison. See Luke xv. 12, 13. & rev. G.:
Jam. iii. 4. ελαχίστα.

Abound more than that] Gr. εξερδεῖ. y. 20.
εἶ — ελεύσονται ταῦτα &c.

Περιερδεῖ may be render'd to exceed,
or surpass, outdo, or the like. But
according to this Version πλείσθι (or
πλείον as Chrysost. reads it, Vol. II.
108. 42. 109. 29, 40.) is entirely dis-
regarded: I choose therefore to ren-
der εξερδεῖ, to abound. So E. T.
Rom. iii. 7. v. 15. xv. 13. 2 Cor. i.
5. ix. 8. Pbil. i. 9. Then read thus,
Unless (or except) your Righteousness a-
bound more than that of the Scribes. So
the Word that is inserted Job. v. 36.

It was said to the Ancients] Gr. ἤπειρος y. 21.
ἡ τοις αρχαῖς. I take αρχαῖς to be
the Dat. Case, as υμῖν, y. 22.

So Rom. ix. 12. αὐτῷ. and y. 26.
αὐτοῖς. Rev. vi. 11. ix. 4.

So it is understood by Syr. Arab.
and Pers. as also by Chrysost. II. 110.
32; and I think by Vulg. antiquis, not
ab antiquis, and to be sure by E. T.
Marg. to them.

But Beza, who is followed by E. T.
in the Text, says *Prestat — τοις αρ-*
χαῖς explicare quāsi scriptum sit ut τοις
αρχαῖς, — quād ad auditorēs referre.

CHAP. And doubtless *μερχαστείς* may be the
V. *Ablat. Case*, as well as the *Dative*.
γ. 21. See *Matt. vi. 1.* *αὐτοῖς*, by them. . *xviii.*
5. *τοῖς αὐτέρωντος*, by Men. *Luke xxiii.*
15. *πεπεριβόλους αὐτοῖς*, done by them.

So in the purest Greek Authors.

Demosth. Olynth. I. p. 54. Ed. Cant.
1731. *Ἐπ τοῖς πεπεριβόλοις Φιλιππών.*

Xenoph. K. Paed. Lib. VII. p. 521:
6. *Ed. Hutch.* *Ωστι το πάλαι εἰς ἀγνοήσεις εἴτε οὐ τοις οὐ τοις τηχεσι.* p.
615. 2. *Προσαγέμενος δὲ το ἄδη τοις οὐ τοις τηχεσι;*

D. Hal. I. 234. 20. *Το Γαράς δι το φροντος οσις λο γνωστο της πελλοις.* and
I. 29. *εγκινος μοι πρότερον.*

To conclude, consult also *Thucyd.*
Hist. Lib. I. §. 13. p. 12. 87. cited
 by Mr. Blackwall. *S. Claff. Vol. I.* p. 31.

But the Reader may observe that where the *Ablative* is thus used, the Context determines the Case; whereas after Verbs of speaking, as *εἰπω*, *λέγω*, *λαλεω*, &c. should the Authors use an *Ablative*, the Sense would often necessarily be ambiguous, or undetermined whether they meant *to* or *by*. Therefore instead of the *Ablative* they say *υπο* with a Genitive, or *Διγ* &c. *Matt. i. 22.* *το γενερον υπο.* . *iv. 14.* *το γενερον Διγ.* So *Acts viii. 6.* *λειμόνιον υπο το Φιλιππων.* . *xiii. 45.* *Luke ii. 18.* *λαληθεισον υπο των παμφύλων*, by the Shepherds. Whereas *γ. 17.* *λαληθεισον αντι* is spoken to them, and *λαληθησον αντι* is spoken to her; *Luke i. 45.* *Acts xxvii. 25.* *λελαληδο μοι*, told me.

γ. 22. *Causelessly*] Or without cause. Gr. *εννοη*, which the *Scholiast* on *Aristoph.* *Plut.* *γ. 300*, explains by *μαλλω*, *και με σύνχρονος, η ακανθως.*

The Syr. has coined a Word to express this Adverb, which occurs also *Pbil. ii. 16.* where Gr. *εις κινετ.*

CHAP. *Raka]* Consult *Phavorinus*, in *Lex.* V.
 p. 643. col. 3. *Ράκα, αὐτὶς το Συ εργασθεῖ* *γ. 22.*
το Συριανού γλωττῆ. *τοις δὲ το Βεργινον φα-*
νη, καλαζίνοις εργασθεῖσι.

I could never understand this Ex-
 ploration till I read a Passage in St.
Chrysostom's Commentary on this Text,
 which I recommend to the Reader's
 Perusal. *Vol. II. 113. 14, &c.*

The Syr. Verb whence *Raka* is de-
 rived signifies *to spit on* a Person out
 of Contempt. *Matt. xxvii. 30.* And it is derived from the Hebrew *Rakak*,
 to spit on. *Lev. xv. 8.* which is re-
 lated to the Verb *Jarak*. *Numb. xii. 14.*
Deut. xxv. 9.

From the Syr. Verb *Rak* is derived the
 Substantive *Ruko*, which signifies *Spit-
 tle*. *Job. ix. 6.*

Council] Or *Sanbedrim*, as Dr. *γ. 22.*
Ham.

*Συνιδελον μάκρα το δικαστειον των Ε-
 βριων φησι.* *Chrys. II. 113. 13.*

Hell of Fire] E. T. *Hell Fire.* But *γ. 22.*
 several later Edd. join those Words
 with an Hyphen, thus; *Hell-Fire*, as
 if those two answered to one Word in
 the Original. The same is true of *Matt.*
xviii. 9.

Be reconciled] Gr. *διαλλαγήθι.*

γ. 24.

To be reconciled is more usually ap-
 plied to the offended Party. So *Agrip-
 pa* was more easily reconciled, *διαλλα-
 γθει*, to *Simon*, who had reflected on
 him, than any one would have ex-
 pected. *Joseph. Ant. Lib. XIX. cap.*
7. §. 4. p. 949.

When two Parties are at Variance,
 I should not scruple to say, *be ye re-
 conciled*; or after they are become
 Friends, we may properly say, *they
 are now reconciled.* So *Aristoph. Av.*
γ. 1600.

CHAP. y. 1600, 1639. οὐχιλατίσθεντα. *Ioscr.*
V. *Panegyr.* p. 174. l. ult. *Schol. Thucyd.*
y. 24. p. 76. 7. and p. 546. 88. *Phav. Lex.*
p. 202. col. 3.

But here the Verb οὐχιλατίσθεντα is applied to the offending Party, and he is put upon endeavouring to procure a Reconciliation from his offended Brother. Reconciliation implies Resentment, which supposes an Injury received. See *Plut.* I. 12. 15.

Sometimes indeed there may be an unreasonable Prejudice or Enmity against a Person; then Reconciliation denotes the laying aside such Enmity, and a return to a due Temper of Mind toward him. So 2 Cor. v. 20. Be ye reconciled to God. καταλλαγή τῷ Θεῷ.

y. 26. *Farthing*] The Roman *wægelfins* is $\frac{1}{4}$ of the *As*, which is $\frac{1}{10}$ of the Denarius. Now if the Denarius be valued at 7 d. $\frac{1}{4}$. the *As* is just 3 Farthings, and consequently the *wægelfins* is $\frac{1}{4}$ of a Farthing.

y. 34. *Swear*] Gr. οὐσσαι. This Verb and αὐτίσλων y. 39. are thought to be Infinitives put for Imperatives. See *Guarin. Gram. Hebr.* Vol. I. p. 540. as *Luke* xxii. 42. παρείσκεν. E. T. remove.

The Scholiast on *Hom. Od. A.* y. 291, 292. and *Od. K.* y. 299. shows the Greek Language admits of this Construction.

Aristoph. Ran. y. 133. ἵνα. *Schol.* ἵνα, εἴτε ἵτε, εἴθε, καθεις ταῦτον. αἱ δὲ οὐδελάψεις τῶν απαρεμφαῖτων αἱ προσαπτίσεις, λεπτὰ στιν. And then quotes *Hom. Il. B.* y. 10. and explains αἰσθέμεν, the Inf. by αἰσθέτε, the Imperative.

However *Mess. de Port. Roy.* in their *Nouv. Metb. de Gr.* p. 499. are of a

different Opinion, and apprehend a CHAP. Verb understood, which governs this V. Inf. Mood, as χει, or προσκει, or the y. 34. like. So some think δη understood, *Thucyd. Hist. Lib. VI. §. 80.* p. 428. 26. μη δουει, for μη δη δουει.

Others may think the Inf. οὐσσαι follows λέων, as 2 Job. y. 10, 11. καὶ χαρεῖν αὐτὸν μη λέεται ὁ γαρ λέων αὐτὸν χαρεῖν &c. So here, But I bid you not to swear at all.

At all.] Gr. εἰλεῖ.

Erasm. Schmidt says, Ut ita, τῷ εἰλεῖ, non tam ad Verbum οὐσσαι referatur, quam ad modos hocce jurandi probibitos. Which agrees with Calvin ad loc. p. 72. Unde colligimus, particulam Omnitudo non ad substantiam, sed ad formam referri: ac si dixisset, Neque direllere, neque indirellere. alioqui supervacuum erat Species istas recensere. So Maldonat. ad loc. p. 124. Errandi causa fuit quod non animadverterint illud adverbium omnino, non genus, sed formam significare.

Syr. uses the same Word as 1 Cor. v. 1. εἰλεῖ. Vulg. in both Places omnino.

What is more] Gr. τῷ δε &c.

Δε is render'd by E. T. for. So also Matt. xiii. 21.

Consult *Schol. on Thucyd. Hist. Lib. I. §. 132.* p. 85. 30. τῷ Δε αὐτῇ τοι ταξ.

An Eye for an Eye &c] We have a y. 38. remarkable Instance of putting the *Lex Talionis* in execution, *Plut. Theseus*. Vol. I. p. 9. l. ult. Theseus slew Procrustes, ανακατασ αὐτὸν απότελε τὸν κλινήσειν, μαστὶ τὺς ἔπειρε σκενθέντος. This he did in Imitation of Hercules. Read that whole Paragraph.

CHAP. See also Strab. Geogr. Lib. XV. p. V. 1036. C.

πε τι βασιλεως οβεδηρ, ενικιντει αυτη CHAP.
ο προφυλης ΗΛΙΟΣ. V.

¶. 39. Shall strike] Gr. εγκινει.

Hesychius makes εγκινει equivalent to σκοτιει, αλαζ, παχη, μασκοι, τυπτει. Lex. p. 811. col. 2. Agreeably hereto Origen adu. Cels. p. 373. citing this Text substitutes τυπτοις in the room of εγκινει. Τι τυπτοις ει, says he, ει τις οιδοντα παρεχει και τις αλαζει, και τω θελοντι εαι κειθεων &c. Where observe, the Father omits διξιει, or rather makes a Jumble of this and the next Verse with Luke vi. 29.

Vulg. renders this Verb by percussit, leaving it undetermined whether the Stroke be given by a Stick, or the Palm of a Hand.

¶. 40. If any one bath a Mind] Gr. Τι θελοντι. This is thought to be the Dative, instead of the Genitive, absolute.

See Thucyd. Hist. Lib. IV. §. 10. p. 243. 92. Instead of υποχωρησει, the Schol. substitutes υποχωρησαντων. and p. 520. 24. εγκινειοις. Vid. Not. Editors.

I should rather call it the Ablative absolute. Now that the Greeks have an Ablative Case, and that this Ablative Case may be put absolutely, see proved in *Nerv. Metab. de Gr.* p. 473. and 452. Some Instances of which take as follows.

Plut. Camill. p. 330. 13. Camillus was chosen Dictator by the Senate, αντι τη δημοι, plebe invita.

Athen. Deipn. Lib. XII. p. 550. F. Πλειστοις δε οι Βυζαντινοι ερισαν — Βυζαντινοι πολεις επιστρατευονται προς αλληλους, τηις πολεις τηις προσταλανται εις φιλιαν ηλειαν &c.

Joseph. Ant. Lib. VIII. cap. 13. (al. 7.) §. 4. p. 459. Μορωντεις δε αν-

Coat — Cloak] Gr. χιτώνα — ιμα- y. 40.
τον.

These Words express different Garments among the Greeks. Tellias — πιλακοτοις επικόδιοι in Γελας πολεις καλαντας εις αυτοις χειρωνοις αρχη, επωνις επαστρη χιτώνα και πρατιον. Athen. Deipn. p. 4. A.

Ιματιον seems to be the upper Garment. See Plut. in Cam. I. 295. 4. b. The Falisci were so little concerned at the Siege, εις — ει ματιον κατη πολεις απαρεθεσθαι. and p. 329. l. ult. The Tusculani were seen επι της αλογης ει ματιον. The Historian don't design to inform us, They had their Clothes on, in opposition to their being naked; but that they were dressed in their upper Garments, or Τογαι, which perhaps when busily employ'd at their respective Trades they might lay aside as cumbersome. See *De Dieu* on *Jer.* xlvi. 13. *Crit. Sacr.* p. 252.

Consult also Theophrast. ad l. p. 33. A. B. and St. Austin. Vol. III. Part II. col. 138. §. 60.

Will press] Gr. Αγλαζεσθαι. y. 41.
Suid. Lex. Vol. I. p. 23. Αγλαζοι. πλεις εκάλεν οι Πέρσαι της βασιλειαν αγλαζεις. The Irregularities committed by these Messengers might perhaps give Occasion to the Word Αγλαζεια for a forced Service. Αγλαζεια, says the same Writer, p. 22. αραβικης αποστον λεγειν και ει βιας γινομενων υπηρεσιαν. Hence Αγλαζεια — το εις φορητιαν και πιαιντων τηια υπηρεσιαν απειδη. p. 23.

So we use the Word pressed for a being forced into the King's Service by his Officers.

- CHAP. V. One Mile] Gr. μίλιον iv. E. T. a
 §. 41. Mile. So Matt. xxi. 19. μίλιον. a Fig-
 Tree. xxvi. 69. μίλιον a Damsel. Jam.
 iv. 13. ετών. a Year.
 Just so the Hebrew *Echad*, &c.,
Exod. xvi. 33. a Pot. 1 Sam. vii. 12.
 a Stone. 2 Sam. xviii. 11. a Girdle:
 1 Kin. xix. 4. a Juniper-Tree. xxii.
 9. an Officer. Job xlii. 11. a Piece
 of Money, (or Kefitah.) and —— an
 Ear-Ring of Gold.
- §. 42. And him that — turn not away] Gr.
 τῷ θελεσθεῖ τῷ μη αποστρέψθει. Syr.
 bim that — forbid (or binder) not.
 It seems indifferent whether we read
 αποστρέψῃς in the *Passive* Voice, or
 αποστρέψῃ in the *Active*. In both
 Cases it expresses *Repulse*, on the part
 of the Person applying, and *Disgust*
 on the part of the Person applied to.
 Αποστρέφομαι answers to *Aversion*, and
 is expressive of *Aversion* or *Dislike*.
Plat. Dion. Vol. V. p. 190. οὐ μετέ-
 πον τῷ Διὸς Θεῷ, οὐ βαρὺ καὶ δυνατότερόν
 αποστρέψω, who were *disgusted*, or
 shocked at Dion's unpopular Gravity, or
 Solemnity.
- §. 44. Επηρεάζοντες] Vulg. calunianibus.
 The Word conveys the Idea of an
 injurious *Insult*, whether by abusive
 Words or Actions.
 Phaverinus makes επηρεάζω equivalent to βλαστίω. *Lex.* p. 290. col. 2.
 And a little lower Επηρεάζω, βλαστίω, and
 then quotes *Tbucyd.* Hist. Lib. I. §. 26.
 p. 22. 48. See *Sibol* and *Note*, where
 Dr. Wasse says; Επηρεάζω est, *injuriam*
facio tam re quam verbis, et fere in con-
tumeliam inferioris.
- Consult Joseph. Bell. Jud. Lib. I.
 Proem. §. 5. l. 5. p. 49. Κακῶν γεγο-
- νός φιλοί μεμφότες επηρεάζοντες, ἀν εἰ τῷ
 λαῷ πλεονεχεῖται, λεπτοῦ τῷ πρεσβύτερῳ.
- And Aristot. Rhet. Lib. II. c. 2. §. CHAP.
 3. Ed. Cant. 1728. V.
 H. Stepb. in App. Theb. Gr. col. 915: §. 44.
 επηρεάζω, *Damno afficio, Incommode a-*
licui, Molestiam exhibeo, Negotium fa-
cisco, Vexo. And a little lower, *Redi-*
stur etiam, Injuria afficio, Injuriam in-
fero.
- Raineth] E. T. sendeth Rain. Gr. §. 45.
 Ζεχνη. Vulg. pluit. So Gen. xix. 24.
Jeborab rained upon Sodom. LXX.
 Ζεχετ. Exod. ix. 23. *Jeborab* rained
 Hail. LXX. d°.
- Consult Theocrit. Idyll. 8. §. 43.
 Ζεχετ—ια, and Ζερεβ. Ant. Lib. VIII.
 cap. 13. §. 2. p. 458. The Widow's
 Meal should not wast, nor her Oyl
 fail μήχεται εἰς τὴν οὐσίαν. Θεορ. 1 Kin.
 xvii. 14. So God is said to *fiuor*, as
 well as to *rain*. Χενορεβ. de Venat. Cap.
 VIII. p. 140. Ιχνευταὶ δὲ τοις λαοῖς,
 εἰσὶ οὐφοριοὶ οὐφαντοὶ τοις γένεσι.
 To which add the following Passa-
 ges in *Euripides*, with Barnes's Notes.
Hecub. §. 528. ιππη. and *Phoen.* §.
 234. λαρπτεα. and *Rhes.* §. 446.
 πιπίη. and *Bacch.* §. 147. and *Ion.*
 §. 1596.
- So in this very Verse εναλλαξι is
 equivalent to εναλλαγὴ τοιν. And
 LXX. 1 Sam. (al. Kin.) viii. 22. βα-
 σιλεύειν αὐτοῖς βασιλεα. and 2 Cor. ii.
 14. Σεραμένοις πρατε.
- This Transitive Use of a Verb Neu-
 ter is analogous to the Hebrew Conju-
 gation *Hipbil*.
- What extraordinary thing] Gr. τι, §. 47.
 οὐρανος. Tind. *What singular thyngē*.
 Gen. Ver. *What singular thing*. So
 Q. T. or the Queen's Bible. and Cast.
quid egregium.
- Περιστός or Περιστός signifies extra-
 ordinary, and not barely *superfluous*.
 D. Hal. L 415. 12. ΔΔΔ' εἰ μή απε-

CHAP. ραι, δοκιμες τι εξειλεν (egregium aliquid)

V. εξεργαζεται των Βεβλων &c. II. 32. 14.
γ. 47. Plato, οι γε δεινοι λο — επιλεξει την εργα,
οις επιλεγεται εξειλεν. 249. 5.
Thucydides φημι — αντετη ει τηλις επιλεξει
επιλεξει την κερδα τουμασαν και επιμελειαν
εξειλεν και ξενον και εργαδικον.
273. 30.

See also Porphyrius in Vit. Pythag.
Cap. 18. l. 4. p. 21. with Ritterbu-
fius's Notes, p. 17. And Xenoph.
Hist. Grac. Lib. II. cap. 1. §. 9.
p. 67.

CHAP.

Be ye] So E. T. and Syr. as also V.
Vulg. εποτε. But more literally γε γ. 48.
shall be, Cast. eritis. Gr. επειδε, for
which Chrysostom reads γινεσθε. II. 132.
19. and III. 172. 8.

Guarin observes the Future Tense is
put for the Imperative Mood. See
Gram. Hebr. Vol. I. p. 546. Can. IV.

So E. T. Gen. xxxiii. 10. Receive
my present, and Matt. xxvii. 4. See
thou to that. Gr. εν οψει; and γ. 24.
γινεις οψεισθε. See ye to it.

C H A P. VI.

CHAP. **T**AKE-care] Gr. προσχει.

VI. Diogenes, seeing a Son of a
γ. 1. Whore throwing a Stone among the
Mob, says, προσχε, take Care you
don't hit your own Father. Diogen.
Laert. Lib. VI. p. 345. l. 3. Ed.
Amst.

γ. 2. They may be glorified] Gr. δοξασθωσιν.
So E. T. Luke iv. 15. being glorified
of all. or honoured, as 1 Cor. xii. 26:
but here E. T. they may have Glory, as
if δοξασθω were nearly equivalent to
δοξαν λαμβανειν. Job. v. 44. to receive
Honour.

Perhaps to be esteemed, or to be in
Esteem may well answer to the original
Verb.

Joseph. Ant. Lib. I. cap. 7. §. 2.
p. 29. τι δε λαζαρος οι και των ει τη Δα-
μασκην την εργα δοξαζει). So Pythag-
oras, says D. Laert. Lib. VIII. §. 3.
p. 490. Νομις Στοιχη της Ιταλιαναις, ιδοξα-
ση των μαθηταις, was in Esteem or
Vogue:

γ. 3. They have their Reward] Gr. απ-
χεις &c. Vulg. receperunt. Syr. also

in Praet. they have received. The same CHAP.
Word occurs Luke xvi. 25. Atts xxvii. VI.
36. Hebr. xi. 33, 39. So απεχει is γ. 2.
render'd by E. T. ye have received
your Consolation. Luke vi. 24. but
Pbil. iv. 18. απεχω, I have all things.
So Philem. γ. 15. may be render'd
thou shouldest have, as well as receive:
To which last place Phavorinus refers,
when he explains απεχης by απολαβης.
Lex. p. 102. col. 1.

The Meaning then is, they have
their Reward here in this World, but
not with their heavenly Father, γ. 1.

Others think απεχω signifies rather
to miss than to have, or receive. To
this Purpose Sir N. Knatchbul quotes a
Passage from Plutarch. Vol. I. 198.18:
in the Sense of forbidding or binding,
but perhaps improperly. However
the Place is worth consulting for the
Contents of it. This Sense is some-
what countenanced by Hesych. p. 121.
col. 1. απεχω, εκαλυ.

But I believe the following Citations
will support the Sense of having or re-
ceiving.

CHAP. *Hesych. Lex.* p. 121. c. 1. Απίχει,
VI. λαζη. And *Theopbylati.* p. 34. C. επανι-
γ. 2. μήν γαρ, το πάντα απελασθεὶς τον αν-

θρωπαν. As also *Dion. Cass. Lib. XLII.*
p. 210. l. ult. Απίχει μήν πάντα παν-
τα, και καθεισαίτις μήν απαλασθεὶς γεγδι-
εσθε. And to conclude, Consult
Marc. Ant. de rebus suis: Lib. IV.
§. 49. p. 135. Ed. Traj. with *Ga-
taker's Note.* Vid. *Hemberg.* ad loc.
p. 21.

γ. 4. *In public]* Gr. εἰ τῷ φανέρῳ: So this Expression is used by *Xenoph. Hist. Græc. Lib. VI. cap. 4. §. 16.* p. 398. Τυ δὲ υπερειδίᾳ λινοῖς, ἢ μὴ πεπαντε-
ει προσηκούσεις, λιπαρεῖς καὶ φανέρεις εἰ τῷ φανέρῳ αναρρέφεομένις in publico ver-
santes.

So *D. Hal. I. 672. 45.* εἰ τῷ φανέ-
ρῳ — απιλλιώ. *palam;* and pag. 254.
47.

γ. 6. *Closet]* Gr. ταμεῖον, a Closet or Chamber.

Suidas. III. 428. and *Hesychius,* p. 892. col. 1. agree in explaining ταμεῖον by κοιλια. a Chamber, which I understand of a retired Place, distinct from a Storehouse. Accordingly ταμεῖον are αποκρυφα εἰκνηματα. *Pbau. Lex.* p. 689. col. 2. *Hesych. Lex.* p. 892. col. 1. l. 7. which latter in the same col. makes ταμεῖον a distinct Word from ταμεῖον, and explains the former by θαλαμοῦ.

So *Chrysost.* understands this of a retired part of a House. Vol. IV. 279. 16, 18.

It signifies also an Apartment of a House. *Xenoph. Hist. Gr.* Vol. III. p. 328. l. 1. Κακεῖνος μήν εισικλεψθεις το ταμεῖον το πελεμαχεῖσθαι.

See another Sense of this Word, *D. Hal. I. 520. II. 12. . 714. 38.*

CHAP. *Use not vain Repetitions]* Gr. μη βα-
τελεῖησθε. VI. γ. 7.

To the Citations from *Suidas I. 423.* and *Hesych. p. 185.* add *Pbau. Lex.* p. 151. col. 3. Βατελολία (so he spells the Word, or rather his Editor misplacing the Word) αγολολία, ακαρολολία. I believe *Pavorinus* wrote Βατελολία, because lower in the same Column we meet with Βατελος βατελόδης λίθος, ο; δο-
κιν παροιμιαν δύναται το βατελολίαν.

St. *Chrysostom* having quoted this Verse adds, Βατελολίαν ερμαζει, τὸν φλυαρεῖαν, τὸν δῆρα πολλῶν μήν λόγον προσφερούμενον, αφελεῖται δὲ πάντας επεργ-
μένων. Vol. V. 184. 15.

For much-speaking] Gr. εἰ τῷ πολυ- γ. 7.
λογίᾳ.

So εἰ is used by *Xenoph. K. P. p. 31. l. 5.* εἰ τοι με επαυτον ὁ διδασκαλος for this my Master beat me.

The same Author by πολυλογία expresses Talkativeness, which he thought Cyrus rather too prone to in his Youth; and accordingly says, he was perhaps πολυλογιστηρος, too talkative. K. P. p. 34. 3, 9, 12:

When Multiplicity of Words is regarded for its own Sake, rather than as expressive of extraordinary Fervency of Affection, we may be said βατελο-
γεῖν.

Be not ye like] Gr. μη εμιωθῆτε. γ. 8.
Ομοιομοια is to be like. So *Matt. xxii. 2.* In several other Places it is render'd to be likened, or compared. *Matt. vii. 26.*

Syr. here as E. T. but *Vulg.* non ite assimilari.

Tbucyd. Hist. Lib. V. §. 103. p. 371. 29. μηδε εμιωθῶμε τοις πολλοῖς. Neque plerisque similes esse velitis.

NOTES on

CHAP.

VI. ον καθιεις εγενε] Sc. τα πραγματα, or
§. 8. &c.

This *Elliysis* of the Antecedent is taken Notice of by several Grammarians. See *Nicen. Meth. Gr.* p. 402.

D. Hal. I. 244. 31. Και οι μελλοντικαταδυτικα, οποιοι απεγένετο τα προφητεια. And p. 682. 48. πρωπιου δε αποστολη επιτελεις οι εχεις νων, &c.

§. 9. Be sanctified] Gr. ἁγιάσθω.

Aiaσθω is frequently render'd to *sacrifice*. Matt. xxiii. 17, 19. Job. x. 36. . xvii. 19. 1 Pet. iii. 15. *Sanctify the Lord God in your Hearts.*

Chrysostom, commenting on the Lord's Prayer. II. 137. 37, 41. explains *aiaσθω* by *δικαιωσθω*. So again, V. 186. 24.

Consult also the Rev. Mr. Mede's incomparable Discourse on this Petition p. 4. and 7.

§. 10. Και] Omitted by E. T. as also §. 12. and Matt. viii. 8. . xi. 4: . xiv. 13. xvii. 1. . xxii. 22. . xxviii. 9.

So also by Syr. Matt. xv. 33. . xvi. 19. and elsewhere.

§. 11. Daily] Gr. επινοσιον. *Tertullian.* Quotidianum. *de Orat.* cap. 6. p. 131: p. 132. l. 1. And *Cyprian de Orat. Dom.* p. 104. l. 5, 10. As also *Vulg.* at *Luke* ii. 3. but here, *super-substantialem*. *Chrysostom Vol. V.* 187. 14. Ηπειρ οπιστον, ταλεσν, επι την θειαν τη εμπιστη. Διγαννοντα και ευληπτην ταυτιν διωδημον. but II. 138. 29, 39. he explains *επιστον* by *επιστεγον*. and l. 426. 4. reciting this Petition he adds, επι τη, την της μητρος τροφην. Consult St. *Jerom.* ad *Tit.* c. 2. Vol. VI. p. 266. C. and p. 8. G. In *Evangelio quod appellatur secundum Hebreos pro supersubstantiali pane reperi*, Machar,

quod dicitur etiam in, ut si sensus: pa- CHAP.
hem nostrum crastinum, id est, futurum,
de nobis bodie. §. 11.

To conclude I shall refer the Reader to Mr. Mede, Disc. XXVIII. p. 125. who refers to *Suidas*, Vol. I. p. 823. επιστης αγιος επι την την μητρον επι-
μητραν. η ο ραθημενος, and understands sufficient Bread, or a Competency. This is what seems to be meant by βιος, or βιον, *warenaphi*. *Suid. Vol. III.* p. 6. l. 6.

Lead.] Gr. επινοσιον.

St. Austin. Vol. X. col. 547. C. Quod itaque dicimus Deo, Ne nos inferas in tentationem: quid dicimus, nisi, ne nos inferri finas? Unde sic orant non nulli, et legitur in codicibus pluribus, et hoc sic posuit beatissimus Cyprianus: Ne patiaris nos induci in tentationem: In Evangelio tamen Graeco nusquam inveni, nisi, Ne nos inferas in tentationem.

The Passage referred to in St. Cyprian is *de Orat. Dom.* p. 106. where see Note.

Temptation] Gr. επιεγεπον. May y. 13. not επιεγεπον rather refer to Trials or Afflictions? as Jam. i. 2. rather than to Temptations, into which God, who tempteth no one, cannot properly be said to bring any Man.

From Evil] Or the evil One. Gr. y. 13. απο τη μονη.

It is uncertain whether *μονη* be of the Masc. Gender, and refer to a Person, as *Matt.* xiii. 19, 38. *Eph.* vi. 16. 1 *Job.* iii. 12. . v. 18. and should be render'd the evil (or wicked) One: Or of the Neut. Gender, and refer to a Thing, as *Luke* vi. 45. *Rom.* xii. 9.

Vulg. is undetermined whether to Person or Thing. a malo. So I think is Syr. for *bisb* is applied to a Thing, *Matt.*

St. MATTHEW.

51

CHAP. Matt. vi. 34. and to a Person. Mag. VI. xiii. 38.

y. 13. Consult Tertull. de Fuga. p. 537. B. Sed in legitima Oratione &c. Where *eris nos a maligno*, explains *devebe nos a malo*: p. 133. l. 2.

y. 14. For] The Greek Particle *γα* is left untranslated by E. T. Matt. i. 18. and Luke xii. 58. Might it not as well have been omitted here as redundant?

Is not *γα* redundant in D. Hal. I. 126. 3? See Not. Steph.

y. 16. Of a sad-Countenance] Gr. *σκύρωσι*, which expresses the Sadness of the Countenance, or Gloominess arising from a Dejection of Spirits. Luke xxiv. 17. this Word is render'd sad. Vulg. *tristes*.

Pbar. Lex. p. 663. col. 2. Σκύρωσι, συνθρ., λυπηθ.

Xenoph. Hist. Grac. p. 398. §. 16. τέλει δε σκύρωσις καὶ τάκτης φεύγοντας.

Athen. Deiph. Lib. VIII. p. 363. B. opposes σκύρωσι and συνθρ. to ιλαρθ. Whereas Isocrates ad Dem. p. 11. l. 1. Ed. Cant. 1729. opposes σκύρωσι to συνθρ.

I suppose the Lacedemonians had a gloomy Aspect. See Schol. Thucyd. p. 120. 33. Οἱ γὰς Δακιδαιμονιὶ σκύρωσι εἰσι, βλέπετε επικακεῖν υποχειματίοις, καὶ τε αἴρατε χολαργοῖς.

Sometimes σκύρωσι signifies sad, as denoting that which tends to make Persons sad. So we may say a sad Accident. Thus I understand it, Joseph. Ant. Lib. VIII. c. 1. §. 2. p. 415. Bathsheba requesting Solomon to give Abiag to Adonijah, μιαν, πιπε, ο παι, χασι αἰμαρητη καλανθετον, καὶ μιδεν εἰ αρνεσθε δυσκολον μιδε σκύρωσι απιμετη. Lib. X. c. 11. §. 2. p. 539. καὶ σκύρωσι η το νησ Θεος γημα-

γημανον. Lib. XI. p. 572. l. 14. καὶ CHAP. Σκύρωσι αρχαλον, καὶ μιδε υποπίθετη VI. σκύρωσιον —. D. de Bell. Jud. p. y. 16. 101. l. 8. and p. 228. l. 26. and p. 393. 7. and Phil. Dem. IV. 437. 20.

The Verb σκύρωσας conspires with the Noun in conveying the Idea of a Sadness, which is the Effect or Sign of Grief.

Joseph. Ant. Lib. XIX. c. 3. §. 2. p. 938. and Plato, Vol. II. p. 138. A. But see Elsner ad l. p. 35. and Albert. p. 55.

They disfigure] Gr. αφανίζει. They y. 16. disguise their Faces.

Cibysof. II. 144. 4. Αφανίζει — Αλεφθερον, απελλυζει. they spoil their Faces. εἰ δὲ τὸ αφανίζει προσωπόν, τὸ γε τὸ παρόδειον αὐχον Φανερόν, τι αὐτοικριθεὶς τον ἐπιβληματι καὶ υπερβολαις Αλεφθερον τὰ προσωπα γυμνατιν, επι λυμη τὰς φυλασσου νεων.

See Hieronym. ad l. Vol. VI. p. 8. H. who agrees with Vulg. in rendering this Verb extirinant.

Θετανερετε θησαυρος] Guerin ob-y. 19. serves, that Verba Hebr. crebrio et eleganter regunt Nomen conjugatum, vel cognitum, quo vel significati Emphasis intenditur, vel Effectus et Objectum actionis innuitur. Gram. Hebr. Vol. I. p. 533. Can. I. Gen. i. 11. . xlvi. 16. Psal. lxx. 6. So N. Test. Luke ii. 9. εφεύγοντας φέσοι.

But this is not peculiar to the Writers of the Old and New Testament.

Plato, Vol. II. 110. B. παντειν παγη. 139. E. ποτεν ποτεν. 148. C. διχω διχω).

Xenoph. de Cyr. Exp. p. 338. §. 4. Εὐιχειν διλυχητα.

Polib. Hist. Lib. I. cap. 4. p. 5. l. 6. b. ειεισεπειρην, ει ειεισεπειρην.

N O T E S on

52.

CHAP. *Ariost. de Exp. Alex. Lib. IV. p. VI. 163. 9. εργον επισταμένος.* and I. 25. §. 19. Θερζηπας θερζηπόσαι.

D. Hal. I. 7. II. Πολεμικός πολεμεῖν; and *σάσις σάσιαζεν.* 208. 24. σωματοφέρει; σωματοφέρει. 575. 13. νοσον νοσον.

Aeschin. orat. in Timarch. p. 180. C. επιδείξεις επιδείξειν. 181. B. 181. A. διπτά διπτήν.

Aristoph. Plat. §. 517. Λύρας λύρεις. *Schol.* Λύτη τα χέρια της λύρας. Αττική η Φρεσκοίς, και το χρυσόν ας το, μανικά μανικά, και φυγίας Φρεσκοίς και ομώς εφ' αντα τα περιμένεις επειδή το από τα περιμένεις ρυματάς ας το, ψεύτην υπερβαίνεις, και, φυγίας φυγίας.

So *Pbarv. Lex. p. II. col. 2.* Λύρεις πλεύσιον, αττικον εγιν, τος και το, βραδής βραδέσιν, και λαζον λείσιν, και ολως, το ανθεύθεντας τοις Ρυματάς, τα τέξιν αιώνων Θοματάς καλεῖται το χρυσα Παρωναρασια.

See the Rev. Mr. Blackwall's *Sacr. Class.* Vol. I. p. 27. and 77.

§. 19. *Moth]* Gr. Σῆς. Consult *Schol. Hesiod. Egyp.* §. 418. p. 105. I. II. Δηξ γαρ εἴη εἰδός σκαλητός εὐγένομός εἰδεις ξυλος. Ιψ δὲ σκαλητός εἴη περιειλος, Ιξ αινειλος, Σης ειδηματοιν, Τρεχεις οστεοιν, φύλις επικον, και είρεος αλλων.

§. 19. *Consume]* Gr. αφανίζειν. A Singular Verb to two *Nominative Cases*, as *Matt. v. 18.*

Vulg. *demolitur.* but *Syr.* has a *Plural Verb.*

Αφανίζω is equivalent to Αλγοφέρειν. *Luke xii. 33.*

The general Idea of the original Verb is *Destruction, Consumption, or Spoiling;* and it is applied to a Variety of Objects.

D. Hal. I. 128. 32. ει δε της αφανίσειν η μελαθη της ἄρνης. 200. 48. βασιλίκην σύγχυτην αφανίσειν. 154. II. 221. 41. Ινα δε μηδετε χρονός αιώνις (sc.

τομής) αφανίσειν &c. 581. 26.. 271. 15. **CHAP.** τη μίσυσειν της ειωμοσιαν αφανίσειν. VI. Vol. II. 130. 34. Λυγίας επιφένεια — §. 19. αφανίσειν τας δοκας.

Joseph. Ant. Lib. I. cap. II. (al. 12.) §. 5. p. 35. Lot's Daughters thought πων ιφανίδης πανθραπίκου ίψος. Lib. II. cap. 9. (al. 5.) §. 4. p. 99. και τα θεια της επαγγελιαν αφανίσειν. Lib. VI. cap. 13. §. 6. p. 350. David swore εκεινη τη συκή την εικον αυτης (sc. Nabal) και την κλησην ολιν αφανίσειν. Lib. IX. cap. II. §. 3. p. 501. λίτη δε εοι ε Θεος; Νινδη, δι οφανίσειν εε. Lib. XII. cap. 5. (al. 7.) §. 4. Ηφανίζειν δε ει τη βιβλοθη δεσμην ιερει και νομος, και παρ' εις διαρέσοι και ετοι και και πακις απωλοντο. *de Bell. Jud. Lib. II. cap. 15. §. 5. p. 184.* Πιναριδοι γαρ και κλωνιδοι πληγει την επιβανονταν ιφανίζειν.

The Lamp] E. T. *the Light.* Gr. §. 22. λυχηθος, not φως, as §. 23. I might have render'd λυχηθος a Candle as E.T. *Matt. v. 15. Vulg. Lucerna corporis tui est oculus tuus.*

So the Hebr. *Ner* is render'd *Light.* 2 *Sam. xxi. 17.* 2 *Kin. viii. 19.* and *Lamp.* 2 *Sam. xxii. 29.* *Psal. cxix. 105.. cxxxv. 17.*

If] Gr. εανι, but *Luke xi. 34. ελανι,* when. So §. 23. h. cap. Gr. εανι, but *Luke xi. 34. επει.* The *Syr.* in both Places is if, not when. εανι, not ελανι or επει.

Single] Gr. απλυτος. y. 22. *Theophrast. ad l. p. 37.* Α. Απλητος, τελεσι υπιν αν, φαντητη τη εωμα, εαν δι πονηρος ει, τελεσι νοσιδης, εκδητη &c.

Syr. uses the same Word for απλυτος, by which it renders απανθος. *Rom. xvi. 18.* and απλητος. *Col. iii. 22.* and απλητος. *Hebr. i. 8.*

Light]

CHAP. Light] E. T. *full of Light*. Gr. VI. φωτεινος, which is render'd *bright*. Matt. §. 22. xvii. 5. but that respects the external Appearance.

I prefer the Word *Light*; but as *Light* is both a Substantive and Adjective, perhaps *lightsom* may better suit the Place, as *darksom* may answer to *owlevar*; §. 23.

§. 23. Evil] Gr. τρομηG. It appears this Word is not confined to *wicked* or *evil* in the moral Sense. See Rev. xvi. 2. ολυG κακος και τρομη.

Xenoph. Tyrant. Vol. V. cap. 7. §. 11. p. 233. οι και τρομης εσι το τρεχοντα.

Thucyd. Hist. Lib. VII. §. 48: p. 476. 2. τρομης περιβαλα. Schol. απετην, επιφαλη, επικιδωτα. Vid. Note Matt. viii. 17.

So Homer uses κακος. Od. Ψ. §. 115. κακα δε χροι μιαλα εμαι.

§. 23. How great is that Darkness?] So E. T. originally; but I choose to follow the later Editions, which have changed the Note of Interrogation into a Note of Admiration, *Darkness!*

The same Alteration in the Pointing you may observe in several of the modern Edd. Matt. viii. 27. and elsewhere.

§. 24. Hold-to] Or *adhere to*. Gr. απεξιG. Bez. adhærebit.

ΑπεξιG signifies *to take to*. So Thucyd. Lib. I. p. 12. 73. και της θαλασσης μαλλον απεξιG. Schol. προστηχον αυτη. So Joseph. Bell. Jud. Lib. IV. c. 5. §. 2. p. 287. Ο Θεος — πνευμα βαλομενος επαναφειναι τα αισια, της απεξιGς αιων, και φιλοσοφιας επεικοσι.

Here, as opposed to *καταφεοντα*, it may signify *to adhere to, to stand up*.

for, to stick by, out of an habitual Re- CHAP. spect to any Thing or Person. Syr. VI. uses the same Word for τημεν, to bo- §. 24. nown. Matt. xv. 4. Joh. xii. 26.

D. Hal. I. 679. 25. applies this same Verb to the *Body*, which is here applied to the *Mind*. Claudius επιλα- Σοφης της τραυδης, sc. *Virginia*, απα- γων επελεσι, τη Σεν και τη μητηρες αρ- τεχομης, clinging to, or holding fast by her Uncle and Spouse.

Be not sollicitous] Gr. μη μεριμνα. §. 25:

To be sollicitous about any Thing, expresses more of Anxiety than to take Thought for it. Vulg. solliciti sitis, but §. 27. cogitans.

E. T. has render'd this Verb *to be careful*, or *to be careful for*, Luke x. 41. Phil. iv. 6.

Life] Gr. Ψυχη, which joined with §. 25. σωμα usually signifies the *Soul* or animating Spirit. Matt. x. 28. But here it denotes *Life*. Vid. Note Matt. ii. 20.

In this Sense Ψυχη is frequently used by good Authors.

D. Hal. I. 230. 17. της αρχης τε α- μαι και της Ψυχης αποσεργηθεισαι.

Joseph. Ant. Lib. IV. cap. 8. §. 33. p. 246. Ψυχην αντι Ψυχης καλεσισθη δι- καιοντης της ιμερα. Exod. xxi. 22, 23.

So Hebr. Nephebs. Job ii. 4, 6. signifies *Life*, and Lev. xvii. 11. is render'd both *Life* and *Soul* in the same Verse.

And what ye shall drink] Gr. και τι §. 25. τι.

These Words are found in Syr. tho' wanting in Vulg.

St. Jerom. ad l. observes. In nonnali- his codicibus additum est: neque quid bibatis.

CHAP. I cannot trace these Words in St. VI. Chrysost. II. 151. 28, 40. . 152. 3. . y. 25. III. 528. 32.

E. T. renders καὶ by or not and, here and Matt. viii. 10. Luke xi. 11. . xii. 38. Or else it read ἢ.

Mr. Mede indeed makes this Conjunction a Word of great Latitude. See Book III. p. 506. Vau enim Hebraorum et inde καὶ in Scriptura Conjunction est non tantum copulativa, sed et disjunctiva, rationalis, causalis, ordinativa, explanativa, prout sensus ratio exigit.

y. 26. Birds of Heaven] Gr. οὐλεῖς τοῦ οὐρανοῦ, rendered by E. T. Birds of the Air, Matt. viii. 20. But Air is properly expressed by αἷς, not σέγει. Eph. ii. 2. Rev. ix. 2.

So Hebr. Shamaim is render'd Heaven, Psal. lxxix. 2. though often Air, Psal. viii. 8. Gen. i. 26. &c.

y. 26. And yet] Gr. καὶ. E. T. yet. Job. xxi. 23. and yet. Luke xv. 29. Job. ix. 30. 2 Cor. vi. 8, 9, 10. In some of these Places later Edd. have yet in Italic.

y. 26. Διάφοροί] Sometimes Διάφοροί bare-ly denotes Difference between Things, without determining which has the Preference. So 1 Cor. xv. 41. One Star differeth from another Star in Glory. And perhaps. Gal. iv. 1. Thus Xenoph. K. Π. p. 553. l. 3. κατενοησα ετι αρχαν αλλοί οὐδεὶς Διάφορον πατερός αγαπεῖ. But our Author's Design here is to express Excellence, and to give the Preference to Men above Birds.

So Xenoph. K. Π. p. 18. l. 12. Συγγενεῖς when a Boy warior των ηλκεων Διάφορων τραπεῖσε. He outdid or oustripped those of the same Age with himself.

So p. 4. l. 1. διάφοροι των αλλων βασιλεῖς. CHAP. vi. p. 6. 1. 4.

VI. See also D. Hal. I. 677. 40. επικλή y. 26.

δι γαμών η παιδίς εργάτης μέρη, καὶ Διάφορος τὸς οὐρανού δοκεῖ. 286. 43. . 686. 45. Vol. II. 182. 47. Οὐ δέ Τιμοθεός οὗτος μήδης εἰκονῶν των εργάτων, φτιάξας Διονύσιον, οὗτος δέ τοι περιβαλλίκον τροπήσει, Διάφορος.

Joseph. Bell. Jud. Lib. II. cap. 18. (al. 19.) §. 4. l. 3. p. 198. Σίμων επειδὴ τομασθεὶς καὶ τολμηὶ Διάφορος.

Stature] Dr. Hammond chooses to y. 27. render ηλικία, age. So indeed it must signify Hebr. xi. 11. and in this Sense it is used by the best Authors.

D. Hal. I. 265. 38. Ηλικίαν μήδην πολεῖ, οὐδὲ τετέλε καὶ εποιεῖ τὸν βασιλεῖαν καταρχεῖν. 204. 35. Vol. II. 2. 12, 13. . 70. 20. καὶ εἰ τε οὐ μήδη τὸν ηλικίαν, περιενθεῖτε δὲ τὸν φροντισμόν.

But here it seems determined to Stature by the Word Cubit, which is applicable rather to Size than Age. So undoubtedly ηλικία is used Luke xix. 3. Zaccbeus was little of Stature. As for Luke ii. 52. it may respect either Stature or Age. Accordingly E. T. being uncertain which was principally meant, put Stature in the Text, and Age in the Margin:

And that ηλικία will bear the Sense of Stature, is evident from Hesychius, Lex. p. 421. col. 1. Ηλικία, μεγάλης μέτρον τι.

And I think respect may possibly be had to the Lady's Stature, Lucian. Imag. pag. 589. D. though the Version has Ηλικίαν μετρίαν &c. So also perhaps Eph. iv. 13.

Vulg. and Syr. both respect the Stature in this Place.

An Oven] Of Furnace. Gr. κλεψυδρόν y. 30. βασιν.

CHAP. *Pavorinus* makes οὐδεῖς equivalent to
VI. sent to Φαρισαῖς, καὶ ιακώποι. Lex. p.
y. 30. 433. c. 3. And *Suidas* in *Lex.* Vol.
II. p. 330. Κλέας η καρπός εστι.

y. 32. *Gentiles*] Gr. ἔθνη. *the Nations.*

Vulg. *gentes*. and *Luke* xii. 30. *Gentiles Mundi.* Syr. the same in both Places.

But *ethnē* must necessarily sometimes be render'd *Gentiles*. *Matt.* xx. 19. *i Cor.* xii. 2.

y. 34. εἰς τὸν αἰγαλόν] Sc. ημέραν, as *D. Hal.* I. 679. 41. and just so *Acts* xx. 26. εἰς τὴν επιμέρους ημέραν.

y. 34. *Evil*] Gr. κακία, which often signifies Vice in general, as opposed to Virtue.

Joseph. de Bell. Jud. Lib. IV. cap. 5. §. 2. p. 288. Λύλλων επ' εκείνοις στυχεῖαι εἰς τοὺς αἰδεῖς δοκεῖ τὸν αργεῖν, εἰδοφυροῦμεν δὲ πολὺς γῆλος τῆς κακίας. *Ant.* Lib. XVIII. cap. 1. §. 3. p. 871.

Suid. *Lex.* III. 444. in v. τελός. Τα δὲ μίσαξ αργεῖς καὶ κακίας αδιάφοροι οὐται.

And so to be sure *Cicero* understood the Word. See *de Finibus*. Lib. III. c. 11. p. 235. *Solum id esse malum, quod turpe sit — ad turpes actiones, que oriuntur e virtutis: quas enim Græci κακίας appellant, virtus malo quam malitia nominare.* Consult also *Tasc. Disp.* Lib. IV. cap. 15. p. 294. *Huius igitur virtutis contraria est Vicioſitas*

(sic enim malo, quatuor malitiam appellare, CHAP. eam quam Græci κακία appellant: nam VI. malitia, certi cuiusdam vii nomen est; y. 34. vicioſitas, orniſſium)

This is what *Pavorinus* calls εἰλιας κακία; for according to him διαρρήγεται καὶ λέκκη (sc. κακία). Η εἰλιας κακία includes μοιχεία, πορνεία, πλεονεξία &c. but as for λαμπρός καὶ λαμπρός, θεραπεῖ καὶ νοεῖ, παντὶ αλλα, εἰς τοις κακίας, διατελλόμενος οὐτοις αἰσθαντο αἴσια γένεται) &c. *Lex.* p. 398. col. 1.

Vulg. uses the Word *Malitia* not in the moral Sense of it; but in the Sense of *Affliction*, as it is here unquestionably used. So the Prophet *Amos*, shall there be Evil in the City, and Jezevab bath not done it? iii. 6. where LXX. have κακία.

Consult St. *Jerom.* ad loc. *Hic et malitiam non contrariam virtuti posuit, sed laborem et afflictionem, et angustias seculi* &c.

Tertullian adv. *Marcion.* Lib. II. c. 24. p. 394. A. *Nam et apud Græcos interdum malitia pro vexationibus et leſuris, non pro malignitatibus ponuntur* &c.

In this Sense *Josephus* uses the Word κακία. *Ant.* Lib. I. c. 3. §. 7. p. 16. And *Chrysost.* makes it equivalent to ταλαιπωρεία, επίλεσθη. II. 157. 28. and I. 30. κακίας δὲ ταλαιπωρείας η καὶ τοις πονοῖς καὶ τας συμφοραῖς, and then cites *Amos* as above.

To conclude consult *Steph. Thes.* Ling. Gr. Tom. IV. col. 327. F. G.

C H A P. VII.

CHAP. *THE Mote*] Gr. τὸ καρπός, which
VII. signifies a Mote, or Speck, or Splin-
y. 3. ter.

Hesych. *Lex.* p. 496. Καρφός, αχνός. CHAP. ρος, χορτός, καρκία ξυλος λεπίη. And in VII.
v. Καρφη, pag. ead. ξυλος λεπία και y. 3.

N O T E S on

CHAP. ξεργ. To the same Purpose, see VII. Phav. Lex. p. 405. col. 2. and Suid. y. 3. Vol. II. p. 248. For they copy pretty much one from another.

Consult Buxl. Lex. Talm. &c. col. 2080. who takes Notice of the Jewish Proverb, When one says to another, *Take the Mote out of thine Eye*, the Answer is, *Take the Beam out of thine Eye*. Whereupon he adds, *Eadem bac loquendi parabola Christus usus est, Mart. vii. ab initio, in hypocritas, qui in alienis vitiis dijudicandis oculos habent Lynceos, in propriis cæci magis quam Talpæ.*

J. Poll. Onom. Lib. I. c. 1. §. 31. p. 22. uses καρφοὶ for Sticks, used on an extraordinary Occasion. Diog. Laert. Vol. I. p. 153. l. ult.

y. 3. *The Beam*] Δοξοὶ, says Phavorinus is μέσα ξυλον. Lex. p. 217. col. 2. Ηε-γικ. Lex. p. 267. τὸν εποδομην ξυλον. It evidently signifies a Beam. Joseph. de Bell. Jud. Lib. VII. cap. 8. §. 5. p. 426. l. 19. and Thucyd. Hist. Lib. IV. §. 112. p. 303. 83.

y. 4. *Let me pull out*] Gr. ἀφεις εἰκαλω. If the Reader thinks to pull out rather too harsh a rendering, perhaps he may prefer to take out, as somewhat softer. And by this the Verb εἰκαλλω is render'd, Luke x. 35. He took out two Pence.

y. 6. *Trample on*] Gr. καταπάτησαι.

Kαταπάτειν signifies to tread on. Ari-rian. de Exp. Alex. Lib. VI. §. 22. p. 262. l. 4. Πόλιν δε ειραι αὐλην (sc. vag-δε) τῷ καταπάτησιν περὶ τῆς σεργίας, καὶ απὸ τοῦ παθεμάτος οὐδέποτε ηδεῖν κατεχεῖν επικόλου της χωρας.

But here St. Chrysostom understands the Word of a contemptuous trampling on. My δύλε, says he, το αἰσια — μη-

τοῦ καταπάτησαι — ταῖσι, μηκεις κα- CHAP. ταφρογνωστι, μη Διεγνωστι. VII.

Knock] Gr. Κρύψις, sc. τὸν θυερ. y. 7. As Luke xiii. 25. and Rev. iii. 20. So LXX. Jud. xix. 22. Cant. v. 2.

I know some Greek Authors express the same thing by κοπτειν τὸν θυερ. Plut. Alcib. II. 13. 1. and 207. 12. But the Propriety of our Evangelist's Expression is supported by Aristophanes in Concion. y. 981, 982. NE. Τιωδε δη μοι κρύψος. ΓΡ. ολαν γε κρύψεις τὸν ε-μην περιον θυερ. And Xenophon in Symp. Vol. V. p. 128. §. 11. Philip the Jester, κρύψεις τὸν θυερ, εἴπε τῷ πτανθανούσῃ πταυγίλασι &c.

Or] Gr. ν. So Syr. renders this y. 9. Particle.

The Rev. Mr. Blackwall chooses to consider ν as a Particle of Interrogation, and accordingly accents it thus ή, whereas ρ signifying or, has another Accent, ή. Sacr. Clas. Vol. II. p. 165. *It has, says he, a different grammatical Accent from ή, or, but it is the same Word, and we know that the most valuable Manuscripts have no such Distinctions; [viz. as Accents] which being once said, ought to be retained in Memory, because of the great Advantage it is of to rectify several Mistakes in Translations.*

When this learned Gent. says *It has a different grammatical Accent from ή, or;* He cannot refer to the most valuable MSS. because they have no such Distinctions. What printed Edd. then does he refer to? In all the Edd. I have seen, ν either has no Accent at all, or is accented ή. See Rob. Steph. Dr. Mill &c.

ν is undoubtedly a Note of Interrogation.

CHAP. Xenoph. C. P. p. 615. l. 7. . 617.
VII. l. 6.
§. 9. Plato I. 123. E. 132. C. 134. A.
where we read *τι*.

Thucyd. Hist. Lib. VI. §. 77. p. 426. 55. where it is printed *τι*; yet the Editor observes; *Hec Interpretates recte per interrogationem expreſſerunt.*

H. Steph. in Thes. Vol. I. col. 1417. makes *τι* to be used interrogatively; as well as *τίς*, col. 1422.

E. T. have render'd *τι* interrogatively in the following Places. Matt. xx. 15. . xxvi. 53. Rom. ix. 21. 1 Cor. xi. 14. . xiv. 36. Jam. iv. 5. In all which Places R. Steph. has *τι*. And indeed I cannot say I have ever met with *τι* in N. Test. But I am only speaking of Matter of Fact: Whether *τι* when used interrogatively ought not to be accented *τι*, is quite another Thing. Perhaps for Distinction sake it were more adviseable to do so.

§. 9. Of-whom if his Son ask Bread] Or whom if his Son ask for Bread. Gr. Οὐ—αἴτη—αἰτον.

Observe the Verb *αἰτεῖν* with two Accusative Cases; one of the Person, the other of the Thing.

So Thucyd. Hist. Lib. VIII. §. 85. p. 556. 35. Καὶ εἰς χρημάτα τοῖς αἰτησας αὐτον, καὶ εἰς τυχαῖα, τὸν ἵχθερε οἱ προδόται.

Joseph. Ant. Jud. Lib. XI. cap. 5. §. 2. p. 561. l. 19. Οὐ καλέξειν ιππῶν αὐτον τὰς προπεμφαῖς.

Sometimes the Accusative of the Thing is wanting. So §. 11. h. cap. αἰτεῖν αὐτον, them that ask him for them, or ask them of him.

Sometimes the Preposition *τῷ* is prefixed to the Person. Matt. xx. 20. αἰτεῖται τῷ πατέρι αὐτοῦ.

§. 10. And] Gr. Καὶ. So Syr. but Vulg.

aut. and E. T. or. So also in other CHAP. Texts referred to in Note on Matt. vi. VII. 25. unless in this and the like Places §. 10. we suppose our Translators read *ἢ*, or.

Polyb. Hist. Lib. III. cap. 90. p. 335. l. 4. Οἱ δὲ Πυραῖοι κατοντι μὴ πεντοῦσι τιχαῖα, μιας καὶ [aut] δυοῖς τιχαῖαις εἰσιν εἰδεῖς απεκτενεῖς &c.

Know how] I choose to print *τικεν* §. 11. in a different Character, to show it has no Word in the Original to answer it. So the later Edd. of the E. T. have done elsewhere. Isa. I. 4. Pbil. iv. 12. Might they not have done the same, Luke xi. 13?

All Things] We find Traces of this §. 12. Golden Rule in profane Authors.

Iosocrat. ad Dem. p. 10. l. 5. Ταῦτα γε αἴτια τῆς γονείας, οἷς αἱ δέξιαι εἰς σαυτὸν φύεσθε ταῖς εαυτοῖς παιδαῖς. p. 14. l. 12. Ταῦτα οὖτε αἱ δέξιαι εἰς τὴν περὶ τῆς αἵματον πονηρίαν, οἳστε αἱ περὶ σαυτὸν αἵματον πονηρίαν καὶ ταῖς αλλοῖς τοῖς αἴσιοις αἴσιοις. Ad Nicocl. p. 46. l. 5. Οὐτοις γαρ αἱ ταῖς αλλοῖς περὶ σαυτὸν Διαδῆμα, εἴλω καὶ συ περὶ εἰκόνες εἴκησι. Nicocl. p. 93. l. 11. Αἴσιοις νοῦς επεγεννήσασθε, ταῦτα τοῖς αλλοῖς μη ποιήσατε.

Hierocles in Fragm. p. 294. l. 7. b. Ed. Cant. 1709. Πάντες μὲν χρεοῦν, εἰ ταῖς σαυτὸν μὴ εἰκέτε, εἰκένοι δὲ σαυτὸν υποθέσθαι.

Aristotle being asked, How we should behave to our Friends, answer'd, Ως αἱ δέξιαια αὐτοῖς ημῖν προσφερεῖς. Diog. Laert. Aristot. Lib. V. §. 21. p. 280.

Οὐτι στιν] But straight. So Dr. Whit- §. 14. by thinks στιν should be render'd, answering to Hebr. Chi, which is translated but, Gen. xvii. 15. . xiv. 4. . xlvi. 8. or though. Jof. xvii. 18. Ps. xxxvii.

CHAP. 24. . xiv. 19. . xlix. 18: *Jer.* iv. 30. . VII. xvi. 23.

§. 14. See Dr. *Wells* ad l. who renders οὐ because, and inserts and before because, as also does Mr. *Le Clerc*.

E. T. Marg. bow, i. e. τι. Whence it is evident the Marginal Notes are not only different Translations of the same Words, but sometimes the Translations of different Readings.

§. 15. *Sheep*] Gr. πρόβατα, which *Pavorinus* says signifies, τα τίλεσποδα πενίας βοσκημάτα. *Lex.* p. 613. col. 3.

Hom. Il. E. §. 124. *Schol.* Πρόβατα πενίας τα τίλεσποδα πενίαις είναι παλαιοὶ πρόβατα, ἀλλὰ τα πρό των σπιθαίων βασιν επέργει εμπροσθίας εχεῖν.

This is confirmed by an unpublisht'd *Scholia* on *Homer's. Iliad*, cited by Spanhem. in *Observ. in Callim. Hym. in Apoll.* §. 51. p. 78. πενία γαρ τοις παλαιοῖς ποντας τα θερμάτα, πρόβατα πενίαι. See *Hesiod Egy.* §. 555. *Schol.* p. 124. col. 2. and p. 127. col. 1.

In this general Sense I understand *Herodot.* Lib. I. §. 203. μίξι τε τεταντού ανθρώπων εἴται εμφάνει, καλαπερ τοις πρόβατοισι.

But when πρόβατα are distinguished from other Beasts, they undoubtedly signify *Sheep*, as here from *Wolves*, and in *D. Hal.* I. 643. 27. from *Oxen*.

§. 16. *Do they gather?*] Gr. μητὶ συλλέμεσθαι. E. T. do Men gather. but there is no Word in the Original that answers to *Men*, as there is §. 12. and *Chap. viii. 27.*

However it is usual for E. T. to put *Men* after this manner before plural Verbs, not only in *N. Test. Matt.* v. 15. but also in *Old Test. Psal.* xlix. 18. . lxxii. 17. *Ez.* xv. 3. in which Places the later Edd. have printed

Men in a different Character, as E. T. *Chap.* originally did in the following Places. VII. *Psal.* lxxiii. 18. . cxlv. 6.

Corrupt] Gr. Σαπερον. *Vulg.* and §. 17. Syr. render ταπερον and πονηροε by the same Word in different Numbers.

Pbaro. Lex. p. 652. col. 2. in voce Σαπερο. Κυριας μή ταπερον ει παλαιοι ελεῖν, τη στηπηρο. ἀλλα τη χρυσον, χρυσον δε αυτοφ και αυτη τη αρχαιον και παλαιον, αρχαρον.

See *Heinsius* in *Exerc. S.* p. 94. 41. and *Dupont Theophrast. Charatt.* p. 387.

Bad] Gr. πονηροε. *Vid. Note Matt. §. 17. vi. 23.*

LXX. Gen. xli. 19. *Pbaroab's Cows* were πονηροι, ill-looking.

Arrian. de Exp. Alex. Lib. IV. Cap. 4. p. 155. l. 23. Η γαρ πονηρον το οδηγει.

D. Hal. I. 41. 16. Τηο αιγεινη πονηρον βιαζεντες. 575. 16. Φλιη γαρ ει μή τοις αλαζων απερματων χειρες και δυτυχης γινεσθη τηο κερπος· ει δε των πονηρων, κακης νη αλεθερος. 645. 45. πονηρος τη ουκει χειρον λω το ει ποταμη κομιδην ιδωρ, τα μή, αποπιο τηο ορμης, τα δε, τη πονηρος τας αιαδοσης ποιει τηο τροφης.

Suidas. III. p. 151. distinguishes between πονηρο and πονηροε, the former is επιπερο. η πρωτη οξεια. επι ευματορο προπαραξιων. Και ελκη πονηρο. επι δε φυχης, εξυπνως. λεβον δε και πονηρον ιδωρ.

To this Purpose consult also *Ariostoph. Plut.* §. 127. *Schol.* and §. 220. *Schol.* . *Nub.* §. 102. *Schol.* as well as *Tbucyd. Hist.* I.lib. VII. §. 48. p. 476. 2. *Schol.* VIII. §. 24. p. 519. 20. *Not. Edit.* and §. 97. p. 567. 54.

CHAP.

VII. *Demons*] Gr. δαιμονία. E. T. De-
vils. but I choose to appropriate the
Word Devil to ἀγέλες. Now the
Scripture knows of but one Devil,
ἀγέλης; though many Demons, often
called δαιμονία, and but once in this
Gospel δαιμόνες. Chapt. viii. 31.

In Greek Authors δαιμονία is some-
times used to express the Deity.

Iscrat. ad Dem. p. 10. l. 2. Τιπερ τῷ
δαιμονίῳ αὐτὸν μῆν, μαλίστα δὲ μᾶλι
τοι τῶν πολεμών.

D. Hal. I. 16. 5. : 145. 26. . 589.

37.

Dion. Cass. Lib. XLIII. p. 214. D.
πλάκα εὖ αὐτοὶ εἴη, (sc. J. Cæsari.) Π.
Στίχος (εἴτε επενον, αλλα μη τῷ δαιμονίῳ
δε λέγειν.) τέλος τοι συνηγερταί αὕτη καὶ τὰ
επικεχθεῖσαν εἰδωκεν.

But the N. Test. Writers always use
it to denote evil Spirits, which at that
Time had an unaccountable Power o-
ver the human Species.

As for *Aet.* xvii. 18. they are not
the Words of Christians, but of Hea-
then Philosophers.

See *Joseph. Bell. Jud.* Lib. VII. cap.
6. §. 3. p. 417. Τα γαρ παλαιώνα δαι-
μονία, ταῦτα δὲ πανηγυρία εἴναι αἰθερωταν
πανθύματα, τοις ζωσιν επιδυομένα καὶ κτη-
νιατα τοις βούθηνας μη τυγχανούσας, αὐτὴν (sc.
Βασίας) ταχεως ἐξελαύνει, καν προσετεχ-
θῇ μάνα τοις νοσεσι.

§. 22. *Miracles*] Gr. Δωδαμία. E. T. won-
derful Works. and mighty Works. Matt.
xi. 20, 21, 23. And mighty Deeds.
2 Cor. xiii. 12. But I prefer Miracles,
So E. T. a Miracle. Mar. ix. 39. and
Miracles. *Aet.* ii. 22. . viii. 13. . xix.
11. 1 Cor. xiii. 10. Gal. iii. 5. Hebr.
ii. 4.

§. 24. *Every one —— I will compare him*]
Gr. παντες εἰσι &c.

Here is an Instance of the Nomina- CHAP.
tive Case put *Absolutely*. VII.

I know the Authors of the Novv. §. 24..
Meth. Gr. deny the *Nominative* is ever
put *Absolutely*, see p. 455. But others
are of a different Mind.

Pheavorinus in *Lex.* p. 325; col. 2.
Εὐθεα, αὐτὶ φύκεις οὐδὲ τοις Αθηναῖς, and
in confirmation of his Opinion pro-
duces three Authorities. *Aristoph.* Ly-
sistr. §. 13. (see Schol.) and *Hom. Od.*
M. §. 73. and *Tbucyd. Hist.* Lib. III.
§. 4. p. 170.

To which Testimonies add;
Aristoph. *Plut.* §. 277. with Kuster's
Note ad l. p. 6.

D. Hal. II. 17. 13. with Hudson's
Note.

Xenoph. K. Π. p. 17. l. 9. and p.
420. l. 5. with Hutch. Note.

Herodot. *Hist.* Lib. VII. §. 4. p. 383.
cited with some Variation by D. Hal.
II. 308. 15.

Prudent Man] Gr. Φροντίς. but §. 24.
E. T. wise, and Vulg. *sapiens*, as if
the original Word had been σοφός.
Indeed with respect to Conduct those
two Greek Words are often promiscu-
ously used. *Syr.* has the same Word
for both φροντίς and σοφός. *Matt.* xi.
25. xxiii. 34. . xxiv. 45. : xxv. 2.

However at other times they are
distinguished.

Aristot. Eth. Nicom. Lib. VI. cap.
7. p. 258. Διο Αράγαστος, καὶ Θαλίς,
καὶ τοις πάλισι, σοφὺς μῆν, φροντίς δὲ
φασιν εἶναι, εἰλαν ιδεων εἰδούσας τα συ-
φροντίς αὐτοῖς.

Of the two Words φροντίς more
properly and immediately respects
Practice. See the last cited Book, p.
259. l. 5. η φροντίς — περισσότερη γαρ.
See also p. 251. cap. 5. And *Aristot.*
Rhet. Lib. I. cap. 9. p. 106.

CHAP. D. Hal. I. 324. 37. εὐδικαιεῖσθαι δὲ
VII. ἐτί Φρονιμῶν σεβόμενον εἴη, καὶ μονον τὰ ταῦ-
γ. 24. τὰ περὶ μάλα ποιητικήν ισχυεῖ, αλλὰ καὶ τὰ
τὰ πολεμικὰ αὐτὸν δέξεται.

Plato indeed opposes φρονιμοι to α-
φρονιμοι. The former are such, εἰ εὐδι-
καιοῦσιν αὐτὰ τὰ περὶ μάλα καὶ λεῖπουσιν the latter,
εἰ μηδὲ μέρη τοτεν εἰδότες. *Alcib.* II.
Vol. II. p. 140. E.

So we find φρονητοι distinguished
from φρονιμοι, *Arist. Eth. Nicom.* Lib. I.
cap. 8. p. 28.

¶. 25. *Floods] Or Rains.* Gr. πολαριοι. ren-
der'd Waters. 2 Cor. xi. 26.

¶. 29. *He taught] Gr. ἦν διδάσκων* for εἰδ-

δάσκων. Or be used to teach, as Mar. ii. CHAP.
18. used to fast. παντες τιμούσθαι.

VII.
This Form of Expression is frequent ¶. 29.
in the N. Test. To Luke xix. 47. add
Matt. xix. 22: Mar. x. 22. ἦν εἶχων,
be bad. Matt. xxvi. 43. οὐταν βεβαρη-
μένων, their Eyes were heavy. 1 Cor.
xv. 19. χριστοῦς εορτὴν, we have Hope.
Eph. v. 5. οὐταν γνωσκούσθαι, ye know. and
thus perhaps Job. i. 28. βερπίζειν.

So D. Hal. I. 449. 48. διδάσκων (sc.
M. Coriolanus) εστιν επειδόμενος ἦν π-
τερ τῆς πολεμικῆς περιπολίας, &c.

As one having Authority] Gr. οὐταν- ¶. 29.
ντιαν εἶχων. So Luke xxiii. 14. οὐταν περιπε-
φούσα, as one that perverteth the People.

C H A P. VIII.

CHAP. When he was come down] Gr. κατα-
βαντις δὲ αὐτῷ. I take this to be
¶. 1. the Ablative Absolute; so again ¶. 5,
23, 28.

Xenoph. K. Παιδ. Lib. IV. p. 250.
1. 7. Ταῦτα εὐδικαιώντες εδοξεν αὐτοῖς ταῦ-
ταλον εἶναι αποσηματικά.

Thucyd. Hist. Lib. IV. p. 293. 63.
Ταῦτα δὲ παποχεῖσθαι ὅτι τέλος τὸ Δημοσίον, οὐ
αὐτῷ ηγίειδη ὅτι Βενιζέλος επειχεῖτο, περιπε-
τεροσκοπία τοῦ επεργοῦ. Lib. I. §. 134.
P. 56.

D. Hal. I. 685. 36. λεῖπεται δὲ αὐτῷ
ταῦτα πολὺ πιονεύματος εἰς αὐτῶν ακαν-
τοῦ επικελθεῖμέντος λεῖπεται εἰντο.

Consult the Rev. Mr. Blackwall's
Sacred Class. Vol. I. p. 104, 105.

Or we may suppose αὐτῷ after κατα-
λεῖπεται to be redundant; then κατα-
βαῖται follows that Verb. See Note on
Matt. v. 40. and Guarin. Gram. Hebr.
Vol. I. p. 514. Can. III.

Respects to Jesus, after the usual Forms CHAP.
of his Country. See Dr. Whiby ad VIII.
loc.

¶. 2. Herodotus informs us of a Persian
Custom, that if an Equal met his E-
qual, he kissed his Lips; if an Inferior
met his Superior, he kissed his
Cheeks; but if one much Inferior met
one much his Superior, προσεκινη-
τησαν κατεπειρετεστες ὅτι επει Σαρατον αἴσιον.
Here it may signify professed Venera-
tion, as also Joseph. de Bell. Jud. Lib.
IV. cap. 5. §. 2. p. 287. l. 2. b. Ο;
δε προσεκινεῖται εἰς τὸν εἰδητον αθηναϊκόν,
ἡ τοῦ καταρικας θρησκείας καταδχοτεστε,
προσεκινεῖται τε τοις ὅμοι της οικειωτικῆς προσε-
κινητησιν εἰς τὸν πολὺν, προσεκινεῖται γυμνοῖς,
βοσκοῖς καὶ θρησκοῖς, εβλεπετεστε.

Xenoph. K. Αραβ. Vol. II. p. 44. I.
ult. επει δὲ εἴδεν αὐτούς, [sc. Οροπέδιον] οι-
περ προσεκινεῖται, καὶ τοτε προσεκινη-
τησαν κατεπειρετεστες ὅτι επει Σαρατον αἴσιον.
Here it may signify professed Venera-
tion, as also Joseph. de Bell. Jud. Lib.
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κινητησιν εἰς τὸν πολὺν, προσεκινεῖται γυμνοῖς,
βοσκοῖς καὶ θρησκοῖς, εβλεπετεστε.

¶. 2. Worshipped] Gr. προσεκινεῖται.
By worshipped I mean paid his civil

CHAP. As to the *Worship* or *Adoration* paid
VIII. by the *Easterns* to Crown'd Heads see
y. 2. Note on *Matt.* ii. 2.

y. 2. *Sir]* Gr. Κύριος. So E. T. when
spoken to our Saviour. *Job.* iv. 11,
15, 19, 49. . v. 7. besides to other
Persons. *Matt.* xiii. 27. . xxi. 30. .
xxvii. 63. *Job.* xii. 21. *Rev.* vii. 14.
To *Jesus* taken for another Person.
Job. xx. 15. and *Acts* xvi. 30. Sirs.
to *Paul* and *Silas*.

y. 4. *To a Priest]* Gr. τῷ ιερεῖ. No par-
ticular Priest being specified, I say *to*
a Priest. The Patient was allowed to
choose any one Priest duly qualified.
Lev. xiii. 2.

The Article often loses its *Empha-*
sis, and instead of *the* may be render'd
a. So y. 23. *a. Sip.* *Chap.* xiii. 2, 3,
44. . xiv. 22. . xv. 29. . xxiii. 24. .
xxiv. 32, 45.

Consult *Berz ad Mar.* i. 44. *Itaque*
articulus hoc loco [so also here] *non po-*
nitetur ἀληθίνως, sed potius — irodo-
vapēi τῷ πρεσβυτερῷ τῷ καθόλῳ : veluti
si de tota Hominis specie loquens, ē ar-
θραπός.

y. 4. *The Gift]* Gr. τὸ δῶρον. Or *the Of-*
fering prescribed *Lev.* xiv. 4. Con-
sult the accurate Mr. *Hutchinson's Note*
on *Xenoph.* K. N. Lib. III. p. 173. l.
4. τὸ δῶρον.

Syr. uses the same Word as for προ-
φορά. *Acts* xxi. 26. *Eph.* v. 2. and
δωρά. *Hebr.* v. 1.

y. 4. *That]* Gr. εἰ. Syr. reads κατεῖ as
Luke v. 14.

y. 4. *A Testimony]* Or *Evidence* to them.
Gr. μαρτυρεῖν αὐτοῖς. To whom? To
the *Jews*, says St. *Chrysostom*; *να μη*
λατέρων οἱ μαρτυρεῖν γενέσθε &c. V.
194. 3.

CHAP. *Centurion]* Gr. εκαπονταρχός. but VIII.
Acts x. 1. εκαπονταρχής. y. 5.

This Title is spelt both Ways by
good Authors.

St. *Chrysostom*. *Exalorlaex* Gr. II. 180.
26. but *ekalonlaex* Gr. VI. 436. 20, 22,
25, 33, 34.

Josephus usually *εκαπονταρχής*. *Ant.*
Lib. XVIII. cap. 6. p. 896. l. 13,
23. and *de Bell.* *Lib.* V. cap. 12. p.
357. l. ult. and *Lib.* VI. cap. 4. §. 7.
p. 386.

D. Hal. usually *ekalonlaex* Gr. I. 84.
21. . 85. 22. but I. 687. 31. *εκαπο-*
νταρχός, if the Word *ekalonlaex* be
rightly accented; otherwise it had been
ekalonlaex.

So we may write *βαίωταρχός* or *βα-*
ιώταρχός: See *Schol.* *Thucyd.* *Hist.* *Lib.*
IV. §. 91. p. 291. 97.

Beseeking] Gr. παρεκάλειν. y. 5.

The *Scholiast of Thucyd.* *Hist.* *Lib.*
I. §. 68. p. 44. 82. says, *Κυριας παρε-*
καλεῖν, εἰνι γὰρ τὸ καλεῖν, (Acts xxviii. 20.
to call.) γὰρ τὸ πρότιπτεῖν. (Acts xi. 23.
to exhort.) Ακριεῖς γὰρ τὸ δεεῖν. (Acts
viii. 31. *to desire.)*

But I can produce several unexcep-
tionable Evidences of the Use of this
Verb in the Sense of *Intreaty*, or *De-*
fere.

D. Hal. I. 247. 21. *Παρεκάλειν απα-*
γαλεῖν περὶ αὐτοῦ rogabant. 700. 22.
παρεκάλεσθε φίλοι: Γραμματεῖς γρεάδες γὰρ ευμ-
παγκοι. petebant.

Servant] Gr. ων, which undoubt- y. 6.
edly signifies a *Servant*, as appears
from comparing *Luke* vii. 2, 3. with
y. 7. ej. cap. where *ταῖς* is equivalent
to *δελός*. So *Matt.* xiv. 2. where Syr.
Servants. See *LXX.* *Gen.* xii. 16. .
xx. 8, 14. and xxiv. 2, 5. where *ων*
is distinguished from *γός*. y. 4, 5. At
other

N O T E S on

CHAP. other times *wades* signifies Sons or VIII. Children. *Prov. iv. 1. . xx. 7.*

y. 6. *Theon. Sophist. Progymn. Cap. IV. p. 46.* Οὐαῖρας δὲ εἰν αἱ φωνηὶ μήν καὶ ερεις τῷ αὐτῷ, εἴροις δὲ τῷ σημαντομένῳ νῦν τῆς φωνῆς εἰσιν, Πλάσις. εγράψαι γαρ καὶ τὸν Τίτον, καὶ τὴν καὶ τὴν πλανητὰν. Παιδία, καὶ τὰ Δικαγόρια.

Suid. Lex. Vol. III. p. 66. Παιδίας οἱ μενοὶ οἱ δύλαι, ἀλλαζόντες αἱ νεανί. Δασιδάναι τὰ παιδία Κυρεαίοις αἱ τὰ οἱ δύλαι. *Hesych. Lex. p. 720. col. 2.*

J. Poll. *Onomast. p. 304.* Καλυπτὸν δὲ τὰ παιδίας οἱ δύλαι.

y. 8. *Worthy*] Gr. *καταρχός*, which E. T. render *worthy*. *Mar. i. 7. Luke iii. 16. v. 6. Job. i. 27.*

Syr. uses the same Word as *Matt. iii. 11.* and *Luke xv. 19, 21.* where we read *αξιός*.

y. 8. *Roof*] Gr. *στέγη*.

Turn to J. Poll. *Onom. Lib. I. cap. 8. §. 80. p. 53.* Καλοῦσθαι τῷ μήνι υπὸ τῆς ποδαρίας, Εδαφός τῷ διπέρ τῶν κεφαλῶν, Ορός, Στέγη, καὶ Οροφή.

Joseph. Ant. Lib. XII. cap. 4. §. 11. p. 607: Ηγυενίου ανθοδομητος βασιλεὺς ἐγένετο, ὃς λίθοις άδειοι καλασκεδαστας απαγγειλει της σεΐης &c. *Lib. XIII. cap. 5. §. 3. p. 645.* βλεπεῖτε δι της Αντιοχείας κερασίνας οἱ λιθανει, επει τας σεγκας των βασιλικων αναβαντες, εκεῖνοι εβαλλον αυτας, &c. *Lib. XIV. cap. 15. §. 11. p. 734.* πιστει μήν γαρ η σεΐη της αιγαματός, εδειται δε απολαβεῖσθαι διαφθειρην. p. 735. l. 1.

D. Hal. I. 248. 33. οὐφ' εἰς τοὺς καὶ μιας σεΐης καλυπτομένους, sc. σηκοι, Υπεννοι sc. et *Minervia*.

y. 9. *Under Authority*] Gr. *ὑπὲξεστιν*, sc. ταστομένος. *Luke v. 8.* Vulg. *sub potestate constitutus.*

* St. Chrysost. mentions some who

point the Words otherwise than I have CHAP. done. Τιτὶς δὲ καὶ, says he, *καταρχήν*. VIII. γινωσκεις ταῦτα τῷ χωρίον· οἱ γαρ οἱ ανθρώποι αἱ, (καὶ μιταῖν τιξαντες παῖδες) υπὸ εἶχαντας τὴν υπὲξεστιν τοις παιστοῖς σεργιστας &c.

Oὐδὲ εἰ τῷ Ιερεῖ &c.] E. T. *I have* y. 10. *not found — no not in Israel. and Luke vii. 9. no, not in Israel.*

I find the Generality of modern Translators follow the Syr. in supposing I know not what Emphasis in these Words, for which I can conceive no other Reason than that εἰ τῷ Ιερεῖ is placed after εἰδει and before the Verb εἴροι. But εἰδει is no more than *not*. *1 Cor. xv. 13. Then is Christ not risen.* εἰδει χριστός εἴρηται.

It is plain *Vulg.* knew nothing of this Emphasis; *non inveni tantam fidem in Israel.* and *Luke vii. 9. nec in Israel! tantam fidem inveni.* Had our Author intended such an Emphasis, he might have expressed himself thus; εἰδει εἰ αὐτῷ τῷ Ιερεῖ, *not — in Israel itself.* Or, εἰδει καὶ εἰ τῷ Ιερεῖ, *not — even in Israel.*

I pay a great Regard to the Syr. Version, and therefore have observed something of the same Form; but chose to put *even* in Italic, as not having a Word to answer it in the Original.

After all, perhaps the Syr. might possibly mean no more than the *Vulg.* expresses by *νεκ.* See *1 Cor. xv. 13.* and the Places cited by Schaeff. in *Lex. Syr.* p. 43.

Many] Or, *that many.* Gr. ετοι y. 11. πολλοι.

After the Verb αἰών, the Conjunction ετοι is frequently redundant, and accordingly omitted by E. T. *Matt. ix. 18, 33. xiv. 26.*

CHAP. See the Rev. Mr. Hutchinson's Note VIII. on Xenoph. K. II. p. 332. Καὶ οἱ Κύροι. §. II. ἀπεκενάολο, οὐτι, &c. *Vocula* οὐτι *bis* & *alibi* *sepe redundant;* *præseritum post verba dicendi,* & *similia.* Itaque nihil necesse est ut *pleonasmum* hunc, cum apud Sacros Scriptores occurrat, ex *Hebraico idiomate,* & chi *eodem fere modo redundans, exhibenti, repetamus.* Vid. *Matt.* ix. 18. *Mar.* i. 37. v. 35. vi. 4, 15. x. 33. xvi. 7. *Acts* xxvii. 10.

§. II. *East]* Gr. *Αναπλῶν*, which is equivalent to the singular *αναπλός.*

Other Authors use the like *Plural Form.*

D. Hal. I. 44. I. Βαριος δια — — ο μὴ πέρι αναπλας τετερμήνω, ο δι πέρι διαπλη.

Polyb. Hist. Lib. III. §. 36. p. 264. Αναπλας, διστη, μεσημβελαι, αρκτω γυμνομην. Lib. II. p. 147. I. 9. τα μέρι οων περιτο λόθει τας αναπλας τα Παδια γαρδία.

Plat. Phæd. I. 61. E. ο τῷ μηχει ψλι διεμιτζιτη. *The Sun-set.*

§. II. *Lie-down]* Gr. *απαλθεῖσος.* Vulg. *recumbent.* E. T. *fit down.* rather *lie-down,* as better expressing the Posture at Meals in use at that Time and Country.

The Egyptians indeed *sat* at Meals, as *Albenus* testifies, *Deipn.* p. 191. F. Καβυψίος μὴ γαρ τοπιον τροφῆ τη λατοτάτη λαθητοτάτη χρωμίος.

So also the Greeks in *Ulysses's* Time *sat* at Meals. *Alben. Deipn.* p. 192. E. and to prove it he cites *Homer. Od.* A. §. 145.

This Posture of *lying-along* at Meals is expressed in N. Test. by several Words; as *αναπιπτας.* *Matt.* ix. 10. *αναπλω.* *Luke* vii. 36. *αναπιπτω.* *Matt.* xv. 35. *Job.* xxi. 20. *καλακημα.* *Mar.*

ii. 15: *κατεκλινω.* *Luke* xiv. 8. . xxiv. CHAP. 30.

Did the *Essenes* eat in a *sitting* Pos. §. II. *tutre?* *Joseph. de Bell. Jud. Lib.* II. cap. 8. §. 5. p. 162. Καὶ καθεκατω μετ τοιχοις, ο μὲν εποχοις ον ταῖς προστιθεσιν αρτες, ο δε μαζητῷ ον αγάπαι εἰς πέρι εδιεματῷ εκατὸν προστιθεται.

Wife's Mother] Or *Mother in Law,* §. 14. as *Matt.* x. 35. *Luke* xii. 53. and *Job.* xviii. 13. *πατερος.* E. T. *Father in Law.*

Pbae. Lex. p. 588. col. 2. Περιπέτερος, ο της γυναικός πετη τῷ τομφιῳ. Καὶ περιπέτερος, η μητηρ.

Sick of a Fever] Gr. *παρεολκόσαν.* §. 14.

Plut. Alex. Vol. IV. 93. επυχε δέ σει τας παρεργας εκενας Ηφαιστιον παρεστων. *febre correptus est.*

Minister'd] Gr. *δικονει.* *Tended or* §. 15. *waited on, or served, as E. T. Luke* x. 40. xii. 37. . xvii. 8. . xxii. 26, 27.

This Verb properly signifies the *Attendance* paid by Servants &c. at an Entertainment. *Alben. Deipn. Lib.* IV. p. 143. E. οι παρατηται αυτωι εφεσαι Διγκονευσι. and *Lib.* V. p. 192. F. Οι καροι Διγκονευσινοι, τωις μὲν επιμεταπτικαι πληρεις παρειχον το ποτηριον τηις δ' αλλαι εἰς ιου διεπειν. And a little higher in the same Page, B. Καὶ διηλογονται λει ο Διγκονευσιν, αλλ' οι πατηται ελλειπειν φρεσχειν.

See also *Lucian. Philopseud.* p. 842. D.

But sometimes it signifies *to do a Piece of Service, or a friendly Office,* for another. So in *Lucian*, the *Moon* says to *Menippus*, Διγκονεας μοι τι πέρι τοι Διας. *Icaromen.* p. 735. B. And *Adoniab* requests *Bathsheba* Διγκονεας πέρι τοι αδελφοι αυτω. — η δε *Bethzabe*, τη Διγκονειαν παρεδωκει παρεχε-

CHAP. 20. *Joseph.* Ant. Lib. VIII. cap. 1. VIII. §. 2. p. 414. See also *Lib. XVIII.* §. 15. cap. 8. §. 5. 1. ult. p. 902.

§. 16. οὐιας] Sc. οεγε. *Mar.* xi. 11.

Ptolemaeus explains οιας by αυτο-
εγε. *Lex.* p. 564. 3.

§. 19. εις] One that was a Scribe. E. T.
a certain Scribe.

I took on εις as of the same Import
with της. Our Author's Design was
not to say there was one single Scribe
and no more. After the same Man-
ner I understand *Matt.* xviii. 24. εις
αρχαις, and so *Sylburg.* understands
μιας, as put for της. *D. Hal.* I. 126.
31.

So *Xenoph.* K. II. p. 140. l. 2. b.
εις των εις εις τηλο ματω. *a quoquem.*
i. e. εις της.

Sometimes εις is joined with της.
Mar. xiv. 51. *Luke* xxii. 50. *Job.* xi.

49. And sometimes with της. *D. Hal.*
I. 107. 32. *I Thess.* ii. 11.

§. 19. *A Scribe*] Gr. τεγματις, i. e. ac-
cording to *Theophylact.* ad loc. p. 44.
D. τη γεγμα τη νομι επιστημον.

§. 20. *Holes*] Gr. φωλες.

Ptole. Lex. p. 741. col. 2. Φωλες
in general is δι καλεσ ηπθ. αεγ. π
απολωλεκι π φωλεκο; but more par-
ticularly φωλετ, υ τη θρετα καιμα) —
οι δι απλανο.

Suid. Lex. III. 627. Φωλετ. — οη-
ματα δι ιη τη καθαδυτω των εφεων.

§. 20. *Nests*] Or *Roofs*. Gr. καλεσι-
κες.

In *Matt.* xiii. 32. the Birds are said
καλεσικε, to lodge, or roost and shelter
themselves against the Extremity of
the Weather.

The Syr. Word signifies a Shelter, CHAP.
or shady Place. It is used *Luke* vii. 6. VIII.
for στηλω. and its Plural for στηλαι, §. 20.
Luke ix. 33.

Another] Gr. άλλος, which is so §. 21.
render'd, *Matt.* xi. 3. as άλλοι others.
Matt. xvi. 14, for αλλαι. *Luke* ix. 19.

So *D. Hal.* uses άλλος for another,
tho' usually render'd the other. I. 328.
40. *Aulus Posthumius* having divided his
Army into four Parts, μιας μην ανθρώ-
ποιοι μοιραι, άλλοις δε τηι ειναιταιοι Οφε-
γγινοι εταιρη αρχαι, τηις δε τελιης — άλλοι
δε τηις τελιης &c. and p. 404. 31.

Lucian. Soloeclist. p. 1110. Α. ουτον
ηγετης οωραται διανοη τηιο διωνιζε, ηγετης
επεγκατηται περ αρχαιμεν;

Vulg. αιτιος de discipulis q. εις οι απο-
των μαθητων. So *Syr.* μεν.

Clem. Alex. thinks this other Dis-
ciple was Philip. *Strom. Lib.* III. p.
522. 13.

First to go &c.] These Words εις §. 21.
vidently refer to a preceding Call;
Hence the Order observed by St. *Luke*
ix. 59, 60. who places the Call before
this Answer, is to be preferred to that
of our Evangelist. St. *Luke*'s Words
are these; *And be [Jesus] said unto
another, ειςεγε, Follow me.* But he said,
*Lord, permit me first to go and bury my
Father.* *Jesus said unto him, Let the
Dead bury their own Dead.*

Their own Dead] E. T. *their Dead.* §. 22.
So *Luke* ix. 60. Gr. τενις ειωλων νεκρους,
not ανθρωπους.

It is no unusual Thing for the Greek
δι νεκρος, in the Masc. Gender to sig-
nify a Corpse, as if it had been η νε-
κρος, in the Neuter.

When Alexander after the Conquest
of Persia, went to see Cyrus's Tomb,
he found nothing there, πλω τηις πε-

CHAPTER VIII. Λοιπὸν τὸ κλῖματον οἱ δὲ καὶ τὸ σώμα τε τὸ Κυροῦ εἰσθῆσαν, αφελούσες τὸ πάροι τὸν πνεύμαντον εἶπαντον. *Arrian. de Exp. Alex.* p. 272. l. 8. b. See also *Herodot.* Lib. I. §. 187. p. 75. l. 5. b.

D. Hal. I. 152. 20. Οοῖς μὲν εἰς τὴν ακίνην πατούν πεπονχθέντα τὸν περγόν της Συγγένειας, καὶ τὸν παλαιόν τε τείχοντα μηνιαστὸν επιβρέψαν *etc.* 300. 34. Καναρίνης τὸν παλιὸν τείχος *etc.* 340. 15.

Joseph. Ant. Lib. XIII. cap. 15. (al. 23.) §. 5. l. 24. p. 675. επιδειξασα δὲ τὸ σώμα τοῦ μὲν ακτίνος — εἴτε καθαρεύσασα μὲν αλαφία μη διληπτεῖ τὸν περγόν *etc.*

§. 24. *Tempest*] Or *Storm*. Gr. στορμός, from στοιχ., *quatio*.

Therefore Στορμός signifies in general *Shaking*. Accordingly *Hesychius* explains it by τρομός. Lex. p. 831. Hence it is applied to the *Sea*, and expresses a *Storm*, as here. Sometimes to the *Shaking* of a Dog's Tail. *J. Poll. Onoz.* Lib. V. §. 61. p. 509. But more usually to the *Shaking* of the *Earth*, commonly called an *Earthquake*. In this Sense I understand *Matt. xxiv. 7. Act. xvi. 26.*

Hence *Neptune's Title*, Στορχθεν. *terra quassator*. *D. Hal.* I. 97. 25.

And *Josephus* alludes to this Use of the Word, when he says, σανθεῖται καὶ τὸν Ιερουσαλήμ. *Ant. Lib. XV. cap. 5. §. 2.* p. 752.

See *Tucyd. Hist.* Lib. III. §. 89. p. 222. 23. Καὶ στορμός τὸ τείχος τὸ κατεῖσας, καὶ τὸ Προταστοριον, καὶ ἀλλας οὐκας αλλας, *etc.* See also 25, 28. ej. pag.

Xenoph. Hell. Hist. Lib. IV. cap. 4. §. 5. p. 223. *Aristoph. Eccles.* §. 786. and *Rox.* §. 846. Schol.

But to put the Matter out of all doubt, *Pbavorinus* makes Στορμός equivalent to πίνασις γῆς, υπὲ πνεύματος εἰδος εποιηθεῖσις, καὶ βίαιως γενέσις, *Act.*

τὸ πολυθύνασσε τὰ κατα. *Lex. p. Ст. Ап.* 654. col. 2. See *Suid. Lex.* III. 305. VIII.

Some of St. Chrysostom's Copies read §. 24. in this Text χημαρ. II. 194. 10. This might be only a marginal Exposition of the Word στορμός, which afterward crept into the Text of some Copies. This is the more probable, because in the very next Page the Father expresses a *Storm* or *Tempest* by that very Word, χημαρ. p. 195. 11. εἰλλ' αὐτὸς μονες λαβει διορθεῖ), καὶ πρὸ τοῦ χημαροῦ τὸν οὐδαίον τοῦ χημαρα της φύγει αὐτὸς λαν, *etc.*

We perish] Or are lost Men. Gr. §. 25. απελλυμέδα. So we say, Such a Ship was lost on the *Goodwin Sands*.

Rebuked] Gr. ιμπηρεῖται. Vulg. imp. §. 26. peravit. So *Luke* iv. 39. Forte legendum increpavit, says *Maldonat. ad loc.* p. 190. *Mar.* iv. 39. comminatus est: *Luke* viii. 24. increpavit.

Hieronym. Tom. VI. p. m. 12. has imperavit in the Text, I suppose, by an Error of the Press; for in his Notes F. b. and G. k. we read imperavit.

Country] Gr. χωρα. In this Sense §. 28. the Word occurs in *Xenophon. de Exp. Cyr.* Vol. II. p. 244. l. 1: Πόλεμος, ος ωρχε τὸν τον Μακραντον χωρα καὶ τὸν Σκυθιαν.

Demoniacs] Gr. δαιμονιζόμενοι. i. e. u. §. 28. ερχον δαιμονια. So *Luke* viii. 27. speaking of one, δε ερχε δαιμονια:

Job. x. 20. Δαιμονον εχει is joined with γενε). Does one explain the other? Compare *Matt. xvii. 15.* with §. 18. and *Luke* ix. 39, 42.

Τι γινεται σοι;] What have we to do §. 29. with thee? Or, What best thou to do with us? That is, as we should say,

CHAP. What Business hast thou to meddle with
VIII. us?

y. 29. Maldonat. ad loc. p. 191. Quid tibi
mali fecimus quam ob rem nos ejicias?
See 2 Sam. xvi. 10. 2 Chron. xxxv. 21.
Joel iii. 4. (Hebr. iv. 4.)

y. 29. Art thou come &c.] I have endeavoured to retain the Ambiguity of the Original, which may either be pointed; οὐδεὶς εἰδει τῷ κακῷ, βασανίσας ημᾶς; or, οὐδεὶς εἰδει, τῷ κακῷ βασανίσας ημᾶς? So Vulg. Venisti hic ante tempus torquere nos?

St. Chrysostom evidently refers the τῷ κακῷ to the Punishment of these miserable Spirits. After having cited the Words as they lie in our Copies, he observes as follows, οὐδὲ μὴ γαρ οὐχ πραγμάτων, οὐκ εὔχονται αἴξει δε μη τῷ κακῷ διατελεῖν τὸν δικαίον. Vol. II. 196. 15. Herein he is followed by E. T. who change the Order of the Words, the more clearly to express their Sentiment. Art thou come bitter to torment us before the Time?

y. 30. Far from them] Gr. μακρὸς ἀπ' αὐτῶν. Vulg. has non longe ab illis, to reconcile (as Dr. Mill thinks) St. Matt. with St. Mark v. 11. and St. Luke viii.

• 32. who have exi.

That is a good Way off in one respect which is not a good Way off in another. What if we render the Words at some Distance from them? This I believe is the Meaning of μακρότερον. Luke xviii. 13.

Syr. lebal. Jam. ii. 3. εἴη, there or farther off, at some Distance.

But lebal men, says Mr. Schaeff, Syr. Lex. p. 131. signifies ultra. Acts vii. 43. επικέντρα. and 2 Cor. x. 16. υπερέντα.

y. 31. Demons] Gr. δαιμόνιοι. See Mar. v. 12,

but St. Luke calls these evil Spirits δαιμόνια. viii. 27, 33.

Οἱ δαιμόνιοι expresses the Deity, or y. 31. God. D. Hal. II. 319. 16. Οὐδεὶς γὰρ οὐδεὶς τίς εἶναι αἰτεῖσθαι οἱ δαιμόνιοι, εἰπειν, sc. Demosthenes, εὐθύνοντες.

Elsewhere δαιμόνιοι are often distinguished from Θεοί. D. Hal. I. 199. 23. . 209. 4. . 248. 37. . 252. 26. Here they denote good Beings of an Order superior to Men.

Josephus uses the Word δαιμόνιοι for the Manes of dead Men. Bell. Jud. Lib. I. cap. 30. §. 7. 17. p. 132. So also δαιμονία. Lib. VII. cap. 6. §. 3. L 23. p. 417.

And the same Author makes δαιμόνιοι, Vol. I. p. 419. l. ult. equivalent to δαιμονία, p. 420. l. 3, 8.

Ran-violently] Gr. εργαζεται. Vulg. in- y. 32. petu abiit. This Verb properly expresses the Impetuosity of a Herd of frightened Beasts.

So at other Times it denotes the Eagerness of a tumultuous Mob hurrying to Arms. D. Hal. I. 164. 31: Ταρραγῆσθαι δὲ γῆραις καὶ τὸν εκκλησίαν, καὶ τοὺς φύλακας επι τὰ σπλαγχνάκων &c. And Vol. II. 83. 6, 2, 9. it expresses the Eagerness of the Lacedemonians and Peloponnesians to engage in a War with the Athenians.

But frequently ορμαί loses this Idea of Hurry and Eagerness.

D. Hal. I. 48. 24. and Arrian. de Exp. Alex. Lib. II. cap. 16. p. 87. ult. Πολλαῖς γαρ γῆραις προσέργονται μαζῇ τοῦ Τυρρηνικοῦ Καστρου εκ Φοινίκης εργαζεται Θεσσαλονίκην, καὶ τὸν πατέρα Καστροφόρον Σμύρνην γέρεσθαι, εἰ δὲ γῆραις διεργαζεται.

They that sed] Gr. βασικοί, sc. ταῦτα y. 33. κακοί, Mar. v. 14:

Basick is of the same Import with

CHAP. τρεφειν. See Hom. Odyss. P. §. 228.
VIII. Schol.

§. 34. When they saw] Gr. οἶδεν, sc. η πόλις. Viz. the Men of the City.

Observe a Singular Collective Noun with a Plural Participle.

So Thucyd. Hist. Lib. III. §. 79. p. 215. 71. Τη δ' υπεροχή επι μόνη της πόλεως καὶ τῶν μάλλον επιτίθεται, καπέρ η πόλ-

λη ταχέῃ καὶ φασκεῖ εἰδεῖς &c. See Not. CHAP. Edit. Consult also Lib. VI. §. 35. VIII. p. 401. 12. τον δι Συρεπικασιον ε ἀπομ. §. 34. η πόλις πρέπει αλληλες πολεῖς πολεῖς &c. Matt. i. 21. λαοι —— ειδεῖς.

Depart from] Gr. μεταβῆσθαι. but §. 34. Mar. v. 17. απελθεῖν επει.

St. Chrysost. II. 197. 32. απελθεῖν επει. Marg. επει.

C H A P. IX.

CHAP. HIS own City] Not, as St. Jerom. IX. Η ad loc. thinks, Nazareth; but §. 1. Capernaum. Mar. ii. 1, where our Saviour had his stated Residence, Matt. iv. 13.

Ιδειαν αὐτὴν πολην, says St. Chrysostom, εἴλανθα της Καπερναού λέγει. η μόνη γαρ πόλις αὐτοῦ, η Βηθλεέμ· η δὲ εἰρηφέτη, η Ναζαρέτ· η δὲ εἰχτὴ εκεῖστι, η Καπερναού. II. 200. 19.

There seems to be an Emphasis in the Word ιδειαν, which the Syr. knew not how to express, and therefore renders it, as if the Original had read αὐτῆς. So Matt. xxii. 5. and Luke x. 34.

But to show the full Force of this Word, I shall refer my Readers to D. Hal. I. 387. 23. Απαλλαττιμένη καὶ πρώτης οποια ποτὶ αὐτῇ μετά οἱ δύο μηναν αὗται, ποτῶν αλλότρους εκλιπεῖς νομισαντες, οἱ πολεῖς ιδειαν.

So Plut. Camill. I. 290. 5. Καὶ τα τον αδελφων τεκνα πρὸ των ιδειν επικαλι-ζοντος, &c.

§. 2. Seeing] Gr. ιδεῖν. Aor. 2. from εἴδω, video. Consult H. Steph. Theb. I. 1103.

Seeing with the Eyes of the Mind is knowing, §. 4.

Acts xiv. 9. E. T. perceiving. Gr. CHAP. Ιδεῖν. Syr. (§. 8.) knew. IX.

Take-Courage] Gr. Θαρρεῖν. Syr. take §. 2. Heart. The same Syr. Word occurs. Luke xxi. 28. Gr. ανακυψάσθαι, and Acts xxvii. 25. Gr. θαυμασθεῖν. and in Paul it is found : Theb. v. 14.

So Candaules to Gyges. Herodot. Lib. I. §. 9. p. 4. Θαρρεῖ Γύγης καὶ μη φασθεῖται εμοι —— μητε γυναικα της ερωτεῖσθαι.

And David to Shemei, Συντε ——, α Συντε, Θαρρεῖ, καὶ δεσμος μηδεις οι τεθρηξ-μόνος. Joseph. Ant. Lib. VII. cap. 11. §. 2. p. 396.

Knowing] Gr. ιδεῖν; rather seeing. §. 4. Why cannot Thoughts be seen as well as Faith, §. 2?

Perhaps E. T. might read with several MSS. ειδεῖς. So Chrysost. II. 201. 35, 36, 40. ειδεῖς. (Marg. ιδεῖς) III. 803. 12.

Vulg. vidisset. but Syr. knew, led to this, it may be, by §. 6. ειδεῖς, that ye may know, and Matt. xiii. 25.

Which is easier] I chose to follow §. 5. several of the best Edd. of the Gr. Test. as well as some ancient and modern

CHAP. dern Versions; *Vulg.* *Perf.* *Catv.* *Rbm.*

IX. *Tēst.* in putting a Comma after *δικαιο-*
ψ: 5. *rever,* *easier.* It gave me no small
Pleasure to find Dr. Doddridge concur-
ing with me in this Pointing.

Fr. Schmidt puts a Note of Interro-
gation after *δικαιολόγον*; *Utrum nece-
ssum est facilius? dicere, &c.*

¶. 6. *That ye may know]* Gr. *τα εἰδεῖτε.*
Or, *that ye may see,* as E. T. Gal. i.
19. 1 Pet. i. 8.

D. Hal. I. 643. 45. Μηδέποτε δὲ αὐ-
τον ποιεῖτε τὰ ανθρώπων τέκνα, οὐ εἴδετε οὐ
κ κολακεῖτε τὰ δημάρκα επίδρεψας, εχθρός
μη εἴθετε, αλλα επο το βελτίστη το συμ-
φέροντα τέλον.

¶. 8. *Authority]* Gr. *ἐξουσίας.* Not *Power*
in the Sense of *Strength*, which is *δύναμις.* *Matt.* xxii. 29. but *Privilege* or
Capacity of Action. *Syr. Shultono,*
not *Cibil.*

¶. 9. *Custom-house]* Gr. *τελῶνος*, or, as it
may be written, *τελεστῶν.*

See *Suid. Lex.* III. 445. *Τελωνεῖον.*
διπότε, προπελαστημένως, ει ο καθεῖται
ο τελωνης. *τελωνεῖον* δε, προπελοῦσθαις,
διπότε ο γεράκιον.

So *τελωνεῖον* is *locus ad colligendas*
decimas. *Xenoph. Hist. Grac.* Vol. III.
p. 7. l. 2.

¶. 10. *As be lay down]* Or *lay along.* Gr.
αὐτὸν ανακαμψίνε.

Ανακαμψία expresses their *Lying Po-*
sture at Meals. So *καλακυμαῖς.* *Mar.* ii.
15. See *Joseph. Ant.* Lib. XII. cap.
4. §. 9. l. 18, 26. p. 605.

The older Custom was *sitting*, as at
present, if *Athenaeus* may be credited.
Deipn. p. 363. F. οὐτε τοι καλακυμεῖς
αὐτοὶ τοις αρχαῖοις θεοῖς, αλλα δεσμοῖ
αλεύονται καὶ μετὰ πονηροὶς &c. Vid.
Not. *Matt.* viii. 11.

CHAP. *In a House]* So y. 28. No particular
House being specified by our Evangelist,
I chose to render *εἰς τὴν οἰκίαν* into
a or *an House*, rather than as E. T.
into the House: So *Matt.* x. 12. *εἰς τὴν*
οἰκίαν. E. T. *into an House*, is equiva-
lent to *εἰς οἰκίαν*, *Mar.* vi. 10.

That bebold] Gr. *εἰς ἴδε.* E. T. o-
mits *εἰς* before *ἴδε*, as also *Luke* v. 12.

So sometimes in Hebrew and is o-
mitted in *Yebinneb.* 1 Sam. xvii. 23.
2 Sam. i. 6. In *Gen.* xxiv. 45. and is
thrown back to the beginning of the
Verse.

Sometimes *Vau* before *binneb* is ren-
der'd by *that.* *Gen.* xv. 17. xxiv. 15.
and sometimes by *vaben* joined with
and in the beginning of the Sentence.
1 Kin. iii. 21.

Observe *Vajbi* — *yebinneb.* *Gen.*
xlii. 35. 2 Sam. i. 2. just like *εἰς τὴν*
— *ἴδε*, in this Text..

Lay-down to eat with Jesus] Ob. y. 10.
serve the Transposition made by E. T.
As Jesus sat at Meat, Gr. *καθειται*
μήδης, — sat down with him. Gr. *εν-*
ανακαμψίᾳ τῷ Ιησῷ.

So *Matt.* viii. 3. *Jesus put forth his*
Hand and touched him. Gr. *εκείνεις*
τὸν χειρόν, τῷτοι αὐτῷ οἱ Ιησοῦς. xiii. 36.

Matt. xvii. 18. *Jesus rebuked the*
Devil, and he departed out of him. Gr.
*ταῦτα πέποιθε αὐτῷ οἱ Ιησοῦς οὐκ εἰ-
πειται τῷ δαιμονίῳ.*

Matt. xxvi. 24. *It had been good for*
that Man, if he had not been born. Gr.
Καλοριώντα αὐτὸν ει οὐκ είη οὐδεποτε
εναντίον.

Luke vii. 18. *And the Disciples of*
John bewept him. Gr. *Καὶ απηγέλαν*
Ιωάννην οἱ μαθηταὶ αὐτοῦ.

To this Purpose consult *Xenoph.*
Ped. Lib. I. p. 33. l. 10. *Καὶ απηγέ-
λαντο.*

CHAP. ενισχύεις; οὐδεὶς απέλαντε περιπάτων,
IX. εὐθεῖαν τοῦ σπουδῶν. Instead of ἡ
γ. 10. αὐθεῖαν τοῦ πατέρων, οὐδεὶς απέλα-
πεν αὐτὸν, &c.

- γ. 12. *They that are well*] Gr. εἰς γνωστοὺς.
The Meaning of this Expression is
not only determined by its Opposite εἰ-
νακτοὶ εὔνοοι, but by St. Luke, who
Chap. v. 31. opposes εἰς φιλονίας to εἰ-
νακτοὶ εὔνοοι.
Syr. uses the same Word for εἰς νόοις
and φιλονίας, as also for εἴηνται. *Mar.* v.
34. and *Job.* v. 11.

- γ. 13. *Is*] Gr. εἰσι, i. e. meaneth; as *Matt.*
xii. 7. *Mar.* ix. 10. *Acts* x. 17. See
also *Acts* ii. 12. . xvii. 20.

So *Plato. Phed.* I. 58. A. τοῦτο λε-
γειν, οὐ διδασκεῖν; *What was the Mean-
ing, or the Reason of it, or the Mat-
ter?*

Athen. Deipn. Lib. X. p. 452. C.
τιλλειν γαρ εἰσι τοῦ μὴ περιβολῆς, τοῦ δὲ πυλατοῦ,
τοῦ δὲ δινοχοῦ, τοῦ δὲ κιονοῦ.

Hence it appears that εἰσι may fig-
nify not only to be, but to mean, or de-
note. See *Maldonat.* on *Matt.* xxvi.
26. col. 566. and Dr. Hammond on
Matt. xiii. 19.

- γ. 13. *Mercy*] Gr. εἰλεῖται. Other Copies
read εἰλεῖται. The Propriety of the
Greek Language admits of both Forms;
εἰλεῖται in the Masc. and το εἰλεῖται in
the Neuter Gender.

Masc. ο εἰλεῖται. *D. Hal.* I. 348. 43..
416. 33. . 524. 29. . 646. 11.

Neut. το εἰλεῖται. *D. Hal.* I. 302. 13.
ντε εἰλεῖται.

So λεμπόται is *Masc.* Consult *Polyb.*
Hist. Lib. IV. cap. 29. p. 415. l. 11.
λεμποται. Yet *Suidas* informs us of its
Use in the Neuter Gender. *Lex.* II. p.
424. l. 2. Η δόλες, τῷ λεμποτῷ, οὐδείρως.

CHAP. IX.
γ. 14.

Often] Or much, as E. T. *Mar.*
v. 10.

Often expresses the frequent Re-
turns of their Fasts; Much the
Length or Duration of each particu-
lar Fast.

The former is countenanced by *Vulg.*
frequenter, as if the Original had been
πολλαῖς, and still farther confirmed by
the parallel Text in *Luke* v. 33. where
we read πολλαῖς πεντε.

The latter is favoured by *Syr.* which
uses the same Word here, as in *Mar.*
v. 10, 23. where E. T. much and
greatly, and *Mar.* xii. 27. where Gr.
πολὺ. E. T. greatly. Whereas *Luke* v.
33. *Syr.* has the same Word which it
makes Use of *Acts* xxiv. 26. Gr. πολ-
υτίπορ.

Sometimes πολλαῖς signifies often in
pure Greek Writers. So I think D.
Hal. uses the Word. I. 235. 5. Tar-
quinius Superbus used χειροπάλαις εἰ-
τε τον τοιν, κατ' εἰκαν μή τα πολλαῖς, ma-
ny times or often, κατ' εἰκαν αράκαν-
ταν ευριπαρούσιν ελίξ δε, few times or
seldom, το αἰτογ. Where Note, ελίξ
respects Number, so Lib. III. p. 197.
14. ε μηδεν εδε ελίξ Ρωμαῖς αἰτογ
ελίξ φημενόται.

It undoubtedly signifies much in the
following Passages, because in each of
them it relates to one single Occur-
rence.

D. Hal. I. 289. 40. Ήδης ο βαρι-
λαῖς, sc. Persicenna, κατ' πολλαῖς τοις Ρωμα-
ῖς επιτυχεῖσαι, &c. multis laudibus Ro-
manos exultit.

So *Xenopb. Cyr. Ped.* Lib. VII. p.
530. Gadatas and Gobryas Κύρος κατερ-
λεψεν τοις Χαροῖς κατεδαῖς, πολλαῖς διερχούσιοι.

The Sons of the Bride-Chamber] Gr. γ. 15.
ει τοις τοιμφωνοῖς. *Vulg.* filii sponsi,
qu.

N O T E S on

70

Chap. qu. τοι τυμφαι. but the same Version in IX. *Mar.* ii. 19. has *filii nuptiarum*.

y. 15. *Pbaev. Lex.* p. 529. col. 3. l. 9. οὐ εστὶ τυμφαι ἀθηναϊκὴ λεῖψις η περιφέρεια, οὐ οὐει τυμφαι.

Suid. Lex. II. 640. Νυμφαι. η τυμφαι.

y. 15. *Mourn]* Gr. πλαύων. Syr. πλαύων, which agrees with the latter End of the Verse, *then they will fast*; as also with *Mar.* ii. 19. *Luke* v. 34. and *Cbryst. II.* 206. 42. . 207. 7.

y. 15. *While]* Gr. εἰς οὐσιν, sc. χρόνον. *Rom.* vii. 1. *i Cor.* vii. 39. *Vulg.* quamdiu.

Mar. ii. 19. and *Luke* v. 34. we read εἰς οὐ, which is equivalent to εἰς οὐσιν here.

y. 16. *A Piece]* Gr. επίβλημα, i. e. περι τοι πράξεως επίβαλλομένον. *Suid. Lex.* I. 802. See also *Pbaev. Lex.* p. 291. col. 3.

y. 16. *Unwrought Cloth]* Gr. παχεῖς αγαθοῖς.

The Greek Word παχεῖς usually signifies a *threadbare* or *ragged* Garment.

D. Hal. I. 347. 13. εἰς τὸν αἰοραν αὐτῷ πρεσβύτεροι εφαντο, εργατοὶ κυφιερμένοι, &c. παλαιὰ βαθιὰ καθειάς οὐ ποιεῖν, βουτή η επικαλυψμένη τὸν εἰς αὐτῶντας επικεφαλα.

And εργατοὶ denotes *Rags* or *Patches*. *Hesych. Lex.* p. 810. col. 2. εργατοὶ, αποκορεχισμένα οὐ πανταχομένα, μαλιά. I presume to put a Comma before μαλιά agreeably to *Pbaev. Lex.* p. 643. col. 3.

The same *Hesychius* makes εργατοὶ equivalent to διρραῖοι μαλιά. *Lex.* p. 810. col. 2. I choose to read εργατοὶ instead of εργατοὶ, and am supported by *Pbaev. Lex.* p. 644. col. 1.

But this Sense of εργατοὶ does not agree with αἴσαφος, which answers to καύειν, *Luke* v. 36. and is render'd here y. 16. by E. T. new. But I think αἴσαφος is better expressed by E. T. Marg. raw or unwrought, and by Dr. Hamm. undressed, unfull'd, unworn.

Unto] Or rather upon. Gr. επι. y. 16.

Accordingly Dr. Wells ad loc. says επίβλημα signifies rather a Patch put on, than a Piece put into, an old Garment.

The Patch thereof] Gr. πλαύμα αν- y. 16. τοι.

Πλαύμα answers to επίβλημα in *St. Luke* v. 36. and αν- refers to μαλιώ παλαιοῦ, to or upon which it was put, and to which it evidently belonged when sewed on it.

The Author of the *Vulg.* took πλαύμα for the *Accusative Case* following απει; tollit enim plenitudinem ejus a vestimento. But I choose to follow *Syr. Beza*, and most of the modern Versions I have seen, which suppose πλαύμα to be the *Nominative Case*.

Bottles] Gr. αοκοι.

It is evident from *Herodotus*, that αοκοι is a proper Term for a *Bottle*, or other *Vessel* holding Water, &c. See *Lib. III. §. 9.* p. 162. Αοκοι καρυπλατοι πλαγας νδατοι, επεισης επι τας ζωας των καρυπλων πασας. And *Lib. I. §. 214.* p. 86.

These αοκοι were frequently leather, as appears from *Homer's* Αοκοι ει αινοι. *Ili. I. g. 247. Odys. Z. y. 78.*

Again, these Bottles &c. were sewed. See *Polyen. Strategem.* p. 377. προσταχτοι εργατοιδις μνειας ασιας ου πλαγας τυτας νδατοι.

Athen. Deiph. Lib. V. p. 199. B. εφ οις λοι αοκοι τερζηλικε εχον μεριδας ει παρδελων δερματων ερεζμημένοι.

These

CHAP. IX. These *αστιν* were capable of being distended with Air like Bladders. *δε* §. 17. *τηρη. Similitud.* p. 7. in *Opusc. Myth.* τοις αὐτοῖς κατεῖ το παθήμα δύσκει, τοις δ' αρχαῖς ανθεώκει το σπέρμα. And *Ioscr. Epist. VIII.* col. 632. 21.

Consult also *Suid. Lex. Vol. I. p. 354.* Κυρίως Ἀσκαλάζειν φέλον το επι των αστιν ἀλλιδές πεντα τη γελαστούσιν. ει μετρη δι το Θεάτρο εἰσέβησι αστιν παθητήματος τη αληθευόμενος, εις το επαλλομένοις αλισθανον.

§. 18. *A Ruler.]* Gr. Αρχαν. Syr. has coined a Word, *Arkuno*. But the same Version *Luke viii. 41.* has *Rish kenyshio*, i. e. Αρχων της σωτηρίας. and *Mar. v. 22.* μην *Rabbai kenyshio*, των Αρχιονταν.

§. 18. *Is just a dying]* Gr. αρι θελθῆσθαι. E. T. is even now dead. But *Luke viii. 42. επιθημέτε*, E. T. *she lay a-dying.* This young Woman don't seem to have been dead when her Father came from her. Accordingly St. Mark represents the Ruler only saying; εγκατεσχει. v. 23. E. T. *liek at the Point of Death.* Hereupon he entreats our Saviour to go and lay his Hands on her, that she might be healed, and then adds; and *she shall live*, or rather *recover*, and not die of this Illness.

Αρι answers to our English Word *just*.

See *D. Hal. I. 252. 44.* Αρι δε αυτοι ταις πυλαις εξελθανθησαντις ρη διαπαρα παρθενοριδι οις τινι πελει ο Κολλαζι. &c. just gone out at the Gate, vix curreo.

Plato. I. 6. C. αλλ' ετι αρι πεινον. but as I just now said. p. 60. A. αρι δελυμένον. we found Socrates just unbound.

See also *Ariostoph. Nub. §. 144.* with *Schol.*

Indeed *Pbevorinus* doth not confine **CHAP. IX.** the Word to this Sense. Αρι, ε παρον. 18. αλι το προ εντις (just now or a little y. 18. while ago.) αλλα τη αλι επ το, once, formerly. *Lex. p. 124. col. 2.*

Dr. Hammond renders αρι by this time, and supposes the Father left his Daughter at the last Gasp, as he apprehended, and therefore he thought she must be actually dead, by the Time he came to our Saviour. But St. Mark v. 23. tells us, that at the Instant he addressed our blessed Lord, he thought her then alive, but in her last Moments, and accordingly requests him to go and cure her; not to raise her from the Dead, but rather to prevent her dying.

She shall live] Gr. ζητει.

§. 18.

Ζητει may signify to live again, sc. after ones Death. So *Mar. XVI. 11.* When they beard that be, sc. Jesus, was alive, &c. and *Job. xi. 25.* Though be die, be shall live. Thus the Hebr. *Cabajab.* 1 *Kin. xvii. 22.* and the Soul of the Child came into him again, and he revived. *Job xiv. 14.* If a Man die, shall he live again? and *Ez. xxxvii. 9.* and breath upon these Stein, and they shall live. LXX. τη ζητασαν.

But I rather think the Verb ζητει signifies in this Place Recovery from Sickness. So *Job. iv. 50, 51.* thy Son liveth. But from comparing §. 52, with §. 53. it is evident that by living is meant beginning to amend. Thus the Hebr. *Cabajab* is used; though generally it is render'd to live. *Josph. v. 8.* till they were well. and 2 *Kin. i. 2.* *Abarziab* enquires of *Baalzebub* whether he should recover of that Illness. See also *Cabaj. viii. 8, 9, 10.* and *xx. 7.* After the Lump of Figs was laid on *Hezekiab's* Boyl, he recovered.

Followed]

NOTES on

CHAP.

IX. Followed] Gr. πολεύεσθαι.

¶. 19. Observe a Singular Verb to several Nouns, and one of them a Plural. See Job. i. 45. (al. 46.) εἰσερχεται. and ii. 2. εὐλέπει.

Syr. has εἰσερχεται — πολεύεσθαι. So also Job. xviii. 15. πολεύεσθαι.

¶. 20. Fringe] E. T. Hem, or Border. Matt. xxviii. 5. But this is expressed by μηρύσιον. Whereas the Τσισίθ or Fringe set on that Border is called by the LXX. Κερατίδα. Numb. xv. 38.

Anaxandrides εφέρει αλεπίδας καὶ κερατίδα χυτα. Aiben. Deiphn. Lib. IX. p. 374. A. So that the original Word is not confined to the Jewish Fringes, but used likewise for the Borders or Edgings worn on the Grecian and Roman Garments.

See J. Poll. Onom. Lib. VII. §. 65. p. 733. and Hesych. Lex. p. 557. col. 2. Κερατίδα, τα ει τω ακρη τη ιρατικη κελοπομφη εζημιαλα, καὶ τη ακρη αυτη.

¶. 21. I shall be well] Or cured, or healed. So the Verb σωζόμαι is render'd Mar. v. 23. Luke viii. 36, as it ought to be render'd cured in Jam. v. 15. See Rev. Mr. Blackwall. S. Claff. Vol. II. p. 28.

¶. 23. Pipers] Gr. πολιτοι.

These Pipers or Flute-players were usual Attendants on mournful Solemnities, as Funerals &c.

Upon the Report of Josephus's Death, together with those that were supposed to fall with him, among other Expressions of general Grief, πλούσιοι δὲ μισθώδη τους αὐλαῖας, οἱ Ἀργεῖοι τερρυγοι αὐλοῖς. Joseph. de Bell. Jud. Lib. III. cap. 9. §. 5. p. 252.

Among the Romans also this Custom prevailed; for it is mentioned as something extraordinary, that upon Augus-

tus's Death, Tiberius and Drusus appeared indeed in Mourning &c. τα δις ΙΧ. αὐλῆται εκ τρυγανίοι. Dion. Cass. Lib. x. 23. LVI. p. 590. D.

Making-ado] So E. T. Mar. v. 39. ¶. 23. Dr. Hom. in a Hurry, or making a stir. I am not satisfied with my Rending of θερυγερίαν; but I know not how to mend it. Would not making a Bustle come somewhat nearer to the Original?

Suid. Lex. I. p. 14. in v. Αγριλων &c. Ταν τε τιθλων θερυγερίαν, ταν τε παράδιον περιεργεσταν, εποχλεισθήσ τους παρολας.

Fame] Or Report bereof. Vulg. fama ¶. 26. b.c. as E. T. Marg. this Fame.

Hesychius makes Φρυμη of the same Import with ανην. Lex. p. 950. col. 1. See Herodot. Hist. Lib. IX. §. 17. p. 515. l. 27.

Syr. this Report. The same Word Τέβο used for ανην, Mar. xiii. 7. and λογος, Luke v. 15.

Vid. Note on Matt. iv. 24.

Country] So γη is used for a particular Country. D. Hal. I. 51. 42. η Δαστανω γη. 181. 19, 28, εις την Ρωμαιων γην. 361. 32. ημιν δι αρχαιει πατει γη. η γη τη ελληνικη γησιν, επει ποτε αν γη, τομιζεις πατεις. 526. 21. εις την Αιγαίων γην επεβαλει. 646. 21. διηλθει δε και μονοι των Αιγαίων, αλλα καὶ την Ονομαστην καὶ την Σαλινων γην καὶ σφοδει εκακεστη τους αιθριωτους. ¶. 26.

Yes.] Gr. ναι, which properly denotes an affirmative Answer to a preceding Question. ¶. 28.

Echecrates asks, ξεναι δε τινες παρησται; Phaedo answers; ναι, Yes, Simmias the Theban, and Cebes &c. Plat. Phaed. Vol. I. p. 59. B. C.

Use

CHAP.

IX.

§. 30.

Strictly charged] Gr. εἰθερμησατο.
Sometimes εἰθερμησαι expresses
Resentment by angry and threatening
Words.

Pbar. Lex. p. 259. col. 3. Εἰθερ-
μηθείς, μή αυτοφοίλος επιτάχει, οὐ επι-
τίμειν, οὐ μέτ' οφει λαλῶν. So Εἰθερμη-
μα, μέτ' οφει λαλημα.

Hesych. Lex. p. 316. col. 1. Εἰθερ-
μηθείς, μή απαλης εὐθελοφείς.

Suid. Lex. Vol. I. 722. Εἰθερμαῖς. μή
αυτοφοίλος επιτίμει — οὐ εἰθερμησαι,
μέτ' οφει λαλησαι.

So perhaps it is used Mar. xiv. 5.
εἰθερμαῖο αὐτῷ, instead of ξαραχῆσαι,
Matt. xxvi. 8.

Sometimes it denotes extreme Grief
expressed by Groans Job. xi. 33, 38.

At other times, as here, it is equi-
valent to καλύπται, προσκεῖται μέτ' οφει-
σαι. Pbar. Lex. p. 259. col. 3. Hesych.
Lex. p. 316. c. 1.

§. 30. See, that no-one &c.] Or; See, let
no-one know it. Or, See no-one know
it. E. T. has, See that no Man know
it. So Hebr. viii. 5. See — that thou
make &c. It is only in later Edd. we
have *that* in *Italic*.

§. 31. Spread-abroad his Fame] Gr. διεφ-
ρυσαν αὐτὸν. Or blazed-abroad. See
Mar. i. 45.

Pbar. Lex. p. 206. col. 3. Διεφρ-
υσθείσα, Διεσαλπήσα, to trumpet out one's
Fame.

§. 32. A dumb Man] Gr. αθηρόκον κωφόν.
Hieronymus ad loc. p. 14. n. Quod
autem Graece dicitur κωφός magis tritum
est sermone communi: ut surdus magis
quam mutus intelligatur. Sed moris est
Scripturarum κωφόν indifferenter vel mu-
tum vel surdum dicere.

But Pbar. Lex. p. 462. col. 3. Κω- CHAP.
ΦΟΣ — οὐ μητε φθεγγομένος, μητε ακουον.

Hesych. Lex. p. 579. col. 2. Κωφός, ἦ. 32.
οὐτε λαλῶν οὐτε ακουον.

But in our Text κωφός is confined to
Dumbness by the Verb λαλῆσσε, ὦ. 33.
So Matt. xii. 22. and Luke xi. 14.
Whereas it is determined to the Idea
of Deafness by the Verb ακουειν. Matt. xi.
5. Mar. vii. 37. Luke vii. 22.

Villages] Vulg. Castella. So also ὥ. 35.
Matt. xxi. 2. Vulg. Castellum. and
Job. vii. 42. de Betheleem castello. Gr.
κωμας.

According to Isidorus, cited by Fa-
ber, Thes. col. 445. in v. Castellum,
Vici, et Castella, et Pagi ii sunt, qui
nulla dignitate civitatis ornantur; &c.

Josephus distinguishes between οχυ-
ρακα, Fortresses, and κωμα, Villages.
Contra Apion. Lib. I. §. 22. p. 456.
οἱ γὰρ ταῦτα διδασκαλία ταῦτα πολλὰ εχνε-
ματα καὶ τὰ χωρεῖα καὶ κυραὶ, μα δὲ το-
λει εχνεῖ &c.

Were dispersed] E. T. were scatter'd ὥ. 36.
abroad. Marg. lay downe. Gr. ηγε-
μόνοι.

This Marginal Version is coun-
terbalanced by D. Hal. I. 107. 20. The
Sabine Ladies προπτεῖσαν απαλα ταῦτα ταῦ-
τα βασιλεῖς (Tatii) γαραλον αριστα τοῖς τεχ-
νεις, οὐ διεργον φρεμμέναι ταῦτα απεισησαν
αυτας εἰ ταῦτα οἱ παρεστατεί, απαλα παρε-
σταν τα μετελα οὐ διωσατα ντιδρυμένοις.
Here φρεμμέναι respects the prostrate
or abject Posture these Ladies put
themselves in; so in our Text the
Sheep may be said to lie-down in Con-
sequence of their being tired. Consult
also D. Hal. I. 604. 45. Καὶ οὐ προστε-
γον επανεῖσθαι, προ μανῆσθαι τα οὐ σφινος
εἰδει φρεμμένοις, δοξας επει ταῦτα περιστ.

CHAP.

IX. Great] E. T. plenteous. Gr. *ωλεύς*,
y. 37. render'd great, *Luke x. 2.* as also Mast.
iv. 25. viii. 1. xix. 22.

x. 37. *Laborers] Or Workmen.* So Mass.
x. 10. and Ails xix. 25. where some
later Edd. have *Work-men*.

These *τρυπαὶ* are equivalent to *Ste-
woř*, *Harvest-men*. See Xenopb. Ieq.
Cap. 6. §. 11. compared with §. 10.

y. 38. *Pray-ye*] Gr. *δειπτε*. The original Word may be render'd to request, or to make request. Rom. i. 10. Or to intreat, or beseech. Luke v. 12. . viii. 38.

So *Astyages* requested *Mandane* to leave *Cyrus* behind her. *Xenopb. Pae.* Lib. I. p. 28. l. 6. and p. 33. l. 8. Ο δε Κυρος ει, τι δεσμον απλεινων, ολητην φιλαθηταιριαν και φιλοιμων, επι απλοντεσμενοι απεγραφεισθε. Εκεινοι Ασυριης εστι,

о, τι θεοίδε κατά ε ΚυρΩ, υδερ θώματα ΣΗΛΙΔΕΑΝΤΩΝ, μη ω γενεθέαθ.

See also Thucyd. Hist. Lib. I. §. 27. §. 33.
p. 22. 69. and Lib. VII. §. 63. p.
486. 10. τοις δε ταῦταις πολέμουσι, καὶ εἰ τη
αυτῷ τωδεῖς καὶ δεοπαρ, &c.

The Lord] Gr. vs Kved.

. 30.

Ku^zg in this Place doth not so much express *Dominion*, as *Propriety*. Therefore the original Word might have been render'd, *Owner*, or *Proprietor*, or *Master*.

Isochr. Panegyr. p. 155. l. 7. πολεμικός
Κυρρος, *belli arbiter.*

D. Hal. I. 475. 30. οὐαμένος δὲ καὶ ταῦτα Κυριός της παλεώς &c. urbe posse.

We may be justly said to be *Masters*,
King, of what we have in our Power
or *Dispposal*; as well as of what we
have *Jurisdiction* over.

C H A P. X.

Chap. Authority over &c.] E. T. Power
X. against &c. Marg. over, as if
§. i. our Rev. Translators thought ~~it~~ un-
derstood, which several MSS. and
Verss. seem to have expressed. Tho'
perhaps S'r. might insert *gnal*, as a
Supplement, just as E. T. have done
against.

But why may not we suppose ~~and~~
~~upon~~ governed of ~~extra~~ without a
Preposition? The Particle of is not
always inserted between the governing
and governed Noun, though it usually
be so.

In Mar. vi. 7. Job. xvii. 2. 1 Cor. ix. 12. we meet with over. and Job. xi. 9. Rom. ii. 7. in. and Matt. xxiii. 30. with. and Matt. xvi. 26. Rom. viii. 26. 2 Thess. iii. 5. Hebr. xi. 26.

Marg. for. and Rom. xv. 8. made up-CHAP.
so. and *AES* v. 16. out of. X.

So in Hebrew the *Nomen regnum* has sc. i. not always, tho' usually, of.

Gen. xxii. 3. *Psal.* xliv. 22. *for.* and
Psal. lxxxiv. 4. *in.* and *Psal.* xlvi. 12.
(al. 13.) *among.* and *Ezek.* xxiii. 15.
with. and *Deut.* xxv. 16. *Prov.* xv. 9.
unto. and *Prov.* xi. 1, 20. . xiii. 19. .
xv. 8, 26. . xvi. 12. . xvii. 15. *to.*

But after all, I rather think the
Præp. τ understood, whose Place St.
Luke has supplied by another Præp.
 τ cum Accusat. ix. 1. θιαραν τῷ τ
τοις τῇ πατέρᾳ τῷ δαμενός.

Observe, in this Verse, the *Casting out unclean Spirits*, or Demons, distinguished from *Curing of Diseases*. So again ³ 8. h. cap. At another Time

CHAP. Evil Spirits are the Objects of Cure.
X. Luke vii. 21. Vide Not. Matt. iv. §. I. 24.

They are spoken of as distinct Operations, or Actions by *Irenaeus*. *cont.*
Her. Lib. II. cap. 32. (al. 57.) §. 4. p. 166. Οἱ μὲν γὰς δαμόνος ἀλεύσει βιβίωσι τὸν αἰλυόν, — ἀλλοὶ δὲ τοὺς καρνούλας. Διὸ τὸν χειραπεπίθετον ιων, οὐκ ἀπκαθίσασιν.

Orig. c. Cels. Lib. I. p. 34. l. 3. b. Καὶ εἴ τις οὐχ τὰ αὐτὰ ταῦτα προδημάτοις, οφειλότοις εἰδοῖς τοῦτοις σώζεται Χειρισταῖς τῷδε. Ιερεψάδεσι δαμόνος, οὐκ πολλας ταπεινάτες, οὐκ ερωτέουσι τοῦτον τοῦτον τὸ βαλμηρόν τα λόγια αὐτοῖς μελλονταν.

Tertull. ad Scapulam. Cap. IV. p. 71. A. Et quanti honesti viri (de vulgaribus enim non dicimus) aut a demoniis, aut a valetudinibus remediali sunt.

§. 1. *Sz-as]* Gr. *ωτε*, omitted indeed by E. T. as also *Matt.* xxvii. 1. and elsewhere.

Syr. as *Vulg.* *ut ejicerent.* and both the same, *Mar.* vii. 26. *ut ejiceret.* where Gr. *ωτε* *τιθάλλυ.*

If any one think *ωτε* redundant, he may support his Conjecture by a Passage in *Josephus*, *Ant.* Lib XIX. cap. 2. §. 4. p. 935. l. 17. οὐ περὶ κυρωτῶν αὐτῶν τιθάται, — εἰσέλθετο οἱ Λουτόι.

See LXX. *Gen.* xv. 7, where *ωτε* answers to the Hebr. *Lamed.*

§. 3. *James]* Gr. *Ιακώς*. Since St. Matthew, or his Translator, thinks fit to vary the Name of this Apostle from his great Ancestor *Jacob*, *Ιακώς*. *Cb.* i. 2. I have no Objection against calling him *James*, (or as D. T. *Jacobus*.) and the other *Jacob*.

§. 3. *Matthew the Publican]* Hence it appears probable that some of the Jews

were *Publicans*, *τελωναί*. This is confirmed from a Passage in *Joseph. de Bell. Jud.* Lib. II. cap. 14. §. 4. p. 51. 3. 180. αριχάρετος οἱ διωταῖς τῶν Ιudeῶν, εἴω οἰς οἱ τελωνοὶ λατρεῖς, παλεῖται οἱ φλεγονεῖς. See the Rev. Mr. Lardner's *Credibility of Gosp. Hist.* Vol. I. cap. 9. §. 11. p. 470.

St. *Jerom.* ad loc. observes the other Evangelists put *Matthew* before *Thomas*. See *Mar.* iii. 18. *Luke* vi. 15. but *Acts* i. 13. he is put not only after *Thomas*, but with and after *Bartholomew*. Hence it is evident the Apostles are not ranged in these Lists according to any particular *Rank*, settled by our Saviour himself.

The Cananite] Gr. ο Καναΐς. E. T. §. 4. *the Canaanite*, as if the Original had been ο Χανανής, as *Matt.* xv. 22. These Rev. Translators seem to have supposed this Apostle had his Title from *Canaan*, not *Cana*.

Syr. uses the same Word as *Mar.* iii. 18. which is different from what we find *Luke* vi. 15. and *Acts* i. 13. which is the same that occurs *Acts* xxii. 3. for Σιλωτης.

Both *Syr.* and *Arab.* have a peculiar Word for *Xeravasa*. *Matt.* xv. 22.

Dr. *Wells* ad l. thinks that *Cananite* is by Mistake put for *Cananite* in some of our common Bibles, &c. printed now a Days, in those formerly printed it is right, says the Dr. that is, it is *Cananite*.

But the Dr. is mistaken; for it was originally *Canaanite*. See *Edd.* A. D. 1611, 1613, 1619, 1638, 1657, 1678, 1712. but A. D. 1660. *Canaanite*.

It is no wonder our Translators published *Canaanite*; because they found it so in O. T. and it is well known they made few Alterations in proper Names.

CHAP. Names. *Rhem. Test.* has *Cananeus*.
X. Tindal. of *Cane*. I suppose he means
y. 4. *Cana* of Galilee, (which however in
other Places he spells *Cana*. *Job.* ii. 1.
&c.) following Hieronymus ad l. Tomi:
VI. p. 15. g. *Primus scribitur Simon,
cognomento Petrus, ad distinctionem alterius
Simonis, qui appellatur Chananeus
de vico Chana Galilææ, ubi aquam Do-
minus-vertit in vinum.* And yet in the
very next Note *b* he says, *Ipsè* (sc. Si-
mon Chananeus) *est qui in alio Evan-
gelista scribitur Zeletes.* Chana quippe
zelus interpretatur.

y. 4. *Judah*] E. T. *Judas*. Gr. *Iudas*.

This Proper Name is render'd var-
iously by E. T. though the Syriac is
uniform.

Judah. Hebr. viii. 8. as. *Gen.* xxix.
35.

Judas. Matt. i. 3. *Luke* vi. 16.

Juda. Mar. vi. 3. *Hebr.* vii. 14.

Jude. Ep. Jude. y. 1.

Can any solid Reason be given why
several Persons called by the same
Name in Greek should go by different
Names in English? A perfidious Trai-
tor, and a faithful Apostle, have one
common Name. *Luke* vi. 16. And
the Son of God is not in this Respect
distinguished from the Son of Nun.
Hebr. iv. 8, 14.

y. 8. *The Sick*] Gr. *αθετούσις*.

Αθετούσις signifies to be sick, or ill, as
it stands opposed to *καλούσις*, to be in
health, or well.

Xenoph. K. H. Lib. I. p. 33. l. 10.
*Καὶ γαγ καθητούσις αὐτοί, καθετούσις απί-
λυτή τοι πάντων, εὔδε καλούσις τούς ε-
παντός.* *De Cyr. Exp.* p. 1. l. 3. Ed.
Wells.

y. 8. *Freely*] Gr. *ἀνερας*. Vulg. *gratis*,
i.e. for-nought. So Syr. which uses

the same Word as in *Rom.* iii. 24. **CHAP.**
2 *Cor.* xi. 7. 2 *Theff.* iii. 8. **X.**

A Srip] Gr. *πηγεῖ*, which signifies y. 10.
a Wallet or Budget.

Phar. Lex. p. 602. col. 2: Πηγεῖ
λεῖ, ἀνέζει τὸ πηγεῖ τὰ βαλλομένα εἰς
αυτῷ. And a little lower, Πηγεῖ, η
πηγεῖ τῶν αριστῶν. Καὶ παροιμία, πῶλος
πηγεῖ εἰς πικραλαῖ, επὶ των απλησιῶν.

Suid. Lex. Vol. III. p. 111. Πηγεῖ,
μαρσιππός. Θερι.

Diogenes. Σισσαμῆς πηγεῖ παιδίον
τῶν χερεψί τινος, εξερεψί της πηγεῖ τῶν
ζώντων, επον, Παιδίον με νεκρούς διέ-
λεγε. *D. Laert.* Lib. VI. §. 37. p. 333.

See *Plut. Dion.* V. 184. 14.

A Staff] Gr. *εγέλης*, but E. T. y. 10.
Staves, following the marginal Read-
ing of *Steph.* Hence it appears E. T.
did not punctually follow the Text of
R. *Steph.* A. D. 1550.

Food] E. T. *Meat* Gr. *τροφή*, which y. 10.
I think rather signifies in this Place
Maintenance or Provision in general.

Tbucyd. Hist. Lib. I. §. 5. p. 5. 83.
Επερπούσιο τρόφος λαγεῖαν — κερδεῖς τα
εφετεῖς αυτῶν ενεργεῖ, οὐ τοις αθετεῖσι τρο-
φή.

Xenoph. Cyr. Exp. Vol. II. p. 4. l.
2. b. Οἵτις οὐ καμμαῖα επιεβαλλοῦσι αὐτοῖς
οὐ τῶν τροφῶν των σεργίουσιν οὐ Ελλατον-
τικαι πολεῖς ενεργεῖ. p. 5. l. 10. τρεφο-
μένους σεργίουσι. Army was maintain'd:

Ditto Tyrann. Vol. V. p. 223. Οὐαρεῖ
οὐ πολεμεῖσι οὐτός αὐτούς αναβαζούσι σεργίουσι.
τρεφεῖς, οὐ πολεμεῖται. to maintain an
Army.

Village] E. T. *Town*: So Καρπι is y. 11.
render'd *Mar.* viii. 26, 27. and *Job.*
vii. 42. *Bethlejem* is called a *Town*,
rather a *Village*; tho' *Luke* ii. 4. it is
stiled a *City*, which shows the lax Use
of.

CHAP. of the Greek Word πόλις in the sacred
X. Writings.

y. 11. The Κύριοι are frequently distinguished from the Πόλις.

Joseph. c. Apion. Vol. II. p. 456.
The Jews have many εχουμένα — κύριοι, μητρὸι τῶν &c.

Arrian de Exp. Alex. p. 221. l. 19.
Καὶ ελαῖοι πόλεις — κύριοι πληθυντες τὰ πόλλας ελαῖοι κύριοι πληθυντες καὶ μεταποιοῦσι τὰ πόλεαν. p. 261. l. 12, 15.

Do not these κύριοι mention'd by Arrian resemble the κυριοκόλαι in Mar. l. 38:

y. 11. Inquire] Or inform yourselves by inquiry. For the Verb εἰστάσω signifies to come to the Knowledge of any Thing by Inquiry, or at least to endeavour the attaining such Knowledge by Inquiry, and is render'd to search. *Matt.* ii. 8. and to ask. *Job.* xxi. 12.

So *Iscrat. ad Demon.* p. 16. Μηδετερ φίλοι ποιεῖ, περι τὸν εἰστάσους ποιεῖ κακοῦ τὸν περιέδοσι φίλοις.

D. Hal. I. 219. 36. Οἱ τοῦ καθ' ια-
στορίαν πολεμεῖς γυμνῆς εἰστάσαι,
τοῖς οὐτε, κύριοι τι, κύριοι πλευθερώ-
σαι· εντερ τὰ τον ιππεῖν κύριοι τον βγ-
λότον βίως εἰστάσαι.

y. 14. Hear] Gr. ακούειν. This Verb extends to the Readers of the Writings, as well as the Hearers of the Words, of the Messengers of Christ.

So *D. Hal.* applies the Verb ακούειν to the Readers of History; αἴνικαμψό-
στεις ακαίνωσκοι τὰς ισορροὰς ωχικαν
εἰς αφελεῖαν, τὸ τελοῦτον αὐτὸν τὸν περιχθε-
τὸν ακούειν· απαίτη δὲ εκαστοῦ κύριος αι-
τίας εἰσαγογῆς τὸν γυμνήμων, κύριος τοπεις
τὸν περιχθεῖν κύριος Διορειας τον περιχθε-
τον, &c. I. 308. 21.

y. 15. More tolerable] Gr. αναδιέποντα.
Αναδιέποντα expresses what is tolerable, or
may be born.

Plut. Τέσσι I. 7. 10. Δεντος εἰς εξα- CHAP.
στο χρήματον, οὐαντον μὴ εἰς της πατε- X.
ταχὺ πονηρές βαδιζούσα, καθαρεύει γένος κύριος 15.
θαλασσῶν, αυτος δε της εἰς πάσην εἰδης α-
ποδιδεσσομένη.

D. Hal. I. 344. 25. Οὐας απειδη δε κ-
ρυμάνων &c.

Tacud. Hist. Lib. VII. §. 87. p.
505. 8. Καὶ ερμαὶ ποσοὶ υπὸ ανθρώπων, κύ-
ριοι αριστοὶ κύριοι πειραζόντο. Lib. VIII.
§. 90. p. 560. 2.

Joseph. de Bell. Jud. Lib. VII. cap.
7. §. 2. p. 421. l. 5.

Among] Gr. εἰς μετων. E. T. in the y. 16.
midst of; but among, *Luke* x. 3. where
Vulg. inter, tho' here in mediis.

Just so *Hebr. Barboc.* among. LXX.
εἰς μετων. *Job* ii. 1. See *Gen.* iii. 8.;
xxiii. 10. *Ex. 20. Lev.* xxii. 32., xxv.
33. *Num. xxvii. 4, 7. Jud. xviii. 1.*

What St. Matthew expresses by εἰς
τας ακανθας, xiii. 7. St. Luke does by
εἰς μετων τας ακανθαν. viii. 7..

Harmless] Gr. ακαρίας. Vulg. sim. y. 16;
plices. E. T. Marg. simple, that is,
according to Dr. Hamm. ad l. mild,
meek, wraibless. *Rom.* xvi. 19. this
Word is render'd simple. Marg. berm-
leſs. and *Phil.* ii. 15. barmleſs. Marg.
sincere.

Hesych. Lex. p. 48. c. 2. ακεργία,
ακεταλησία. καθαρον. ακακον.

Suid. Lex. I. 80. Ακεργία. ακακον.
ελοκληρον. καθαρον. *Pbae. Lex.* p. 40.
col. 1.

D. Hal. I. 682. 34. Οἱ δὲ ταῦτα π-
ησαν εοῖς μὴ ποσοὶ ακεργεῖσι τε, κύριοι τα-
δικασταὶ λεσβίων πολυγυλίων. &c.

Consult *Theophrast.* ad loc. p. 53.
E. επει δε ο φίλος κύριος βλαπτικός εἰσι, α-
λλοι κύριοι ακεργεῖσι επαλη, τελεσι, απλη,
κύριοις κύριοις κύριοις βλαπτικούς οι αι σέ-
στη.

CHAP.

X. To Councils] Gr. *εἰς συνέδεσμα*. Vulg.

17. in concilis.

Dr. Hamn. renders the Original by *Constituories*, meaning *Courts of Justice*, called *ρεινεῖα*, Jam. ii. 6. where Syr. is *House of Judgments*, but here *House of Judges*.

¶. 18. Before] So E. T. Mar. xiii. 9. and AEl's xxv. 9. and we in common Speech, before a Magistrate.

So also the Syr. render the Gr. *επι*.

¶. 21. A Child] Gr. *τέκνον*. Vulg. *filium*, as E. T. Mar. xiii. 12. Son. But I prefer the Word *Child*, as agreeing better with *Children*, Gr. *τέκνα*, in the latter End of the Verse. In this very Chapter our Author, speaking of a *Son* as distinguished from a *Daughter*, uses the Word *γόρη*. y. 37.

I don't deny but *τέκνον* may be render'd *Son*, and *τέκνα* *Sons*. Matt. xxi. 28. where Vulg. *filios* — *filii*. Indeed Vulg. sometimes renders *τέκνα* by *filios*, when I think the Subject requires *liberos*. See Matt. xix. 29. . xxvii. 25. But I am not obliged always to defend that Version, however otherwise it may be esteem'd by others, or even by myself.

¶. 21. Shall put them to Death] Gr. *θανάτωσεν αὐτοὺς*. The Verb *θανάτωσεν* signifies to put to Death. So E. T. Matt. xxvi. 59. . xxvii. 1. Mar. xiv. 55. or to kill. Rom. viii. 36. 2 Cor. vi. 9.

Persons are said to do that which they procure to be done by others.

So Ptolemy *Philadelphia* is said to translate the *Jewish Law*. Josephb. Ant. Lib. XII. cap. 2. §. 1. p. 585. *Τοῦ τον νομὸν τραβήσασθεν ι. e. legem Iudaicam cœravit transferendam.*

CHAP.

The same] Gr. *εἴσι*, omitted indeed by E. T. as redundant, but render'd y. 22. *the same*, Matt. v. 19. . xxiv. 13. Mar. xiii. 13.

Oὐδὲ seems thus redundant in the best Greek Authors.

Xenoph. K. P. Lib. IV. p. 308. 2. Οὐδὲν τῶν αρχῶν, εὐτῷ ακοτίσας πρᾶξεν.

Lucian. Soloecist. p. 1110. Α. Αργεῖον γνωταν τῷ σολοκιζόντα διεύθ., εἴσι καὶ φυλαξαῖς μη σολοκιζέντα διωτέον;

I might indeed have render'd *εἴσι* by *He*, and have consider'd *οὐ ποιεῖντας εἰς τελέθ-*, as a *Nominative Absolute*, thus; *As for him—that persevereth unto the End, He shall be saved*. See Note Matt. vii. 24.

After the same manner *εἰσι* seems to be used, Job. i. 33. Ο πεμψας με—*εἰσι* μοι εἰπεν.

Shall be saved] Gr. *σωθῆσθαι*. Shall e. y. 22. *scape*, says Dr. Ham. Vulg. *salvus erit*. Syr. *shall live*. Matt. xxiv. 13. . 1 Cor. v. 5. E. T. *may be saved*. Gal. iii. 11, 12. Gr. *σωθῆσθαι*. Job. iii. 17. *σωθῆσθαι*. AEl's xi. 14. *σωθῆσθαι*.

Josephb. c. Apion. Lib. II. §. 11. p. 479. 5. Αἰνυῖδον δ' αὔξει μονος Διός το καταφύγειν, οἱ Φασιν, οἱ τῶν χωρεῖτων αὐτοῖς τοις Θεοῖς, καὶ σωθῆσθαι μεταβαλοῦσας εἰς μορφας Θεούς, εξαύξεις γεγενεῖ διεργοῦ το μηδενὶ δελθεῖν των της λαϊς η της Ευρώπης σερδικαστῶν.

Unto another] Gr. *εἰς τὸν αλλόν*. y. 23. Vulg. *in aliam*, not *alteram*. So I think, *η αλλή Μαρτία*, Matt. xxvii. 61. should be render'd *another Mary*.

Origen citing this Text expresses himself thus; Επει μηδὲ προπτεῖτε διδασκαλούσας μαθητας ο Ιησος, ελεγεῖ αὐτοῖς τοις Εαν διηκόπωτες ιματις εἰ τῷ πολει ταῦτα, φύγετε εἰς τὸν επεργοῦ κατει εἰ τῷ επεργοῦ διω-

CHAP. οὐσιῶν παλίν φεύγεται τὸν αὐτὸν. Contra Cels. Lib. I. p. 50.

- f. 25. Beelzebub] Gr. ΒΕΕΛΖΕΒΥΛ. So Orig.
reads, c. Cels. p. 64. l. 17, 18.

But I choose to follow Vulg. Syr. and Pers., which have Beelzebub. So Hieronym. ad L. p. 16. l. Beelzebub Idolum est Accaron, quod vocatur in Regum volumine, Idolum muscae. Beel, ipse est Bel sive Baal, Zebub autem musca dicitur.

- §. 25. *Domestics*] Gr. *oikiares*.

Syr. Sons of the House, so y. 36. and
Luke ix. 61. τοις εις ταν αινον. and Acts
x. 7. ειναι). xvi. 15. ο ειναι. y. 32.
οι ει τη αιρεται. y. 34. παρακλη.

- γ. 26. *Nothing is covered &c.*] Agreeable to this of our Saviour is that excellent Rule of *Isoocrates to Demonitus*. p. 12. l. 6. Απαρτία δέκι τοισιν, με μηδετερά λυεισι. Καὶ γαρ αὐταρχατικά κενψής, υπεροχος εφθησε.

- §. 27. *In the Ear*] Gr. εις την γαστραν sc. λεπτομερ. *Acts xi. 22.*

- ### §. 27. The House-tops] Gr. *δωματων*.

So Josephus, rex de Israele ante Iuda
et Iosephus duxit Alexiphonitum, &c. Ant.
Lib. XIII. cap. 5. §. 3. p. 646.

Hieronym. Epist. ad Sun. et Fretell.
Tom. III. p. 322. G. Δωρα in orientalibus Provinciis ipsun dicitur, quod a-
pud Latinos Tectum: in Palestina enim,
et Aegypto, vel ubi scripti sunt divini Li-
bri, vel interpretati sunt, non habent in
Tellis Culmina, sed Domata, que Romæ
vel Solaria vel Moeniana vocant, id est,
plana Tecta, que transversis trabibus su-
stantur.

- §. 28. *Be afraid of.]* Gr. φεαθείτε από. So
Luke xii. 4. We have an Example of

this Construction in *Theophrastus*, *Char.* СН А Р. xxv. p. 102. l. 6. Καὶ τῷ θεῷ παῖς ἔγινε. Χαλδαιῶν λέμεν, οὐτὶ φεύγει αὐτὸς επιτυχεῖ γ. 28. Τοῦ θεοῦ.

But in this very Verse and y. 26, as well as *Luke* xii. 5, we find this Verb governing an *Accusative Case*.

Soul] Gr. $\psi \nu \chi \eta$, which in this Place is. 28.
undoubtedly signifies the *animating Soul* of an human Body. For it is not only distinguished from the *Body*, but represented as capable of being destroyed in Hell.

So Minucius in his Address to Coriolanus, φέρεται, sc. τελευταίη, αποδομήσας θύρας τε καὶ σωμάτια, πάντες μὲν θλιψίας βίας, πικρές δὲ υπομένεις εἰλιταρίας. D. Hal. I. 483. 21.

So again, Death is η της φυγης απο των σωματων απαλλαγη, and again, και ειναι ταυτη τεθναται, χωρε μην απο της φυγης απαλλαγην αυτη καθ' εαυτη πε των μη γενεναι. χωρε δε της φυγης τα σωματων απαλλαγησαν, αυτην καθ' αυτην ειναι ; οφει μη αλλο τι υπερ θανατου η τητα ; και, αλλα ταυτη, εφη. Plat. Pbaed. I. 64. C. in which Dialogue you have much more to the same or like Purpose. See pag. 66. E. . 67. E. &c.

Sometimes $\psi\chi\nu$ is applied to the Principle of Life in Beasts. *Ioscr. ad Nicod.* p. 40. 10. Nay some have ascribed it even to Plants. *Aristot. de Plant.* Vol. II. 1003. C.

*Three-Farthings] Gr. ασαγη. Vulg. f. 29.
Aſſe.*

Now a Roman *As* was $\frac{1}{10}$ of a Roman *Denarius*, which was about 7 Pence $\frac{1}{2}$. Now $\frac{1}{10}$ of 7 Pence $\frac{1}{2}$ makes just 3 Farthings.

Again, *Plutarch in Camill.* I. 298.
Λασαέλαι γαρ λιν το αργελον, καὶ το δικα-
χαλκον τίνως εκάλειτο διώραγον. He had
just reckon'd 15000 Λασαέλαι as equi-
valent

CHAP. valent to 1500 Δραχμαι; therefore ten X. Assaria are equal to one Drachma, or §. 29. Denarius. But see Rualdi Animadvers. in Plut. IX. p. 28. ej. Vol.

Polybius had another Reckoning; for he says $\frac{1}{4}$ an Ασσαιον is equal to $\frac{1}{4}$ of an Obolus. Hist. Lib. II. cap. 15. p. 144. Now an Obolus was $\frac{1}{4}$ of a Denarius; therefore an Ασσαιον is $\frac{1}{16}$ of 7 Pence $\frac{1}{4}$, or one Half-Peny and one half Farthing.

How came E. T. to render Ασσαιον by a Farthing, when in the Marg. they confess the Value of that Coin to be three Farthings?

I shall only just inform the Reader, that D. Hal. says, an Ασσαιον was χαλκειον νομιμα βαρετον λιτερων. I. 561. 1.

§. 34. To send] Or bring. Gr. βλεπειν, a Verb of much the same Import here as δινειν. See Luke xii. 49, 51. where the Syr. Word is the same in both Verses as here.

§. 35. A Daughter-in-law] Gr. Νυμφην.
The Greek Word Νυμφη usually signifies a Bride, Job. iii. 29. He that bath the Bride is the Bridegroom.

So Phavorinus, Νυμφη, η πασι γα- CHAP.
μνησια. Lex. p. 529. 3. But here its X. Correlative πενθεη determines the Sense §. 35. to that of a Daughter in law.

Full. Poll. Onom. Lib. III. cap. 3. p. 281. Η μην υπ ρεμπημην, ουμφη καληδον), τη τη γηματο μηδε εγ τη πατερ, εγ επιφη.

Shall lose it] Gr. απελεση αινω, sc. §. 39. φυχιων.

Herodot. Lib. I. §. 112. p. 47. 8, η γαρ τεινεις βασιλικεις ταφης κυρον, ει ο αειειν εκ απολεση (or απελεσει) τιν φυχιων.

Shall find it] Gr. διηγηση αινω, which §. 39. Expression is equivalent to ευται αινω, Luke ix. 24.

Cold Water] Gr. φυχης, sc. νειζη. §. 42. E. T. cold Water. Vulg. aquae frigidae. In Mar. ix. 41. we read only νειζη, Water.

Herodotus informs us, that the Egyptions λειω — διε της ημερης ιακει φυχης, (in cold Water) ει διε ιακει νειζη. Hist. Lib. II. §. 37. p. 102.

CHAP. XI.

CHAP. Sent — and said] Gr. πεμψας — XI: πειν. So Job. xi. 3. απιστεισ — §. 2, 3. λεισαι.

A like Form of Expression, where a Person is reported to have said what he orders another to say, occurs in Xenophon's Cyropæd. Lib. I. p. 54. 2. πεις, sc. Cyrum, παλιν γε απεπεμψα εις Μαδες ειπειν, οι παππε, &c. Vid. Not. Cl. Hutch.

§. 3. He that was-to-come] Gr. ο εξημερος.

He that cometh. As if John had said; CHAP. “Art thou that great Person we usu- XI. ally stile He that cometh, or the §. 3. “Comer; or is the Person we are now “in Expectation of under that Title, “another, or different Person from “thee?”

Do we look for] Gr. περισσωμενος. §. 3. Are we in Expectation of another? E. T. Luke iii. 15.

CHAP. About this Time the Jews entered XI. tained a general Expectation of the y. 3. promised Messiah, as actually coming, or just at hand.

The Verb προσδοκαω denotes in general Expectation; either of Good, as in this Case, or of Evil, as in others.

D. Hal. I. 640. 38. Οι τε αθηναι, (sc. Συκεον) ελασι τε καὶ αβλαβεις παισι, καὶ μετειποντες παθετης οὐ προσδοκουσι, αλλα καὶ δοκει επιφανεσαlli εξεγκαιροι, &c.

Polyb. Hist. Lib. II. §. 65. p. 209. l. 20. Ο δε Κλεομήνης προσδοκων τινα εφαδον (boſſum sc. impressionem) τας μήνας τας εις τινα χωραν εισβολας, πεφαλισατο φυλακαις καὶ ταφροις καὶ δενδροις εκπονεις.

y. 4. And Jesus] Gr. καὶ ὁ Ἰησος &c.

Kai is frequently omitted in the Version by E. T. See Note on Matt. vi. 10. to the Examples there produced, add Luke ii. 15, 21. . vi. 37. . viii. 28.

So also by Syr. Matt. v. 41. . viii. 7, 8, 13. . ix. 15, 28, and elsewhere.

y. 5. Recover-their-sight] Or see, as E. T. Luke vii. 22. Gr. αναβλεποντι. Perhaps the Prep. ana in Composition may suggest the Idea of the Recovery of Sight once lost; if so these Persons were not born blind, as He in Job. ix. 1, 2. But Vulg. vident. and Syr. as y. 4. where Gr. βλεπεις.

y. 5. The Lame] Gr. χωλαι.

Pbar. Lex. p. 753. col. 2. in v. χωλ. Λειδι δι χωλι ὁ βιολχυμι. τινα ποδα, οἱ μελι τι.

The χωλι may be distinguished from the αιαπη. Luke xiv. 13. in this, that the latter's Disorder lays in his Joints. Pbar. Lex. p. 753. col. 2. χωλισται, αιαπης οἱ τι των αἴγεων

πεινεσσι. Tho' I believe this Distinction CHAP. doth not hold universally. See the XI. same Author in v. αιαπη. p. 78. y. 5.

The Deaf] Gr. Κυφοι.

Here and Luke vii. 22. κυφοι is determined to Deafness, by the Verb ακουω; as Matt. ix. 33. to Dumbness by λαλεω.

Suid. Lex. III. 33. l. 9. Ον γαρ ακουει ο κυφοι.

To see] Gr. θεαται, which you y. 7. may render, to behold, so E. T. Luke xxiii. 55. and Job. i. 14. we beheld his Glory. And so I think it is used Matt. xxviii. 1.

I should have choosen to render θεαται by to look on, as Job. iv. 35. or to look upon, as in Job. i. 1, which is more than barely to see, as spectare expresses somewhat more than videre, but really our Saviour seems to have made this Verb equivalent to θεα. y. 8, 9. h. cap. And so to be sure it is used by good Authors.

D. Hal. I. 25, 18, 25. Εἰσ μή τις ταφος θεασαμένη ει πάμι Παλαιο. καὶ βαμψεις θεασαμένησιν ιδρυμάτως, Καρπάρη μή, — Ευαρδρη δε &c. p. 29. 8. εισ (sc. Καρπατιανη πεδιον;) εισ καὶ τεκαρδεις θεασαμένησιν αρχεις. and p. 151. 29. τεκαρ δι τη πεπλοι θεασαμηνης θεφυριμηνης αιματι, πο τε χιλιατη κατερρεκατο, &c.

Dressed] Gr. ημιθεωρημένον.

D. Hal. I. 98. 40. Εσθια μή ημιθεωρημένοι αισθητοι. 151. 28. 615. 19. παρελθων ει τινα καλυπτει καὶ αιμισαμένοις, &c. dressing himself. He had Clothes on before.

Gaudy] Gr. μαλακοις. Luke vii. 25. y. 8. ει μαλακοις ιδοξει, Showy or Gaudy.

D. Hal. I. 409. 4. Αιριστοδεμιος καὶ μη τι γαρ της αιρεταις, ωντης της παρε-

CHAP. XII, εκδέσιν — εποίεις τε ποικίλης ἦ
XI. πεδηρες χλωτοκος, ἢ χλανίδης αμπτ-
γ. 3. χεῖδις λιπτεις ἢ μαλακοις, ἢ θριζοις οχη-
υπε σκιαις.

To which add, *Diod. Sic. Bibl. Lib. XIII. p. 375. l. 34.* Καθόλου δε τὸ τας
εἰδῶς άθετος επι παιδῶν εποίειν τερψερος,
τὸν τὸν εἰδῆς μαλακῶν φρεγίας καὶ ιππε-
βολῶν, ἢ χρυσοφορειώνες εἰς δὲ σεύσις ἢ
λικνήσις αρχύσεις τοις ἢ χρυσάς χρυσίδαι.

Hom. Iliad. B. γ. 42. — μαλακῶν
δὲ εὐδαιμονία χλωτα. *Schol. Μαλακον]* λιπτα-
λεις, τερψεροι.

γ. 10. *Messenger]* Gr. αγέλον. So *Luke viii.*
24. 27. . ix. 52. *Jam. ii. 25.*

In the Sense of a *Messenger*, αγέλος
frequently occurs in good Authors.

D. Hal. I. 68. 46. . 102. 42. . 103.
I. . 237. 27. . 244. 46. . 245. I. 5.

Xenopb. K. P. p. 250. l. ult. and de
Exp. Cyr. Lib. II. p. 77. §. 5. l. 1.

γ. 11. *The least]* Gr. ο μικρότερος.
The Rev. Mr. Blackw. S. Clas. Vol.
I. p. 95. Observes the Comparative
(μικρότερος) is put for the Superlative
(μικριστός). So *Matt. xiii. 32. . xviii.*
I. *Luke ix. 46. . xxv. 24. 1 Cor. xiii.*
13.

An Instance of this we find in *Xe-
nopb. K. P. p. 243. l. 1.* Οὐ δε οι βελ-
τισιοι απολιλασι, πως οι Φαιδοτεροι εκ-
πιν μαρτυρεῖς αν κηρι εβίλιν. Vid. Not.
Clar. Hütcb.

Joseph. Ant. Lib. VI. cap. 9. §. 2.
I. 16. p. 334.

γ. 14. *He-himself &c.]* Gr. αυτός &c. He-
himself is the Elijah, who was to come.

Μέλλω expresses Future; but that
which was once future, may now be
past. So *Luke xxiv. 21.* οι αυτός εἰναι
ο μελλων λιτερος τοις λεγειν. We hoped,
that He himself was the Person, who
should have (or was to have) redeemed
Israel.

CHAP. XI. *Shall I compare]* Gr. ευποιεω. Vulg. XI.
similem estimabo. E. T. shall I liken. p. 16.

In the Markets] Gr. οι αλεγεις. al. p. 16.
codd. οι αλεγη, agreeable to Vulg. in
scro, and Syr. See my Review &c.
ad loc.

Αλεγη is the Word commonly used
for the Roman Forum. See *D. Hal. I.*
105. 13. Καλετος δὲ τοις επινοιον τοις πατεροις,
Κυρτιον. λακον, ει μεση μαλακα on της
Ρωμαιων αλεγη. Vid. *Livium Lib. I.*
cap. 13. and *Lib. VII. cap. 6.*

But if we retain the *Plural Form*,
αλεγη may signify the Streets, or o-
ther public Places, as well as those pro-
perly called Markets. So I understand
the Word in *D. Hal. I. 253. 39.* κα-
τερητή — οι — ειναις βερθειν
επιτενυσα τας μηλεγης οι τας αλεγης.
Gelenius indeed conjectures that we
should read αληγη instead of αλεγη.

Ye have not lamented] Gr. οι εκλαματησαν. p. 17.
ει. The Verb εκλαματα expresses more
than θλωσιν, it seems to denote some
external Expression of extreme Grief,
as beating the Breast, &c.

Joseph. Ant. Lib. XIII. cap. 15. §.
5. p. 675. Ορεστα αυτη, sc. Alexander,
η βασιλεια της την τελετην ερ-
τα, — κλαιεισα η καππανη, της μελ-
λυσις ερχησα αυτης τα η της παιδας α-
πενεγει. Vid. Not. *Illustr. Spanhem.*

*Plat. Phed. I. 60. A. Socrates or-
der'd Xantippe to be taken away, and
exilei μη απελον την την Κορτων,* βο-
νασαν η καππανη.

And Wisdom &c.] Gr. Και &c. p. 19.
E. T. renders η by but, as also
Matt. xxi. 46. . xxvi. 60. Mar. vii.
24. . viii. 28. *Luke vii. 35. 1 Cor. xii.*
5. 1 Feb. ii. 20, 27.

CHAP. Consult *Gataker*. ad *M. Antonin.* de XI. reb. suis. Lib. II. § 7. p. 45.

§. 19. *Children*] Gr. τέκνων. Syr. here οἱ γονεῖς, but in *Luke* vii. 35. τέκνων.

St. Jerom. observes, *In quibusdam Evangelii legitur*, *Justificata est sapientia ab operibus suis. Sapientia quippe non querit vocis testimonium, sed operum.*

§. 23. *Unto Heaven*] Gr. εἰς, &c.

When εἰς respects Time or Duration it is usually render'd until or till, but when it regards Place or State, it may be render'd unto or to. as here and *Matt.* xxiv. 31. E. T. even unto *Matt.* xxiv. 27. . xxvi. 38.

D. Hal. I. 38. 32, 36. Ετοι μὲν δὲ τὸ θερμὸν αναστὰς αὐτῷ (sc. Ἐνεας), εἰς ἀγαδίας τοῦ πεπληρῶντος. 252. 29. τοι τοι ταξιδιαὶ αἵ τοις Θ. 352. 48.

Instead of this εἰς we frequently meet with ἐς, render'd ad. *D. Hal.* I. 68. 42. τοι αὐτῷ αὕτη. . 474. 16. Καὶ αὐτοῖς τοι αὐτῷ εἰς απαγγελεῖν.

§. 23. *Shalt be brought down*] Gr. καταβάσθαι. It is evident St. Chrysost. did not understand this Verb as *Vulg.* and *Jerom.* when they render it descendes: because quoting this Text, I. 925. 17. by Memory, he substitutes καταβάσθαι. *Vulg.* *Luke* x. 15. demergeris.

Phar. Lex. p. 406. ed. 2. καταβάσθαι; καταπονεῖσθαι.

§. 23. *Had been done*] Gr. εἴησαν.

It is no unusual Thing for the *Ari.* 2. to be render'd as the *Plusq. Perf.* So *Matt.* i. 25. εἴησε, *sbe kaa trængbæfserib.* and *Job.* xix. 30. εἴησε, *bad recceived.* . xx. 18. εἴησε, *be bad speken.* So also the *Ari.* 1. *Matt.* xxvii. 18. εἴησαν, *they had delivereed.* . §. 31. εἴησαν, *they had mocked;* and frequently elsewhere.

It bad remained] Gr. συμεῖναι.

Vulg. *Forte mansiffent.* F. Simon §. 23. thought forse an Expletive.

Rhem. perhaps it bad remained. See Rev. Mr. Lewis's accurate History of the several E. T. of the Bible, pre-fixed to *Wicklif's Transl.* of N. Test. p. 106.

Iren. c. Her. Lib. IV. cap. 36. (al. 70.) §. 3. p. 278. *mansiffent usque in bodiernum diem.* omitting forte.

Untill this-Day] Gr. μέχεταις εἰς τούτην τὴν ἡμέραν. See *Acts* xx. 26. Just after the same manner as εἰςται is used *Matt.* vi. 34. εἰς τὴν αὔραν.

Answering said] Gr. αποκρίθει—*Matt.* §. 25. Observe this Form of Expression, which is used without a preceding Question. So *Matt.* xv. 15. xvii. 4.. xxii. 1. . xxvi. 63. . xxvii. 21. . xxviii. 5. *Mar.* ix. 17. *Job.* v. 17. *Acts* iii. 12.

Compare *Mar.* xiv. 48. Καὶ αποκρίθεις οἱ Ἰησοὶ εἶπαν, with *Matt.* xxvi. 55. εἶπον οἱ Ἰησοὶ. So again, compare *Mar.* xi. 14. with *Matt.* xxi. 19.

Thus the Hebrew *Gnanab.* *Job* iii. 2. E. T. speke and said. Marg. answerēd &c. Compare 2 *Cron.* xxxiv. 15, with 2 *Kin.* xxii. 8.

Consult *Suicer. Thes. Eccles.* col. 455.

I thank thee] Gr. εἴησαν εἰς τούτην τὴν ἡμέραν.

Mr. Mede renders this Verb I give Glory unto thee. *Disc.* xxiv. p. 93.

Vulg. *confiteor tibi.* But according to St. Jerom. *Confessio non semper presentiam, sed et gratiarum actionem significat, ut in Psalmis sepiissime legitur.* ad loc. p. 20. b.

LXX. uses this Verb *Psal.* vi. 6. (al. 5.) E. T. to give Thanks. *Psal.* vii. 18. (al. 17.) to praiſe. . ix. 2 (al. 1.).

CHAP. lxx. (al. lxxi.) 22. . and lxxxviii. 6.

XI. and it is joined with αντα. 2 Par. v. 13.

§. 25. Syr. has the same Word by which
it renders οχαριστ. Luke xvii. 16.
xviii. 11. Rom. i. 8.

Cbrystost. II. 258. 4. Το γαρ, εξου-
λεγευμα τοι, μταιρι το οχαριστ τοι,
&c.

Pbar. Lex. p. 281. col. 1. εξουλο-
γευμα, οχαριστ. η η συνθετας ανθε-
ωπων, απτη την χαρη ομολαδω, που διεχ-
ζει σε. and then refers to this Passage.

Strabo uses the Verb εξουλολεγομα for
to confess in the Sense of Acknowledg-
ing, or Confession. Geogr. Lib. I. p.
64. B. So I think D. Hal. uses the
Noun εξουλογησις. Ant. Rom. I. 389.
24.

§. 25. Understanding Persons] Or Intelligent Persons. E. T. Prudent. Gr. ευτ-
ετας. Bez. intelligentibus. Vulg. pruden-
tibus, i. e. Φρενιμα.

The original Word ευτετας comes from ευτενης, which E. T. renders Under-
standing. Luke ii. 47. and Col. i. 9,
even when joined with εφικτ, and
1 Cor. i. 19. even though joined with
ευτενης, which they render prudent.
At other times it is render'd Knowledge. Eph. iii. 4. but never, that I
remember, Prudence, which answers to
Φρενιμα, Eph. i. 8. where it is joined with επικτ. However εγενεται is once
render'd Wisdom. Luke i. 17.

Such an understanding Prince I take
Archidamus to have been, Οι εγενεται
Θεονδιδει ευτενη εντη η ευπρεπει, &c.
D. Hal. II. S3. 4.

§. 27. Κατετη] Gr. επιτενη. This Verb
is render'd to know. Matt. vii. 16, 20.
A. T. xii. 14. xxii. 24.

So Justin. Mart. understood it; for
citing this Text he uses the Word γι-
νεται. Dial. Part. II. p. 352. 21 &c.

Origen's Text has επιτενη, but his CHAP.
Editor has put επω in the Marg c. Cels. XI.
p. 287.

Lycophr. Alex. §. III. Sch. p. 16.
Οι ταῦτες τοι μηροφυεις ησαν, μηλεργ γαρ
μηλι, μαλισχ δε επεινωται.

Easj] Gr. Χρηστος.

This Word, when applied to Per-
sons, signifies good, kind, &c. as Luke
vi. 35. Eph. iv. 32. Hence χρηστος,
Goodness. Rom. ii. 4. and χρηστης,
Kindness. Tit. iii. 4. So also to Things,
as Actions &c. Consult D. Hal. I.
425. 25. Χρηστα δε η φιλαρεπητα εγενεται,
οι χρησιμεια, or εγενεται.

I frequently meet with the original
Word for good, as opposed to bad, in
its kind. So I suppose it was under-
stood by E. T. in Luke v. 39. where
χρηστεσσι is render'd better.

Consult Hippocrates, in Coac. Pre-
not. §. 48. p. 124. B. Τα ει περιεργα
εγενεται κυφιζεια, η τα ει χρησιμοι μη
πειδεια, δυσκλα.

Agreeably hereunto, in the moral
Syste, χρηστος stands directly opposed
to πονηρος, or κακος, or the like.

Iscrat. ad Nicoc. p. 49. l. 1. Ιτα μη
πλειει ει περιεργα ται χρησιμη εγενεται.

Athen. Deipn. Lib. XIV. p. 654. F.
Χρηστος αριστερη δε γη αι τηι εια μητερι ζη-
τωται ιδη, ειπετ ει τηι πονηρη ται ει πε-
ιδεια πιεται.

D. Hal. I. 525. 28. Some of the
Grecians thought the Children of Ty-
rants or Usurpers should be put to
Death with their Parents, others that
they should only be punished with per-
petual Banishment, επτει εκ επειχεισης
τηι εγενεται καθηται ει περιεργα πε-
ιδεια, η κακης ει αιχνη γινεται. p. 217.
27. ευτετηλετε τηι εγενεται, ει μη περιεργα
εγενεται, μη πειδεια ειπεται ει δε χρη-
σιμη, μη επιτενη ειπεται ειπεται.

CHAP. Once indeed I find χρηστός nearly XI. in the Sense of the Text.

§. 30. D. Hal. I. 558. 20. Servilius and Virginius were Consuls, εἰς τὸν προτερόν τοῦ Τυρρηνοῦ πολεμόν, καὶ διὰ μήποτε τὴν χαλεπότερον, χρηστόν ἐφαντόν, τοῦτον τὸν προτερόν (τὸν) τούχον εἴπειαν οὐδέποτε.

Indeed there is something of Agreeableness or Pleasure conveyed by the

Terms χρησταί εἰποῦσες, good Hopes. See CHAP. D. Hal. I. 290. 45. Ταχικῶς μὲν καὶ εἰ XI. εἰποῦσι. χρησταί γνωμένοι καὶ αγχεῖς &c. §. 30. To be in good Hopes, is to entertain pleasing Hopes of attaining what we wish for.

To which add Lucian. de Somn. p. 2. C. Καὶ χρησταί εἶχον εἰς σπουδὰς εἰδῆς, εἰς &c.

C H A P. XII.

CHAP. THE Sabbath] Gr. τοῖς σάββασι.

XII. Josephus frequently uses the Plur. §. 1. τὰ! Form Σάββατα, to express one single Sabbath. Ant. Lib. I. cap. 1. (al. 2.) §. 1. p. 6. Οὗτος δὲ οὐκεὶ χρόνον αὐτῷ τὸν πρώτον τὸν Σάββατον εἶπεν εἰς τὸν Σάββατον τὸν θεοῦ τοῦ Ιησοῦ τοῦ Χριστοῦ εἰς τὸν Ελεγχόν τοῦ Αρχιερέως, τὸν εποιεῖν. Vid. Not. Cl. Rel. Credi posset Josephus ad rectem Shabbetha risipexisse: sed malim ad usum suorum temporum, quando Σαββάτα, et Σάββατον προεῖπε de uno Sabbatho dicebatur.

Again, Ant. Lib. III. cap. 6. (al. 7.) §. 6. p. 136. l. ult. Τὸν γαρ σάββατον προεῖπε Σάββατα καλεῖν. Lib. III. cap. 10. §. 1. p. 171. Καὶ δὲ οὐδεὶς λέγει, οὐτε Σάββατα καλεῖ. Not. Rel. Unum Sabbatum Σάββατον dicebatur eo tempore, quod ex dialecto id aetatis usitata, qua Shabbetha appellabatur, repeti posset, vel aliunde: de quo alibi latius.

Again, Ant. Lib. XII. cap. 5. (al. 7.) §. 5. l. 13. p. 610. Εἴτε επιτελεῖται τὸν τρίτην τὸν προτερόν προεῖπεν Σάββατον προεῖπεν. Lib. XIII. cap. 12. §. 4. p. 667. 2. b.

Not that Josephus did not use the Singular Σάββατον. Ant. Lib. III. cap. 10. §. 7. p. 180. See also Vol. II. 26. l. 15. Εἴτε τὸν προτερόν προεῖπεν, τὸν Σάββατον. p. 470. §. 2. l. 4. b. Τὸ-

γαρ σάββατον δὲ σάββατον πλάνσει αλλοικαν CHAP. 2. Εἰπειν τὸ μὲν σάββατον τὸ τὸν Ιερουσαλήμ XII. Σάββατον αναπαύσις εἰπειν απὸ των ιερῶν τοῖς, §. 1. τὸ δὲ σάββατον, — διλοι παρέπειτοντος τοῦ βρεφεῖον αλέγοντος.

So N. Test. uses the Plural for a particular Sabbath. Compare this Verse with Luke vi. 1. See Matt. xxviii. 1. Luke xiii. 14. Τὸν πρώτην τὸ σάββατον. iv. 16. εἰ τὸ πρώτην τὸν σάββατον.

I take σάββατον here and §. 10, 12. &c. to be the Dat. Plur. not from σάββατον (for that is σάββατον.) but from σάββατον, αὐτόν. So διαβέβη. Joseph. Bell. Jud. p. 223. §. 2. l. 6. is not from διαβέβη, but from τῷ διαβέβη. Thucyd. Hist. p. 145. 53. S. Sol. εργάζεσθαι τῷ διαβέβη λέγεται. and Phay. Lex. p. 194. col. 3. So also ωράζει from τῷ ωράζει. Plat. Lex. p. 431. col. 2.

The Form σάββατον frequently occurs in Joseph. Ant. Lib. XVI. cap. 6. (al. 10.) §. 2. p. 820. l. 12. τὸν σάββατον. and §. 4. l. 2. b. and Vol. II. p. 26. §. 54. l. 20. Not but that he uses the other Form also. Ant. Lib. XII. cap. 1. p. 594. l. 4. b. εργάζεσθαι τὸν σάββατον τὸν τρίτην προτερόν &c.

The Corn] Of the Corn-fields, as E. T. §. 1. Mar. ii. 23. Luke vi. 1. Gr. τὸν σάββατον.

CHAP. H. Steph. Thes. III. 934. D. In E. XII. vang. certe legitur επορδήνι Ἄγρα των αρεών. I. ερμηνεία pro per segetes.

Τα αρεόμα may signify the standing-Corn, or the Corn-fields.

Syr. Vers. has *locus* or *domus seminum*, which leads our Thoughts to the Fields where the Corn stands; but its Lat. Vers. in Polygl. has *per sata*, agreeably to Vulg. and Bezz. Caff. &c.

Η αρεόμα, sc. γη. Arable-Land, is distinguished by D. Hal. from η δένδροφορος, Wood-Land. I. 340. 34. Οι δέ, sc. Θεοι, υπάκουοντες, τίνων τε γηών παρακλασαν αἰτεῖσαι πλευραὶ καρπούς, καὶ μονον τίνων αρεόματος, αλλὰ καὶ τίνων δένδροφορον, καὶ ταῖς πεποικαῖσιν αἰδούσες παταῖς επικλυνται μηλλον η παρέπειν.

¶. 1. *Began to pluck*] Gr. πρέξατο τιλλειν. Luke vi. 1. ετίλλειν.

So Mar. xiv. 69. πρέξατο λείαιν. compared with Matt. xxvi. 71. λείαι.

¶. 2. *On a Sabbath*] Gr. εἰς σαββάτῳ, equivalent to εἰς της σαββάτου, Mar. ii. 24. Luke vi. 2. in both which Places Syr. has a Singular Noun.

¶. 3. *He was hungry*] Gr. επειδαστο. A Singular Verb agrees with several Nouns. So Matt. xxvii. 56. unless *lu* be put for επειδαστο. Heb. i. 35. επειδει.

So Plat. Phed. I. 59. B. Καὶ αὐτὸς. οὐδὲ εἶται επειδειντα, καὶ οἱ αἱλοι.

Suid. Lex. I. 409. Ερμηνεία, οἱ αἱλοι σοφία καὶ δαμακαὶ με αἱλοι.

Vid. Not. Matt. ix. 19.

¶. 3. Οἱ μητέρες αὐτῶν] Sc. ειτε. Luke vi. 3.

¶. 4. *Show Loaves*] Gr. αρέτες της αρεόθεστος. Vulg. panes propositionis. Rhem. Test. *Loaves of Proposition*, rather *Loaves of setting before*, or *Loaves that were set before God*. Exod. xxv. 30.

Lev. xxiv. 5, 6. There were twelve CHAP. of these *Licves* or *Cakes*. Joseph. Ant. XII. Lib. III. cap. 6. §. 6. p. 136.

Was lawful] Gr. εξον λει.

εξον expresses what one has a Power to do, or what one can do.

D. Hal. I. 467. 36. Καὶ Ἄγρα ταῦτα εξον μαζὶ ζητεῖς απεγγραφων. p. 561. εξον τε αποτῷ (when he might) τινας ζητεῖς επιτελεῖς μηδέποτε απειλαντεῖς των κοινων.

But here it signifies what one may lawfully do. This is evident from the Places which have εξον, Mar. ii. 26. and Luke vi. 4.

For the Priests only] Gr. περι νερδοῖς §. 4. μονεῖ, not μονεῖ, as Syr. and Gr. elsewhere. But this Form is usual, Matt. iv. 4. αρέτα μονεῖ. Luke vi. 4. μονεῖς της ερεπεις.

So D. Hal. I. 281. 10. It was a Custom for the Consuls, οταν εξετίνει της πολιτειας θύμων, χρηστὸς τοις πελεκεσιν, ενδρὶν δὲ ταῖς ερεπεις περιμετρῆς μονεῖς. p. 334. 29. απόβατη μήν γαρ πασιν απέρανταις οφειλεῖ, πάκαις τε καὶ αἴθοντες καλως δὲ καὶ αποδέκονται, μονεῖς τε; αἴθονται.

See also Aristoph. Plut. §. 386.

On the Sabbaths] Gr. της σαββάτου. §. 5. Vulg. Sabbathis, but Arab. την σαββατο.

Syr. has omitted της σαββάτου, as also Pers. and Chrysost. II. 263. 27.

Josephus uses this Plural Form in a Case exactly parallel to our Sacred Writer. Vita. §. 54. l. 18. p. 26: Καὶ πειλῶντες αὐτοὺς ταῖς ταῖς εχωντας, (sc. την πληθυντας, a collective Noun) εἰ μη τίνων σωστῶν διελυσσει επελθεσα τὴν αρέταν, καθ' λιν της σαββάτου αρετοποιεῖς τημένον εγγίνειν.

Guiltless] So E. T. §. 7. Gr. αταί. §. 5. τιαι.

CHAP. D. Hal. I. 123. 34. Εἴτη δὴ φάσι
XII. τὸν λιμενίαν αναδίνει μήποτε πάντα, &c. p.
γ. 5. 478. 38. Οὐδὲ μελέτης εἰσὶ τὸν ανα-
περγέντα τῆς δικῆς, ἀλλὰ τῷ αὐτῷ τίθεσσα
ταῦτα αναδίνεις αἰδοῖς, καὶ ταῖς φίλοις τοῖς
παλαιοῖς, &c. p. 479. 35. οὐτε μηδὲ τῶν
αναδίνεις φεύγεις καὶ φίλων.

§. 9. *He went]* Here E. T. renders *ερχόμενος* *to go*. See Note on *Matt. ii. 23.*

To the Authorities there cited in Justification of this Version, add those that follow.

Hes. Iliad. K. γ. 197. *Hes. Schol.*
εκορύστειο, προχώρειο.

Xenoph. de Cyr. Exp. Vol. II. p. 20.
§. 5. οὐτε καὶ μεταπεμπομένεις εἰσὶ εἰς θελε-
νάθειν.

Phov. Lex. p. 314. col. 3. in voce
ερχεσθαι. Ερχεσθαι, παρέδειν.

Vid. *Raphele. in Polyb.* p. 82. And
E. T. *Matt. xiii. 36. . xiv. 12.* and
γ. 29. ej. cap. where this Verb is ren-
der'd *to come* and *to go* in the same
Verse.

§. 10. *They asked]* Viz. the Scribes and Pharisees, mentioned *Luke vi. 7.* asked Jesus.

§. 10. *Saying]* Gr. *λέγοντες*. By comparing this Verse with *Mar. iii. 2.* and *Luke vi. 7.* I should be apt to think this Participle had been an Interpolation; and if so, it should be render'd *Whether*. But I find it in *Vulg.* and *Syr.* and therefore have retained it.

It is render'd *whether*, *Matt. xxvi.*
63. . xxvii. 49. *Mar. iii. 2. Luke vi. 7..*
xxiii. 6. and in several other Places.
And so I think it should be; *Xenoph.*
K. II. Lib. I. p. 37. 2. Οὐ γαρ προσφύ-
νει, sc. *Cyrus*, οὐ μη προΐδει, οὐ καὶ φύ-
νει.

Xenoph. Hist. Lib. I. §. 118. p. 75.
85. περιφέρετε δε εἰς Δελφούς, προσ-

τεν τῷ Θεῷ εἰς παλεμουσιν αριστευεῖσαι. CHAP.
P. 563. 9.

But εἰ is also render'd Interrogative-
ly, *Matt. xix. 3. Luke xiii. 23. Acts i.*
6. . xxi. 37. . xxii. 25, 27.

Consult *Tacuyl. Hist. Lib. VI. §.*
63. p. 418. 41. *Schol.* τὸ δὲ οὗτον τὸ
περιεργόν καὶ).

Of you] Gr. εἰς υμῶν. *Vulg. ex vobis.* γ. 11;
So also *Syr.* but E. T. *among you.* Can
those Rev. Translators be supposed to
have read with *Cant.* εἰ υμῖν; They
render εἰς υμῶν, *of you*, *Luke xv. 4.*

It was restored] Gr. *Αποκατεστητη.* γ. 13.

This Verb expresses the Restoration
of a Thing to its Original or prior
State or Course.

D. Hal. I. 183. 12. Απεδύνατο δὲ ε-
κελεύσεις Ρωμαϊκοῖς τοῖς τε αὐτορούσι καὶ τοῖς
αυχμαλῶντες αὐτὸς λύσαν, Θερζητοῖς τε
αποκατεστησαν τοὺς δειπολατεῖς εστιν εὔχρονο
καὶ ταῖς προγονοῖς κυρεῖσι, &c. p. 294. 38.
πολεῖς προστατεύειν — εἰς τὸ εἰς αὐχήτες
αποκατεστηθεῖσαν Φρεγημα, &c. p. 418. 30. ερ-
γητη παρεῖσι οἱ αὐτεῖς, καὶ τὸν πελαστοῦν τοῦ
πολιθραματοῦ εἰς τὸ εἰς αὐχήτες ποσμοῖς απο-
καταστησαν προστυμμέματοῦ.

Well] Gr. *υγίεις.* Any thing is *well* §. 13.
when it is in its natural State, and re-
gular Condition.

D. Hal. I. 201. 40. Εὖς αὖ υγίεις εἰς
ταῦτα προσαποδεῖται γένεται. 460. 42. Καὶ τοῦτο
Διοβολίων ταῦτα τοὺς αποδημεῖν, αὐτοὶ νομίσαντες
γένεται. 562. 48. Καὶ τὸν πελαστὸν υγίεις πα-
σαν τοῦτο πολιθράνει.

II. 212. 44. ταῦτα προσαποδεῖται is equi-
valent to καὶ φυσικοὶ εὑρεῖται.

That] Or *bow*. Gr. *στρατός.*

The original Word expresses either
the *End* of their Consultation, or the
Means how that End should be brought
about.

N O T E S on

CHAP. It signifies the *End* aimed at, in XII. *Thucyd. Hist.* Lib. II. §. 12. p. 105. y. 14. 92. Εντεμπτοι τε τῷ Μιλεσίππῳ αἰδεῖ, επειδὲ μηδεὶς ξυγχύνει.

It may also signify the *Means* how the End should be obtained.

So it seems to signify, *Thucyd. Hist.* Lib. IV. §. 118. p. 306. 95. οὐδὲ ταῦ χερουδῶν τον τε θεὸν επιμελεῖς οπως ταῦ αἰδεῖσις εἰδένεσθαι. *Schol.* ad l. 96. επειδὲ &c. οὐδὲ πως.

As also *Soph. Aj. Flieg.* y. 1062. *Schol.* τοις αὐτοῖς τοις πως, η̄ αὐτοῖς τοις πως, η̄ αὐτοῖς τοις καθαί τοις αὐτοῖς τοις πως.

The former Sense is preferred by Beza and Er. Scbm. ut eum perderent. So also *Cofb. confitūm de eo p̄erimendo coperunt.*

The latter Sense is followed, I think, by *Syr.* and *Vulg.* as also by E. T. which renders *πως* how, both here and *Matt.* xxii. 15. *Mar.* iii. 6.

I shall conclude with referring to *Phar. Lex.* p. 550. col. 3.

Only the Reader ought to be informed, that elsewhere when the sacred Writers design to express the Manner instead of the *End*, they use the Particle *πως*.

So *Mar.* xi. 18. Εἴδεις πως αὐτοὶς εἰσερχονται. . xiv. 1; 11. *Luke* xxii. 2, 4. πως αὐτοὶς αὐτοὶς — πως αὐτοὶς αὐτοὶς αὐτοὶς.

y. 16. Charged] Gr. επέμψει. *Vulg.* p̄cepit.

When this Verb is render'd to rebuke or to chide, &c. it usually respects what is already past, *Luke* ix. 55; but here Regard is had to future Conduct, and therefore I follow E. T. in rendering it to charge.

18. I have chosen] Gr. γέλεσα. *Hesych. Lex.* p. 43. c. 1. Αἱρεσεῖν, αἱρεῖσθαι, αἱρεσθεῖσθαι.

Phar. Lex. p. 33. col. 3. Αἱρεῖσθαι, CHAP. προσλαμβάνειν. αἱρεῖσθαι περὶ τοῦ μαντοῦ. XII. This is the Passage referred to by Dr. y. 18. *Hammond.*

Any-one] Or any-man. Gr. τις. For y. 19, τις αὐτριπόνος, *Acts* xxv. 16. is any man, without an Hyphen; but τις, *Acts* xix. 38. . xxiv. 12: is any-man, or rather any one.

So αὐτος, *Matt.* xi. 27. is rather no-one, than no Man. The want of attending to this Distinction led our Reverend Translators into an Inaccuracy in the Version of the last cited Text, which runs thus in E. T. *No Man knoweth the Son but the Father.*

Reed] Gr. καλαμος. *Phar. Lex.* p. y. 20. 399. col. 2. Καλαμός — τοις οὐ καλαμός η̄ αὐλός.

Flax] Or the Wick of a Candle, or y. 24. Match, or Cotton of a Lamp. Gr. Λύκην.

Beza says, λύκη, id est Ellychnium, materia nomine posito pro eo quod ex ea materia confitum est, ut alibi, λύκη retia ex lineis seu tenuibus linis contexta.

The Syr. uses the same Word by which it renders λύκη. *Matt.* v. 15.. vi. 22.

He cured him] Gr. θεραπεύει. y. 22.

This blind and dumb Man, tho' possessed by a Demon, is the Object of Cure, as well as any other distemper'd Person. y. 10. See *Luke* vii. 21. Θεραπεύεις πολλαὶς αὐτοῖς τοις η̄ ματιῖσιν η̄ πτονταῖσιν πονηραῖς.

At other times the Expulsion of Demons is distinguished from the Cure of Diseases. *Matt.* x. 1, 8.

Hieronymus ad loc. Tom. VI. p. 21. m. *Tria signa simul in uno homine perpetrata*

CHAP. tria sunt: *Cecus videt, Mutus loqui-*
XII: *tur, Possessus a Dæmone liberatur.*

§. 22. *Both saw and spake]* Gr. Καὶ ἤλθεν
ἡ βλέπειν, both spake and saw.

The Rev. Mr. Blackwall pleads for
much such another Transposition in
St. Paul's Epistle to Philemon §. 5. See
Sacr. Claff. Vol. I. p. 87.

If with Syr. and Pers. we read *dumb*
and *blind*, instead of *blind* and *dumb*,
there is no need for this Transposi-
tion.

§. 23. *Is this the Son &c.]* So E. T. but
later Edd. *Is not this the Son of Da-
vid?*

I observe that throughout this Gos-
pel μην interrogates affirmatively.
Matt. vii. 16. . xxvi. 22, 25. *Is it?*
not, *Is it not?*

The Syr. and Vulg. agree with the
first Edd. of E. T.

That which led our Critics to add
not here in the later Edd. of E. T. is
this, that an Affirmative Interrogation
often implies a Denial. So *Matt.* vii.
16. *Do Men &c.?* i. e. they do not.
But this is not always true. See *Job.*
viii. 22.

Qu. Whether *Job.* iv. 29. should
not be render'd as here, *Is this the
Christ?* Vulg. and Syr. as here.

However I see no mighty Difference
in this Place, between *Is this?* and *Is
not this?*

Printers have inserted *not* into this
Place in later Edd. with less Im-
propriety than in those Places referr'd to
by Mr. Mede, Book IV. p. 767. Or
they omitted *not* in the first Edd. with
less Indecency than in the Place re-
ferr'd to by the *Spectator*, Vol. VIII.
N° 579. p. 89.

§. 24. *This Man]* Gr. οὗτος. E. T. *this*

Fellow, but elsewhere *this man*, as CHAP.
Luke xxiii. 18. where later Edd. *this* XII.
man. For *this man*, without an *Hyp.* 24.
pben, is a αὐτῷς οὗτος. *Luke* xxiii.

14. Perhaps some may rather say *this-
man*, than *this man*.

Knowing] Gr. εἰδως. So *D. Hal.* I. §. 25.
252. 46. *Collatinus, τὸν κατεργάκειν τὸν
εἰδὼς αὐτὸς κακὸν εἶδε εἰδὼς.*

Some Copies read *εἰδώς*, as *Matt.* ix.
4; but more seem to have read *εἰδὼς*
there, than *εἰδών* here.

Is brought-to-desolation] Or, *is re-§. 25.
duced-to-desolation.* Gr. εργμένος.

To confirm this Sense of the Ori-
ginal Verb, I shall produce the follow-
ing Passages.

Joseph. de Bell. Jud. Lib. II. Cap.
14. §. 2. p. 179. Οὐαὶ γὰρ τὸν εχόντα, Ιε-
ροῦ, πλεονέκταν, πασῶν εργματίων αυτο-
βη τὰς παρχίας, οὐ πολλοὶ τῶν παθέαν-
θων εἰσαγαπεῖς φύσει εἰς τὰς αλλοφυλες
παρχίας. c. *Apion.* Lib. I. §. 21. p.
452. *Nebuchadnezzar*, in the 18th
Year of his Reign, τὸν παρεῖναν τὸν
ηρμανοῦ. *Ant.* Lib. XII. Cap. 7. §. 6.
p. 617. τῷ γὰρ ταύτῃ εργματίῳ υπὸ Ἀνίο-
χος Διδυμίου πολὺς εἶδε σωτῆρι τεττάν.

D. Hal. I. 655. 15. Εργματίων δὲ τὰ
χειρὶς τοῦ πολέως.

Now a Place may be said to become
desolate, either when it is entirely de-
stroyed, or left uninhabited.

Against its self] Gr. καὶ ταῦτα. Syr. §. 25.
against its Soul. Hence we clearly see,
that the Syr. Word, answering to *Soul*,
signifies *self*. So *Job.* viii. 22. *Will be
kill himself?* Gr. ταῦτα. Syr. *bis Soul.*
Vid. Not. Matt. iii. 9.

Every City — shall not stand] Gr. §. 25.
πᾶσα πόλις — & c. Or, *no City —
shall*

NOTE S on

CHAP. shall stand. So Matt. xxiv. 22. οὐ καὶ XII. οὐδὲ τράπεζα, no Flesh &c. And §. 25. Luke xxi. 15. Which all your Adversaries shall not be able to gainsay, &c. rather which none of your Adversaries shall be able to gainsay, &c.

So that we see Guerin's Rule for the Hebrew Syntax holds equally true for the Greek of the N. Test. Gram. Hebr. Vol. I. p. 571. Can. II. *Particula negativa — universali* ὅμιλος (omnis) *ad-dita, universalem negationem indicat, ita ut non omnis idem sit, quod nullus.*

To this Purpose consult Luke i. 37. οὐτοί — πατέρες εἶμα, nothing. Job. vi. 39. Rom. iii. 20. Eph. iv. 29. 2 Pet. i. 20:

As also *Athenaeus Deipn.* Lib. X. p. 441. A. πατέρες φησι, sc. Alcimus, εἰ λατεῖς γυναικας μη τικήν οὐνον αὐτο ταῦτα εἰδεις, and then he tells a remarkable Story worth the Reader's Perusal.

§. 25. Shall not stand] Gr. εἰ σαβοτεῖ.

This Future expresses the probable Tendency, not certain Futurity; or what may or can be, not barely what shall be. I take this to be what the Grammarians call *Futurum Potentiale*. See Mr. Le Clerc on Matt. v. 13.

§. 29. Or] Gr. εἰ. Chrysostom entirely omits this Particle. II. 273. 16. and Arab. seems to have read only εις, or perhaps it consider'd ; as an *Interrogative* only.

Benza renders this Word by *nam*, and defends himself by the Authority of *Eusebius*. The Place he refers to is *Com. Ling. Gr. p. m.* 794, 795.

§. 29. Goods] Gr. εὐθύνη, render'd *Stuff*, Luke xvii. 31.

Syr. uses a Word by which elsewhere it renders εὐθύνη. Matt. xxv. 4. εὐθύνη. Mar. xi. 16. εὐθύνη. Luke

viii. 27. εὐθύνη, Mar. xv. 20. *Alli CHAP.* xxii. 20. *XII.*

Σεβόν answers to the Hebrew שׁׁבָּת, §. 29. which signifies *Goods* or *Effects*, but render'd *Stuff*. Gen. xxxi. 37. . xlvi. 20. and *Furniture*. Exod. xxxi. 7. Marg. *Vessels*. (which is its usual rendering.) and *Jewels*. Gen. xxiv. 53. Marg. *Vessels*.

Blasphemy against the Spirit] Gr. εἰ §. 31. προδότης βλασφημία. sc. τοι also. §. 32. Blasphemy, or injurious Language, of which the Spirit is the Object. So Matt. x. 1. εὐθύνη προδότης εἰσι. is Power, or Authority, of which impure Spirits were the Objects, on whom it was exercised.

If shall not be forgiven him] Consult §. 32. St. Chrysost. ad loc. II. 274. 19. Η δε το προδότης βλασφημία εἰ αφίεται εἰδι πειλασσοι. Καὶ τως αν εχει τέλο λεσε ; η γαρ η αὐτη αφει μεταποντασι. πολλοι γιν των ταῦτα ειργόντων επιστέγαν υπέρο, η πολλα αὐτοις αφειη. Read on, consider, and judge.

In that to-come] Gr. εἰ τῷ μελλοντι, §. 31. sc. ουν, as Syr. adds; that is never. See Mar. iii. 29. Luke xii. 10.

Every idle Word] Gr. πατέρες εἰς §. 36. γε.

Here perhaps we have another Instance of the *Nominative Case* put Absolutely. See Notes on Matt. vii. 24. and x. 22.

So the Hebrew, Prov. xi. 26. *He that with' addeth Corn, the People shall curse him.*

Guerin expresses himself thus, *Gram. Hebr.* Vol. I. p. 479. Can. I. *Nominativus in oratione quandoque ponitur absolute, adeo ut vim integri membra in sententia absolvat.*

CHAP. So *Psal. xi. 4.* *Jebovab, in Heaven XII. is his Throne.* xviii. 30. (*Hebr. 31.*) §. 36. *God, his Way is perfect.* *Eccles. ii. 14.* *The wise Man, his Eyes are in his Head.* And in the N. Test. *A&ts vii. 40.* *A&pos. ii. 26.* . vi. 8.

Or else was εγενεται αρση may be the *Accusative Absolute*, of which Examples are thought not to be wanting in N. Test. See *Matt. xxii. 42.* οὐδεν — επειδή είπεν &c. *A&ts x. 36.* τοι λέσθεν — επειδή εἰσι παιδεῖς Κυριοί.

To this Purpose consult *Xenophon*, Κ. Παιδ. p. 102. l. 8. τοις μῆλοις Ελλήνων &c. with the Note of the judicious Mr. Hutch.

§. 38. *We would-fain]* E. T. we would, διδεῖν, as *Mar. ix. 35.*

Compare *Luke x. 24.* Ηθελεῖσαν, have desired, with *Matt. xiii. 17.* επειδηπειραν, and *Luke viii. 20.* θελότες, desiring. with *Matt. xii. 46.* γλεύκες, desiring.

§. 40. *The Whale]* Gr. καλός. Syr. a Fish. the same Word occurs. *Matt. vii. 16.* and *Jonah i. 17.* a great Fish. LXX. καλός.

Καλός, θαλασσιός εχθες πεμψεῖσθαι. *Hesych. Lex.* p. 526. col. 2.

Suid. in *Lex. II.* 310. explains Καλός by θαλασσιός θηρευτικός πολυτελες. And then enumerates several Species of them, as the Lion, &c. from *Aelian de Anim. Lib. IX.* cap. 49. See *Küst. Not. ad Suid.*

Herodot. says the *Borysthenes* καλα μέλαις απανθίζει, τα απανθίζει καλύπτει, παρεχεῖ εἰς ταραχόντων, αλλά τε πολλα διδύματα εξει. *Lib. IV.* §. 53. p. 239.

See *Schol. ad y. 33.* *Lycophr. Alex.* which says That Poet calls Hercules τελεστηρός, οὐδε τοι τα κῆτε τρεῖς πρεσβεῖς ποιησαν, &c. The same *Schol.* on y. 84. says, Η φυκη θαλασσιον καλός εἰσι,

χρεστανθεῖσι, η μαλλον βεβαλεῖς παρο. CHAP. μοιεν.

XII. Consult *Strab. Geogr. Lib. XV.* p. §. 40. 1013. Αὐτὴ δὲ αμφίστια τοῖς αὐτοῖς (i.e. Ταρποβαντι) γνισθεῖσι, τα μὲν βρασταὶ, τα δὲ πτοκαὶ, τα δὲ αλλοιοι χερσαῖσι εποκαλα.

In the Heart of the Earth] I. e. in §. 40. the Earth.

So 2 *Sam. xviii. 14.* in the Heart of the Oak, i. e. in the Oak. *Pf. xlvi. 2.* into the Heart of the Seas, i. e. into the Seas. *Prov. xxx. 19.* In the Heart of the Sea, i. e. in the Sea. *Jer. li. 1.* in the Heart of them that &c. i. e. among them &c.

See also *Ex. xv. 8.* *Deut. iv. 12.* *Ezek. xxvii. 4, 25, 26, 27.* . *xxviii. 2, 8.*

A greater] Gr. πλειστον. Dr. Hamm. §. 41. renders the Original somewhat more; for had our Saviour meant a greater Person, he would have said πλειστον, in the Masculine Gender.

But Syr. is the same here as Verse 6. where Gr. μητων, as also *Matt. xi. 11.*

Adorned] Gr. κοσμημένων.

The Verb κοσμεῖ respects the Ornaments of Furniture. So *D. Hal. I.* 474. 6. Θυσίας τε χαρασμένες τοις θεοῖς εποντοῦ, η σκυλιῶν αράθεστ τοις νεύσι τοις εκοσμεῖσι.

Gath and taketh] Gr. παρθεῖσι η πα— §. 45. εγλαμβασι.

Here the Present is used for the Past Time, *be went and took.*

Joseph. de Bell. Jud. Lib. V. cap. 6. §. 6. p. 340. Ιωαννης ο των Ιδμασιν ηγεμον — ο οι το σεργη τοξει), η πολεμησαν θηρευτι.

D. Hal. I. 177. 24. Καὶ — ο μὲν προσενέζεται αὐτοις τοις παιδεσ — αποτηστη. καὶ μὲν οιλας πρεσβεις αὐτοί ο Δημητρίος ο πολυπηγη τελεστα, &c. and p.

CHAP. 244. 41. ὁ Σεξτός — πιπήνη τέχνη XII. καλεσθείσης &c.

§. 46. *Seeking]* Gr. ζητεῖσθαι. E. T. *desiring.*
So §. 47. and *Luke ix. 9.*

In the parallel Place *Luke viii. 20.* we read *ιδεν εἰς θελούσας*. viz. *to see him in order to speak with him.* See *H. Steph. Thes.* Gr. Vol. I. col. 1104. B. C. who refers to *Thucyd. Hist. Lib. IV. §. 125.* p. 311. 99. *Schol.* Βεργίδαν ιδεν, i. e. Αἴσθεται θέλων τῷ θελεῖσθαι, οὐτα γὰρ εἰ θέλουσι λεγεσθεῖν, εἰ τοι, ιδεν τι σε θελούσας, αὐτοῦ τοῦ, Αἴσθεται θέλων τοι τι.

Ζῆται generally expresses not only desire, but endeavour to obtain the Thing desired. *Luke v. 18.* *to seek Means.* *Acts xvi. 10.* *to endeavour.* *Acts xxvii. 30.* *to be about to flee or escape.* *Vulg.* *querentibus.*

Xenoph. de Venat. Cap. 13. §. 5. p.

167. it signifies to aim at or endeavour CHAP. after. XII.

D. Hal. I. 487. 23. τι μὲν εἰν μῆλον. y. 46, βιβλιούμενοι, ἢ τα μὴν υμέσους αὐξητούς, τα δὲ τὸν τακτού τῶντος ζῆται, γένονται μεταξὺ;

To speak to him] Gr. αὐτῷ λαλεῖσθαι. §. 46.
Syr. μετ' αὐτῷ. and y. 47. μῇ σε. So
Matt. ix. 18. λαλεῖσθαι αὐτοῖς. Syr.
μετ' αὐτοῖς, as Gr. *Mar. vi. 50.* ελαλεῖσθαι
μετ' αὐτοῖς.

He is my Brother &c.] Gr. Αὐτός §. 50.
με αδελφός. *Cbrystostom.* II. 288. 23.
reads εἰς instead of αὐτός, as *Vulg.*
which has ipse, not ille or hic.

See *Arrian in Epictet.* Lib. II. cap.
22. p. 243. l. 13. Ed. Lond. 1670.
Οὐδέτε γάρ μέν φίλον περιποτε εἰς τοις αὐτοῖς
ευηγέρτει· τοτε παλιν, οὐτοί αδελφοί, οὐτοί
ευγέρτει, οὐτοί εἰσι, οὐτοί θεοί.

CHAP. XIII.

CHAP. *WEnt out from]* Gr. εξελθεῖσθαι από.
XIII. So *Matt. xii. 43.* εξελθεῖσθαι από.
§. 1. xvii. 18. εξελθεῖσθαι από το δαμασκον. .
xxiv. 27. . xxviii. 8. εξελθεῖσθαι — από τη μητρούς.

At other times we find ex following the Verb εξερχομαι. *Matt. viii. 28.* εκ των μυριενών εξερχομένοι. coming out of the Tombs. xv. 18, 19. *Mar. i. 26.* The impure Spirit εξελθεῖ εἰς αὐτούς. came out of him. §. 29. ἐκ της ενωματικῆς εξελθεῖσθαι. ix. 25.

εξερχομένος από της πελειας. *Luke ix. 5.* is of much the same Import with εξερχομένος εἰς της πελειας. *Job. iv. 30.*

§. 3. *In Parables]* Gr. εἰς παραβολαῖς.

Παραβολή properly signifies a Simile or Comparison. *Mar. iv. 30.* εἰς παρα-

βολήν εἰς παραβολαῖς αὐτῶν. E. T. with CHAP.
what Comparison shall we compare it? XIII.

The *Scholiast on Hom. Iliad. B. y. §. 3.*
144. defines Παραβολή, to be σηματική παραβολή τοις υποκειμένοις παραβολαῖς,
περὶ δηλωσιν παραβολαῖς.

Elsewhere it is render'd a Proverb, as *Luke iv. 23.* and a Figure, *Hebr. ix. 9.* . xi. 19. But how other Significations of this original Word παραβολή are deduced from the primary one is very well shewn by Dr. Doddridge. *Fam. Exp.* p. 394.

As to the common Use of Parables in the *Holy Land* hear St. Jerom. ad *Matt. xvii. 23.* Tom. VI. p. 38. H. *Familiare est Syris et maxime Palæstinis ad omnem Sermonem suum Parabolas jungere: ut quod per simplex præceptum te-*
veri

CHAP. neri ab Auditoribus non potest, per Si-
XIII. militudinem Exemplaque teneatur.

§. 4. *By the Way side]* Gr. κατά τὸν ὁδόν,
By the Road side, or in the Road.

In the former Sense I understand
Athenaeus, Deipn. Lib. X. p. 441. A.
Ἡρόδοτος εἶπε τὸν Κροκοττινὸν γλυκὺν· Οὐ,
τοῦ περ τοῦ τοιούτου σταύρου κατέβη τὸν ὁδόν
διψαν αφίκετο, προστίθετο γὰρ τοῖς περιεργοῖς.
Read on to the End of the Story.

E. T. renders ὁδόν by *Way side*; later Edd. *Ways side*. But Buck and Daniel A. D. 1638. *Wyses side*, tho' §. 19. h. cap. and Chap. xx. 30. *Way-side*.

§. 4. *Eat them up]* E. T. devoured them up.

The Verb καταφάλω, to eat up, expresses more than φάλω, to eat.

So Alydamas, when invited to an Entertainment by Ariobarzanes, υπερεπει-
το φαλενταίλα τα παισὶ κατεργαθείλα,
ἡ κατεφάλη. Aiben. Deipn. Lib. X. p.
413. B. C. He made clean Work, as the Birds in this Parable.

§. 5. *Stony-places]* Or, *Rocky-Ground*. Gr.
τα πέλεμδη.

Οὐεπατασιανό — περιπτέτις τοι εἴ τι
πατεις της προτίχηματος τὸν ὁδόν, σφεδών
πταχχυσσει, εἴ πελεμδή, δυσκατε τοι εἴ
πελεμδή, ππάτεις δε αμηχανεν. Joseph. de
Bell. Lib. III. cap. 7. §. 3. p. 231.

Aiben. Deipn. Lib. III. p. 105. D.
γυνοῦ δὲ μὴ παρεγένεται της τρεχεις εἴ
πελεμδησι.

§. 7. *Among Thorns]* Gr. επι τας ακαρδας.
Mar. iv. 7. εις τας ακαρδας. and Luke
viii. 7. εν μισῃ των ακαρδων.

§. 7. *Choked]* Gr. απεπικάρ. The original Verb expresses any kind of Si-

sting or Suffocation, for want of Air or CHAP.
Breath.

XIII.

Athenaeus uses the same Word when §. 7.
speaking of Magas, a notorious Glutton,
ἥ το το παχεῖς αποπνύλων, He
was choked with his own Fat.

The same Verb is also applied to
Strangling. See Herodotus, Lib. IV.
cap. 60. p. 240. Ο δε Ιων, — απαγε-
τὸν αεχτὸν τὸ σφόδρα, — εἴ τελα βρο-
χὴ περιειπε πελει το αυχεῖσα. σπιλαίδα
δε περιβαλλεται πελει, εἴ αποπνύῃ. —
αποπνήκας δε εἴ απειδεῖς, &c. Lib. IV.
p. 244. l. 19, 30.

Joseph. de Bell. Jud. Lib. I. cap. 27.
§. 6. p. 125. Herod gave Orders to
strangle or smother his own Sons, απ-
πνίξει.

Good Ground] Gr. τὸν γλυκὸν τοι. §. 8.
λινο.

Observe the Article repeated without an extraordinary Emphasis.

Compare Mar. vi. 7. των προπατων
των ακαρδων, with Matt. x. 1. προ-
ματων ακαρδων, without an Article.

Καλό is of the same Import with
εἰσιθή, Luke viii. 8. τὸν γλυκὸν α-
γαλλι.

So D. Hal. J. 288. 38. εἰς καλῶ χα-
ρέω, in loco opportuno, i. e. a fine Place,
viz. good, or fit for the intended
Purpose.

Yielded Fruit] E. T. brought forth §. 8.
Fruit. Gr. εδίδε καρπον, which is e-
quivalent to εποιεις καρπον, Luke viii.
8. E. T. bare Fruit.

It is given] Or permitted. Gr. δε §. 11.
δοται.

Appian. Alex. de Bell. Punic. p. 9. 5.
Τετέρης τε εδοσει αυτον καλασθασας δι-
πα, &c. compare this with p. 8. l. ult.
ε μιν επιειχησει αυτον &c.

CHAP. Herodot. Lib. II. §. 178. p. 157.
 XIII. Αποτις τισι απανθρωποις εις Αιγαίου εδώ-
 ύ. II. κι Νεκροφόροι πολὺν ποιησού — τισι δι-
 μη βιβλοφωνοις αυτεων οικετι, — εδώκε
 χωροις επιδρυσασθαι βασιεις κι τεμνεια
 θεοισι.

Xenoph. K. P. p. 27. 8. ΔΘ μοι
 τρις γριπες αρχαι αυτι. and p. 651. 4.
 εις δι — σαλεργειαν ειναι διδωμι Μη-
 δαν &c.

Plut. Artax. V. 305. 10. Artaxerxes
 απεδειξε την Δαρειον θασιδεα, πεντηκοσερ ε-
 τΘ γιβαντα, κι την καλυψθην κιλασιν ορ-
 θην φρειν εδωκε.

Scholiast. on Hom. Iliad. K. §. 281.
 explains δΘ by ποιησον.

§. 11. Heaven] Gr. τον ουρανον. But Mar.
 iv. 11. and Luke viii. 10. τη θεω.

Syr. τη γενετι, but its Lat. Vers. has
 celorum. Consult De Dieu's Syr. Gram.
 p. 122, 123. and Schaa's Syr. Lex.
 p. 597.

§. 12. Whoever bath] Gr. εσις εχει.
 But Syr. τω εχεντι, as Luke xix. 26.

§. 12. He shall have abundance] So E. T.
 Matt. xxv. 29; but here, he shall have
 more abundance. Gr. in both Places
 εκπλούσθεται.

§. 12. Even] So E. T. renders §. Matt.
 v. 46, 47. . viii. 27. . xii. 8. , xxv. 29,
 and frequently elsewhere.

§. 13. Βλεποντες ου βλεπονται &c.] A like
 Form of Expression we have §. 14.
 h. cap. and Hebr. vi. 14. διλογον διλο-
 γησον. Mar. iv. 12. . Acts vii. 34. .
 xxviii. 26.

So likewise in Phil. Jud. de Joseph.
 p. 544. B. Ως γδ εν ταις καθ' υπον Φα-
 τασταισι, βλεποντες κι βλεπομενοι, κι ακοντες
 κι ακοντην, κι γιδεομενοι η ακιδομενοι, υπε-
 γενομενα κιτι απλομενα, λεπτεις κι λεπτομενοι,

κι οειπαλιντες κι οειπαλινην, κι ταις άλος CHAP.
 λαις κινησον κι φεσσοι, κι φεσσοι, χειροδοκειτες, κι-
 δημιοις τη πλεγκαι χωριστα. §. 13.

But such Conjunctions of Particles
 with their Conjugate Verbs are not
 peculiar to the Jewish Writers.

Xenoph. K. P. p. 387. 3. Πενθιν δι
 Γαδαλας επονει πλεγμανι της Φυλατοιας.
 Vid. Notam Cl. Huisb. ad h. loc. as
 also on p. 615. 1.

Aeschyl. Prom. vincit. §. 438, 439.
 p. 30. Βλεποντες εβλεπειν ματια, κλυνοντες
 κι γινονται.

Demosth. Orat. c. Aristog. p. 502. A.
 Οι μην ιτως οειντες τα την ψυχησιν εργα,
 εις τη της παρομιασ, οεινταις, μη οεινταις
 ακινοτας μη ακινητη, οι δι ιτων ποιησον &c.
 This Passage is cited by the Rev. Dr.
 Whiby, ad §. 10. h. cap. p. 126. but
 by some Accident the Reference is
 dropt out of my Edition of the Doc-
 tor's Comment.

Vid. Vorst. Phil. Sacr. Cap. XXXIV.
 p. 177.

Σιωπησι] This Verb which occurs also §. 13.
 2 Cor. x. 12. is derived from οιωμενοι,
 as likewise οιωμαι, Rom. iii. 11. But
 the Particles οιωμενΟ, §. 19. h. cap.
 and οιωμενες, Eph. v. 17. come from
 οιωμηται. As for οιωμαι, §. 23. h. cap.
 some Edd. accent it οιωμαι, or οιωμαι,
 as R. Steph. Beza, Sedan, Bleau, Mill,
 &c. from οιωμαι; but others οιωμαι as
 Buck, E. Schm. &c. from οιωμενοι.

Vid. Nouv. Metb. de Gr. p. 286.

Not at all] Gr. ου μη. But E. T. §. 14.
 has render'd this double Negative by a
 single one, not. So Matt. x. 23, 42..
 xv. 5. (al. 6.) xvi. 22, 28. . xviii. 3.
 &c.

Is grown-fat] E. T. is waxed gross. §. 15.
 Gr. επαχωβη. The Metaphor of Fat-
 ness when applied to the Mind denotes
 Stupidity

CHAP. Stupidity and Injudiciousness, whereby
XIII. it is render'd as unfit for the right Ex-
f. 15. ercise of its Faculties; as a Body be-
come unwieldy by excessive Fat is for
Feats of Activity.

Agreeably hcreto Suidas explains
waxwesi, and *waxwoss* by *ανοίξι*. and
waxwess is joined with *αραιδία* in a Pas-
sage cited by the same Writer. Lex.
III. 64.

Pba. Lex. p. 584. col. 2. Παχυω-
σι, παχυσες, ανοηται. τεσσαριν δε μητις
παχυνθα, κι αυδιαν κατεμνεκαμψ.

Hesych. Lex. p. 742. col. 1. Παχυνος
[παχυνος] παχυν γν excurtes, aevontos.

This may serve as a Specimen of these *Lexicographers* copying one from another.

§. 16. *Happy*] E. T. *blessed*. Gr. $\mu \alpha \kappa \alpha \varepsilon \rho \circ \iota$.

Μακάριος εστιν υμείς οἱ βασιλῆς, says one to Antiochus, Happy are ye Kings, &c. Alben. Deiphn. Lib. V. p. 194. B.

Aristophanes joins μακάριος and ανδαιμων as equivalent Terms. Plut. p. 655. Τέτε μὲν αἴλιοντας, τινὸς δ', εἰ τιδ' αὐτος, μακάρεσσον καὶ ανδαιμονα.

See Note on *Matt.* v. 3.

§. 19. *Any-one]* Gr. *τινός*. *Matt.* xviii.
19. *τινός* *τις*—*μανία*—*any thing.*

In this Sense I understand the Word
in *Sopb. Ant.* §. 181. (cited by *Demost.*
de falsa Legal. p. 179. Ed. Ox. 1721.)
Αμυχανος ἢ παιδιος αθλητος (*cuiuscvis vi-
tri*) εκπαιδευειν φυγιαν τε καὶ Φρονημα καὶ γνω-
μην, πεινειν αεργασιαν τε καὶ νομεσιαν ἐπε-
βητε Φανη.

So the Hebr. חָזֵק. *Exod.* xx. 10. *any Work.* *Lcv.* xxiv. 17. *any man.* *Prov.* i. 17. *any Bird,* and perhaps *Gen.* iii. I. , IV. 14.

¶. 19. *He-ibat received-the-Seed]* Gr. ὁ απ-
έστη. Cast. *Satus est*, i. e. *semen accepit*.
E. T. *He which received Seed.*

Dr. Ham. ad loc. rather refers ~~the~~ CHAP.
to ~~the~~ *seed*, or ~~the~~ *word*. XIII.
See *Luke viii.* 5, 11. and renders the y. 19.
Place thus, *this is it which is sown by
the Path-Side.* Consult the learned
Doctor's Note. p. 74. 'O ~~wages~~ literally
signifies *that which is sown*, as appears
both from the Parable, in which ~~it~~
~~the wages~~ answers to it. So also from
St. Luke viii. 11. where *a* ~~wages~~ ~~is~~
~~the~~ *seed*. and y. 14. ej. cap. instead of
~~wages~~ is ~~the~~ *seed*, *that which fell*. Now
this must needs be the *Corn*, not the
Ground. And *Mar. iv.* 19. the *Corn*
becomes unfruitful. To this Purpose
the learned Dr.

But after all I see no Reason to re-cede from E. T. for the *is answerer*, the Person who received Seed, is the same with the *was answerer*, the Person that beareth the Word, in the beginning of the Verse, but the Word is that which corresponds to the Seed in this Parable.

But hath] Gr. *ἡ*. E. T. *yet*. So *γένεται*.
this Particle is render'd, *Jam.* iv.
2. *Jude* *γένεται*. *and yet*, *Matt.* iv. 29.
Jam. ii. 10. *yet if*, . ii. 11. *also*, *Matt.*
xiii. 22. and in this 21. *γένεται*. So
Matt. v. 37. agreeably to *Thucyd.*
Hist. *Lib.* I. §. 102. p. 66. 47. *Schol.*
περὶ Δέων τοῦ Γαρ. and *Aristoph.* *Av.* *γένεται*.
585. *Schol.* ἡ *Δέ αὐτοὶ τοῦ Γαρ.*

Temporary] E. T. dereth for a while. §. 21.
Gr. $\pi\epsilon\tau\omega\alpha\pi\epsilon\tau$. Vulg. *temporalis*.
Beza. *temporarius*.

Temporary expresses a finite Duration, and stands opposed to *Eternal*. So ~~temporary~~ is contradistinguished to ~~eternal~~. 2 Cor. iv. 18. E. T. *Temporal* — *eternal*. Hebr. xi. 25. *a temporary Enjoyment of Sin*. E. T. *for a Season*.

D. Hal. II. 76. 21. τοις μὲν γαρ πεσσαῖς οὐ κερψίς, τοις δὲ αἰσθαντοῖς η στέχει; and p. 77. 37.

CHAP. *Josephus de Maccab.* §. 15. p. 515.
XIII. Μάλις δυον προπεμψώντων, διατίθενται, ἢ την
 §. 21. ταν επίλα ψυν σώματας προσκαρέν, τῶν δι-
 ατίθενται μαλλον ἐβαπτησεν τὸν εὐχεταν εἰς ει-
 ονταν ζώειν καὶ θεον.

But ~~terram~~ signifies here a short Duration, as opposed to a long, tho' finite, one.

So I think the Word is used by *Josephus, de Bell. Jud. Lib. V. cap. 2. § 2. l. ult. p. 321.* και τοιν θαρσο-
ωντες εις το μελλον προσκαμψαντες.

See also *Europides Phoen.* v. 561. ο
δελθιον βεβαιον, αλλα φριεριον. Schol.
ο τελειον μαινον, αλλα προσκαιον
of a short Continuance, not durable.

y. 21. *He is offended*] Gr. ἐκαρδαλύσθη. Cast. *desciscit.* as if he thought this Verb of the same Import with αφίσα-
μαι. Luke viii. 13. The Syr. Word is
the same in both Places.

p. 22. *Choke*] Gr. συκνύει. *choketh.* A Sing. Verb to two Nominat. Cases. Vulg. suffocat. But Syr. in Plural Number, as Gr. *Mar.* iv. 19. συκνίσσεται.

§. 22. *It becometh unfruitful*] Gr. *ακαρπόν*
γινεται), sc. either o *αὐθέντης* Gr. So E. T.
be cometh unfruitful. Or rather, o
αὐτός Gr., *the Word*. then it should be
render'd *it becometh &c.* So without
doubt Syr. and I think Vulg. *sine fructu*
efficitur, sc. *Verbum*.

Compare this with Mar. iv. 19, where, as well as here, Syr. has without Fruits.

§. 23. Bear=fruit] Gr. *χαρποφερει*, which
Verb properly signifies to bear Fruit.
See also §. 13. Part II. XIV.

650. Α. Καρπεφόρη ἡ δις τε εἰς Θ., προστε καὶ φίλοναρχη.

Is like] So E. T. renders the Verb *XIII.*
μειούμενος. *Matt. xxiii. 2.* *y. 24.*

Syr. *equora* 151. So also y. 31, 33,
44.

Tares] Or Cockle, as Dr. Hanc. and y. 25.
Rhem. Test. render ζάρα.

Dr. Lightfoot thinks *Wheat* and *Zuzin* are not Seeds of different Kind. But *Zuzin* is a kind of *Wheat* which is changed in the Earth, both as to its Form, and Nature. Vol. II. p. 194. If so *Zuzanov* does not answer to a *Tare*, which is liker a *Pea*, than a Grain of *Wheat*.

Etymolog. M. col. 411. l. 46. Ζιζα-
νιον το αρδι μασερε συμπληρωμάτων τη
σιδη· και γινεται το Σιζιθ·, και το Σι-
τια, το Βλαπτια, Σιταριον και Ζιζανιον, τη
Βλαπτιον τη σιδη. η πολη το Σιζιθ και Ζι-
τια, το καθηματι, Σιτοζανον, το τη σιδη μα-
ρεδερον και σικαζανον. See the same
Verbatim, copied, I suppose, by *Pba-
vorinus*. *Lex.* p. 342. col. 1. and a
little lower out of its Alphabetical Or-
der, Ζιζανιον, η εν τη σιδη μασερε. Con-
sult also *Suid. Lex.* II. II.

Among] Gr. *αὐτός μετών*, or *αὐτομέτων*, p. 25.
is of the same Import with *ἐστι μετών*,
Matt. x. 16. and by both is the Hebr.
Besboc render'd. See *LXX. Numb.*
xvii. 6. *Jos.* xvii. 9. *αὐτομέτων*. Vid.
Not. *Matt.* x. 16.

The Wheat] Gr. τὸν σῖτον, or the y. 25.
Corn.

Sometimes oil is used of Corn or Wheat while standing.

Thucyd. Hist. Lib. VI. §. 94. p. 439.
48. *τοις τε μεδίον αράβασις εδύσεν*, καὶ τοις επιπληρωσαν. *Schol.* explains *μεδίον* by *τον σαχων*. *Vid. Not. Matt.* III. 12.

CHAP.

XIII. *The Blade*] Vulg. *Herba*. Gr. $\sigma\chi\omega\tau\eta$.
y. 26. $\tau\Theta$, render'd *the Grass*. *Matt.* vi. 30.
xiv. 19. and *Hay*. *I Cor.* iii. 12..

Isa. xl. 6. *The Flower of the field*.
Hebr. $\pi\gamma\psi\eta$. LXX. *arbos* $\chi\omega\tau\eta$,
as i *Pet.* i. 24.

Xenoph. *Exp.* *Cyr.* *Lib.* I. cap. 5.
§. 5. p. 35. Οὐ γαρ ἵν $\chi\omega\tau\eta\Theta$, εὐθὲ
αλλα διδέσθεντες, αλλα φύλη ἵν σπασα
η $\chi\omega\tau\eta$.

y. 28. *A man, who is an Enemy*] Gr. $\epsilon\chi-$
 $\theta\rho\sigma \alpha\theta\varphi\omega\tau\eta$. Vulg. *Inimicus homo*. Agreeably hereto, E. T. *Tit.* iii. 10. *Αριστος αθρωπος*, *A man that is an Heretike*.

$\alpha\theta\varphi\omega\tau\eta$ is frequently left untranslated, as here *An Enemie*. and *AEs* xvi. 37. $\alpha\theta\varphi\omega\tau\eta$ *Romanus*, E. T. *Romanes*. See also *Luke* ii. 15. . xxiv. 19.

Sometimes it is render'd *certain*. *Matt.* xviii. 23. $\alpha\theta\varphi\omega\tau\eta$ βασιλι, a certain King. . xxi. 2. Vulg. in both places *bomini regi*. So also *Syr.*

Matt. xiii. 45. $\alpha\theta\varphi\omega\tau\eta$ εμποροφ. E.T. a merchant man, later Edd. a merchant man, and still later a merchant-man. *Syr.* and *Vulg.* *bomini negotiatori*.

Mar. xii. 1. $\alpha\theta\varphi\omega\tau\eta$ is render'd a certain man, later Edd. a certain man.

So Hebr. $\mathfrak{v}\mathfrak{x}$ seems redundant, *Jud.* vi. 8. Marg. a man a prophet. *i Sam.* xxx. 17. young men. Hebr. *Ish-naar*. men young-men.. *Lev.* xxi. 9. E. T. any priest. Hebr. a man a priest. See more in *Nold. de Part.* *Hebr.* p. 41. and 931. N°. 952.

y. 30. *In Bundles*] Or, *Sheaves*. Gr. $\pi\pi$ $\delta\sigma\mu\alpha\tau$.

Pbae. Lex. p. 196. $\Delta\sigma\mu\alpha\tau$, π τας $\delta\sigma\mu\alpha\tau$ τας $\tau\alpha\chi\omega\tau\eta$ δειν.

The same Noun is applied to other things bound up together. Ex. Gr. The *Roman Rods* or *Fasces* carried be-

fore the *Consuls*. D. *Hal.* I. 267. 15. CHAP. or *Dictators*. p. 324. 10. της $\pi\pi\delta\sigma\mu\alpha\tau$ XIII. εκάδειν απα τας διπλας της εργαδειν της πιλεκαις Διγε της πολεως Φερων.

The greatest] Dr. Hamm. *Greater* y. 32. than herbs. Gr. $\mu\alpha\gamma\sigma\tau$, answering to $\mu\alpha\gamma\sigma\le\tau\eta\sigma$, render'd the least, though in the Comparative Degree. It is an evident Impropriety to say that *Mustard Seed* is less than all Seeds; because it is itself a Seed. And I suppose the learned Doctor thought our Language would not allow of our calling that the greatest of *Herbs*, which becometh a Tree.

I have inserted *all*, because it is found in several MSS. and Versions, but have printed it in *Italic*; for the same Reason E. T. have taken a like method, i *Job.* ii. 23. and elsewhere.

Roost] Gr. $\kappa\alpha\tau\alpha\kappa\lambda\omega\tau\eta\sigma$. E. T. *lodge*. y. 32. Perhaps this Verb may be render'd to build nests, if $\kappa\alpha\tau\alpha\kappa\lambda\omega\tau\eta\sigma$ signifies *Nests*. *Matt.* viii. 20.

Measures] Gr. $\sigma\alpha\mu\alpha$, *Seabs*. I have y. 33. followed E. T. in retaining the general word *Measure*.

A Jewish *Seab* (or $\sigma\alpha\mu\alpha$) contains a Roman *Modius* and an half. See *Joseph.* *Ant.* *Lib.* IX. cap. 4. (al. 2.) §. 5. l. 9. b. p. 482. $\tau\chi\omega\tau\eta$ δι τη $\sigma\alpha\mu\alpha$ μεδιον η $\eta\mu\sigma\omega\tau\eta$ Ιταλικον. and *Hieronym.* ad l. *Saturn autem genus est mensurae juxta modum provinciae Palestine, unum et dimidium medium capiens.*

Bp. *Cumberland* makes a *Seab* = 2 Gall. + 2 Quarts + 3 solid Inches, of Wine Measure. See his *Essay on Jewish Measures and Weights*. p. 86. and 137. Or according to the *Jewish* manner of Reckoning, a *Seab* = 144 Eggs.

NOTES on

CHAP.

XIII. Left] E. T. Sent away. So Mar. ¶. 36. iv. 36. Gr. αφέως.

The Greek Verb αφίημι signifies rather to leave, than to send away. Matt. iv. 11, 20, 22. xviii. 12. xxii. 22. xxvi. 44, 56. (render'd to forsake) Mar. viii. 13. xiii. 34.

Compare Matt. xviii. 12. αφέως, with its parallel place Luke xv. 4. καταλείπω. So compare Mar. viii. 13. αφέως, with Matt. xvi. 4: καταλείπω.

Again, ἀπέλυτος is the proper Word for sending away. Matt. xiv. 15, 22, 23. xv. 32, 39. Where Syr. uses a different Word from that by which it renders αφίημι, in this Verse, and Matt. iv. 20, 22. xviii. 12. Mar. viii. 13. or καταλείπω. Matt. xvi. 4. Luke xv. 4.

I see nothing in the Context to induce one to think, that our Saviour rather sent away the Multitudes, than left them.

However the Reader ought to know that αφίημι is used by the Greek Writers to express both to leave, and to send away or dismiss.

To leave, or go away from. D. Hal. I. 604. 43. εκάναν ηδη περὶ καιώματος αφέως (μη) πάλιν επαύται.

To send away, or dismiss. D. Hal. I. 214. 7. ταῦτα δὲ αὐχμαλοῖσιν ταῖς μῆνι απίεινται βελομήνις αφόπειται δέλτην· ταῦτα δὲ κατουμέναι προσαγγελλόμενοι, &c. And Hom. Iliad. B. p. 263. Schol. Αφρεστοντος, απόλυτον, αποπεμψα. And Xen. Hell. Hist. Lib. VI. cap. 5. §. 21. p. 418. Επειδὴ δὲ εἰ τῷ Δασκαλῷ εὑθύτεο, ταῖς μῆνι Σπαρτιαῖς απέλυσεν οὐκάδε, ταῦτα δὲ σέβονταις αφήκει επὶ ταῖς επιλογαῖς πολλοῖς.

¶. 36. Explain] E. T. declare. Gr. φεζεῖν. Not barely repeat, but explain, or tell the meaning of the Parable.

So Plat. Phæd. I. 64. A. πως αὐτοὶ

δη τοῦ εὐτοῦ εχεῖ — εγώ πηγεσσόμης ΣΗΑΡ. Φεζεῖν.

XIII. Schol. Hom. Od. v. 114. Φεζεῖ), ¶. 36. γνωστό.

He-that soweth] Or be-that sowed. ¶. 37. Gr. οἱ σπείρων, which Participle may either be in the Present, soweth, or Imperfect Tense, sowed. Thus Matt. ii. 20, οἱ ζητοῦστες, who sought. and Mar. x. 13: τοις προσφέρεται. them—that brought.

This Rendring of οἱ σπείρων, be-thatsow is countenanced by ¶. 39. οἱ απείροι.

Syr. is the same in both Verses.

Sons] E. T. Children. So E. T. ¶. 38. Matt. xvii. 26. xx. 20. xxvii. 56. Vid. Matt. v. 9.

The original Word υἱοι may perhaps be equivalent to παιδεῖς, children, or εἰδοῖς, descendants; as παῖδες to γόνοις or πρεσβεῖοι. See Demosth. apud D. Hel. II. 295. 35, 39, 46. 296. 45, 48, 49.

All] So E. T. renders ἐν, ¶. 49. and ¶. 40. Matt. xi. 25. xiv. 1. Luke x. 14. Job. xvi. 26. I Cor. xv. 32.

A Treasure] Gr. θηταῖσιν. ¶. 44.

Pbaū. Lex. p. 370. col. 1. Θηταῖσιν θεοῖς, σωταῖσιν χρημάτων περιενυμένην.

For Joy] Gr. απὸ χαράς. So Matt. ¶. 44. xiv. 26. απὸ τῶν φόβων. Job. xxii. 6. απὸ τῶν πληθεῶν.

D. Hal. I. 246. 1. Οὐδὲ φαίνει απὸ ταῖς κακαῖς εὑξαίδια παρακεντεῖται. 285. 48. οἱ καρποῖς δέσποτοι ταῖς λύκαις οἱ εὐδαιμόνες. Vat. reads νητοί, which indeed is more commonly used. See p. 177. 27. νητοί λυπτοί. Xenoph. K. P. p. 422. l. 1. μετὰ τῶν Αρεσταῖν πολλαῖς μῆνι διαχνεύει νητοί λυπτοί, &c.

Plut.

CHAP. *Plut. in Dion. V. 161. l. ult. ταῦτα XIII. τοις, sc. Αριστονάκες, αἰδεῖν φέρειν εἰς Δίαν*
§. 44. *ηρ., ἐπειρχεῖται μὲν εὐχή τιμῶν από της αἰδεῖν φέρειν, οὐτεποτέ δέ &c.*

This similar Use of the *Prepositions* *επειρχεῖται* and *εποτέ* may be the occasion of their being confounded in the MSS. See *Joseph. de Bell. Lib. VI. cap. 7. §. 2. p. 395. l. 4.* with Note b.

§. 45. *A Man that was a Merchant]* Gr. *ποικιλός εμπόρος.* E.T. *a merchant man,* but later Edd. *a merchant-man,* as if those two Words joined by an *Hyphen* express'd one in Greek.

Εμπόρος signifies a *Trader*, and I think such a particular Trader as we call a *Merchant*.

D. Hal. I. 646. 34. *αρχομένης δὲ επειρχεῖται εἰς τὸ πόλις καὶ ἐκ πόλλων αὐχεῖν χωρεῖν ὁ μὲν πλεῖστος δημοσίᾳ συναπηθεῖ, ὁ δὲ τις καὶ υπὸ ιδιωτῶν εμπόρων κομιζομένος.*

§. 47. *A Net]* Gr. *επιλυγή.* Syr. uses the same word as for *silver.* Luke v. 5, 6. Job. xxii. 6.

According to Phavorinus *επιλυγή* is equivalent to *silver*, or *πλεύμα τις ἐπιλυγή* *χαλαρωτός εἰς θηρευτήν* *εχθρούν.* See Lex. p. 650. col. 3.

Consult that memorable Passage in Plutarch's Life of Solon. I. 176. 3. *Καὶ τοις γαρ, οὐ φασι, καλασσοῖς επιλυγαῖς, οὐ ξεποτέ ἐκ Μελίτης πελαρίδαν τοι βολοῖς επιτιθαντοῖς εὐθα, χρυσοῖς ἐφαγει τελεῖς ελκομένοις,* &c.

See also Herodian, Lib. IV. §. 17. p. 159. l. 22. *οὐαρτεῖς εἰς δικαιοῖς επιστήλωματος,* &c.

§. 48. *They drew]* Gr. *απαγγέλλεται.*

So the word is applied by Xenoph. Hell. Hist. Lib. I. cap. 1. §. 2. p. 2. Döricus, *περὶ τῶν γένων απαγγέλλεται ταῖς τελεταῖς,* &c.

The original Verb is elsewhere applied to *raising* or *lifting up* to a higher place. XIII. §. 48.

So Herodotus, Lib. I. §. 86. p. 35. *τέλος επειρχεῖται* (sc. Cyrus Cræsum) *επι τὸν πόλιν.* And §. 63. p. 24. *Απαγγέλλεται τὰς παιδας επι τοὺς οἴκους, προτετάπειν.*

Joseph. Ant. Lib. VII. cap. 14. §. 5. p. 407. *ἡ απαγγέλλεται τὸν γονὸν Σελομάτα επι τὴν βασιλικὸν ημένον — απαγγέλλεται επι τὴν ημένον τον Σελομάτα.*

Good — bad] Gr. *καλός — εἰς* §. 48. *νερός*, used here of *Fishes*, as Matt. xii. 33. of *Trees*. Vulg. *bonos — malos.*

It cannot be meant of *stinking Fishes*, because they were just taken out of the Sea alive.

Hesych. Lex. p. 827. col. 1. *Σαπροί,* *παλαιοί, αργοί, ακαθαπλοί.*

From among] Gr. *ἐν μεταξύ.* So LXX. §. 49. *ἐν μεταξύ*, from Hebr. יְמִינָה Exod. vii. 5. Numb. iii. 12.

Perhaps *ἐν μεταξύ* is equivalent to *διπλῶς*, Matt. xxv. 32.

Who is become-a-Disciple unto] Or §. 52. as Dr. Hamm. made a Disciple for. Gr. *μαθητεῖσθαι εἰς.* E.T. *instructed unto.* Vulg. *docitus in regno &c.* So also Ireneus. c. Har. Lib. IV. cap. 9. §. 1. p. 237.

Μαθητεῖσθαι signifies *to be a Disciple*, Matt. xxvii. 57. as well as *to make a Disciple*, or *Disciples*, Matt. xxviii. 19. Acts xiv. 21. render'd by E.T. *to teach.*

Phœn. Lex. p. 486. col. 2. *Μαθητεῖσθαι, εἰς τοις μαθητησι ειμι.*

Clem. Alex. Strom. Lib. I. p. 357. *Democritus επηλεῖ — Βασιλικαῖς τε καὶ Περιεργαῖς Δικαῖοι, τοῖς τοι μαθητοῖς καὶ τοῖς εργατοῖς μαθητεῖσθαι.*

CHAP. Γνήσιαν. See also Cobort. ad Gent. p. XIII. 88. l. i. μαθήσεωμένη τῷ Κυρίῳ.

§. 52. Syr. uses the same word as for κατηχομαι, Luke i. 4. Acts xviii. 25. But I have not met with the original Verb used by any prophane Author in the sense of Teaching, or as equivalent to διδασκω.

§. 54. His-own Country] Gr. ταῦτα αὐτοῦ. sc. Nazareth, not Bethlehem. See Luke iv. 16. and Chrysost. II. 305. 29.

Πατέρες indeed is used properly of ones Native Place.

So they buried Samson ἐν Σαεζεα τῷ πατέρει μὴ τῷ συγγένῳ. Ιοσηρ. Απ. p. 304. §. 12. l. penult. Σβενεὶ παταλίσσων τὸν πατέρα, τὸν ἀγέλερελαν ἐν τοῖς λεροειδοῖς εποιεῖ. p. 416. §. 5. l. 8. again consult. p. 524. §. 3. l. 5. b. with Reland's Note, Πατέρες urbs, non regio natalis, uti Nazareth πατέρες χερρεῖ in N. Test.

Again, Thebes was Bacchus's πατέρες. Alben. Deipn. p. 434. B.

The Arcades settled on one of the Hills of Rome, Παλασίου ονομαστούς τοὺς χωρούς, οὗτοι τῆς ἐν Αρχαδίᾳ πατέρες. sc. τοῦ Παλασίου πολεως. D. Hal. I. 76. 2: compared with p. 75. 25.

So Pella was Alexander's πατέρες. Strab. Vol. II. p. 1091. l. 2. b.

To which add Diad. Sic. Lib. I. p. 36. l. 19. τελοὶ γέ διδίκηντες αἰδεῖς αὐτοῖς, παλοκητοις τοποῖς ἐν τῷ δότῳ της πατέρεως. Βαζεύλωντα προσεχθέσσαι. and l. 24. εἰρεῖσαι πολιν ἵνα εμφανίσεται αὐτοῖς λύσει ποιησαι τῷ πατέρει.

Sometimes πατέρες is used Adjectively, as in D. Hal. I. 9. 1. οπολεῖς δὲ αὐτοῖς εἰς γην πατέρες, αδηλον. So here, πολις may be understood, as γη is there expressed.

§. 54. Their Synagogue] Or a Synagogue of theirs. Gr. τῇ εὐαλωχῇ αὐτῶν.

Syr. Vulg. Arab. Pers. ἐν ταῖς εὐαλοῖς. CHAP. γενεῖς αὐτοῖς, in their Synagogues. XIII.

They were astonished.] Gr. επληγθέντες §. 54. adhuc. Vulg. mirarentur. Mast. vii. 28. admirabantur.

The Verb επληγθέντες expresses Surprise and Admiration, or Wonder. Luke ii. 48. But in this Use of the Verb we must carefully avoid tacking the Idea of Fear or Horror to it, as in Eurip. Bacch. §. 604. and elsewhere.

Ιοσηρ. Απ. Lib. XII. cap. 3. §. 2. p. 597. Οὐεπαπαῖσαν δ' αὐτοῖς τῷ Τίτῳ τῷ μεταλλεύσαντι ειπόμενος επλαστικός — μετεπαπαῖσαντι. and p. 595. §. 13. 4.

These Miracles] Gr. αἱ διωραῖς. §. 55.

It is frequent for the Article ἡ, ἣ, τό, &c. to signify that, those, these, &c. as εἴτε, αὐτή, ταῦτα. So D. Hal. I. 646. 16. ἐν τῷ νεώτερῷ της πολεως υπάρχει, in that Distemper, viz. before spoken of. p. 288. 20. ταῦτα αἰδεῖς, those men.

Thucyd. Hist. Lib. I. §. 6. p. 6. 5. εἰ τοις. Schol. εἰ τελοῖς. and Hom. Il. B. §. 5. οὐδὲ γέ εἰ. Schol. αὐτη γέ αὐτῷ. and §. 22. τῷ Schol. τυτῷ.

See Job. I. 8. . vi. 32, 48, 58. . xi. 52. . xx. 8.

Carpenter] Vulg. fabri. Now Father. §. 55. ber may be lignarius, a Carpenter; or ferrarius, a Smith. &c. Tradition favours the former, by constantly representing Ιοσηρ as a Carpenter.

The Original word τεκτον is applied to other Artifices, as in Arijstoph. Equit. §. 527. Τεκτονες δημολεμοι ψηφοι. But among the Tools of a Τεκτον Jul. Polylux enumerates the Αἰζη (or Hatchet) and Saw, &c. which lead one rather to think of a Carpenter than a Smith. Onomast. Lib. X. §. 146. p. 1330.

CHAP.

XIII. *Mary*] Gr. Μαρία. So also *Matt.*
§. 55. i. 20. *Luke* i. 27, 30, 34. ii. 5. But
Μαρία. *Matt.* i. 16, 18, &c.

§. 55. *Brothers — Sisters.*] See *Origen.* in
Matt. p. 223. A, B.

§. 56. *With us*] Gr. περὶ ὑμας. So περὶ^{τον}
render'd with. *Mar.* xiv. 49. *Job*. i.
1, 2. *Abd* xvii. 17. 2 *Cor.* v. 8. *Gal.*
i. 18.

Theopbyllast. ad l. p. 79. D. πῇ
περὶ ὑμας εστι, αὐτοὶ το, μηδὲ ὑμων γέτε
καλούσθεντο.

Mar. ix. 19. περὶ ὑμων επομει is in
Matt. xvii. 17. επομει μετ' ὑμιν.

§. 57. *Offended at*] So E. T. *Mar.* vi. 3.
but offend in, *Matt.* xi. 6, as well as
here. and offend because of. *Matt.*
xxvi. 31. *Syr.* the same in all these
places.

§. 57. *Without-bonour*] Gr. ατιμός, *Vulg.*
Sine honore; or despised, 1 *Cor.* iv. 10.
opposed to εὐδόξος, honourable.

Perhaps only not esteemed or barely
out of request. See *Plut.* in *Cic.* IV.
442. 3. τὸν δὲ πονητὸν — παῖδας
ακέρα δὲ ατιμος εργατον συμβιβάχειν.

Sometimes in disrepute or disesteem,
perhaps infamous.

Xenoph. K. P. p. 16. l. 11. δὲ δὲ εκ-
κείνης, ατιμός το λοιπον βίον διέλει.

Hesiodos. Lib. I. cap. 173. p. 70. l.
18. οὐ δὲ ατιμός, δέ ο περιόδος αὐτον,
γυναικα ξενίων καπαλακιν εχει, ατιμα
τα τεκνα γινεται.

D. Hal. I. 219. 3. οι περιστήνων συγ-
χυτιν ηκει τα περιματα, δέ τα καλα τας

Περιστήνων εκτας αίματα δὲ φυτεύει γε- CHAP.
γονιν, ανδρας οι μην δει.

XIII.

Except] Gr. ει μη, which E. T. §. 57.
renders save, here and *Matt.* xvii. 8.
and saving, *Rev.* ii. 17. and but, *Matt.*
v. 13. . xii. 4. . xiv. 17. . xv. 24. or
Except, *Matt.* xix. 9. . xxiv. 22.

House] Gr. οικια. By *House* I under- §. 57.
stand *Family*: So we say the *House* of
Hanover. And the following places
prove οικια is used in the same Sense.

D. Hal. I. 289. 17, 35. πρεσβεῖα,
εἰσοδεις ἐκ των πρωτων οικιαν εκοινωνιας παιδας
και εδει την παλαιότερη ομηρίδαι. 431.
I. πελοπονησος δὲ την τυρενικην οικιαν πρεσ-
βεῖαν δει.

To the same purpose is οικια used
by good Greek Writers.

D. Hal. I. 56. 6. speaking of the
Gens *Julia*, εγνητο δὲ μετιότη αμα καὶ
λαζαπροβάτοις οικιαν επέθη, ὡν ημεις περιθ:
90. 2. της δὲ απασιν, ἐκ των αλλον οι-
κιαν της χαρεσσατος καταλεγόμενας εἰς εκάστης
φερετεσι, καρον δὲ καρέων. 144. 51. 153.
18. . II. 67. 25.

Unbelief.] Or disbelief. Gr. απίστη §. 58.
αν. *Vulg.* incredulitatem.

Compare *Lucian. Rhet. Prec.* p.
815. B. διπλεῖσθαι εοι βελομας Σιδωνίας
την εμπορειην επεισιαν, δι απίσταις ατελη
φυσικηιν, δέ την απεισαται αποτητη, with
D. ej. pag. πλην ουτε Αλεξανδρός ουκ
επιστει, αλλα γοητα ειπαι τοι εμπειρει
απει.

Syr. not belief, i. e. unbelief. but
Mar. vi. 6. defect of Faith. and xvi.
14. smallness of Faith. i. e. αλισπεισια.

C H A P. XIV.

CHAP. XIV. *Herod the Tetrarch]* The Title of
Tetrarch is given to Herod by Jo-
sepbus, Ant. Lib. XVIII. cap. 5. p.
882. Ηρόδης ἡ Τετράρχης γαπει τὸν Αγ-
τον Συλλαζεῖ.

This Herod is called *Antipas* by the same Historian, Ant. Lib. XVII. cap. 8. §. 1. p. 847. where we find, that his Father *Herod the Great* left him by Will the Tetrarchy of Galilee and Pe-
rea, as he did the Kingdom of Judea to *Archelaus*. To which join *Cesar's Distribution*, Joseph. de Bell. Lib. II. cap. 6. §. 3. p. 157.

Eusebius calls this *Herod*, οὐτὸς Ηρόδης, *Herod junior*. Hist. Eccl. Lib. I. cap. 11. p. 33. 19:

§. 1. *Heard-of the Fame of Jesus]* Gr. κ-
νωσσο—τὸν εἰδένειν. *Heard of the Re-
port of, or concerning, Jesus.* Luke iv.
14. Φήμη — φένει αὐτῷ.

§. 2. *Servants]* Wiclit. *Chilidren.* Vulg.
pueris, rather *Servants*, as Syr. So Pha-
raoh's *Servants*, Gen. l. 7. i. e. his
Courtiers. Chrysost. II. 307. 2. τοις ε-
κείναις.

Παιδεῖς undoubtedly signifies *Servants*. See Athen. Deiph. p. 575. F. where they are joined with διεργάται; Men-Servants with Maid-Servants. And at other times *Sons* or *Children*. D. Hal. I. 266. 20. μηρον μηριαζεῖν επει της
φύνει βοσκεῖται. Ταρκινίων, μηρεῖ της παιδεῖς
αὐτοῦ, μηρεῖ εἰς εινεῖς γένοσθεῖσε. 277.
38, 40. compare 274. 1. with 278. 1.

§. 2. *Miracles are wrought by him.]* Or as
Dr. Doddridge, *Extraordinary Powers
operate in him.* Gr. οὐ διώχειεν επει-

εις αὐτῷ. Vulg. *Virtutes operantur* CHAP.
in eo.

XIV.

Syr. agrees with E. T. in rendering §. 2.
επεισεῖν *Passively*, and has the Participle
of the same Verb it uses for γενεσθεῖν.
Jam. iii. 10. At other times it ren-
ders the original Verb *Actively*. by the
Part. Benoni Peal. Gal. iii. 5. Eph. iii.
20. i Τεθῆ. ii. 13.

Two MSS. instead of εις αὐτῷ read
only αὐτῷ. If this be the right Read-
ing, αὐτῷ is in the *Abl. Case*, as *Luke*
xxviii. 15.

Prison] Φυλακῆ signifies a *Prison* or
Place of Confinement, and not only the
Confinement itself.

D. Hal. I. 429. 35. καὶ τὰ συματα
καλαπαταῖτε εἰχεις εἰς φυλακῆ.

Joseph. Ant. Lib. XX. p. 977. §. 5.
καὶ τοις ή μηρεῖ φυλακῇ των διορθωτῶν εχ-
θρῶν, η χωρεῖ ἐλαττωθεῖν.

Brother Philip's] Vulg. omits the §. 3.
name of this Brother of *Herod-Anti-
pas*.

Josephus calls him *Herod* also. Ant.
Lib. XVIII. cap. 5. §. 1. p. 882. See
the Accurate and Rev. Mr. Lardner's
Credibility &c. B. II. Chap. 5. p. 315.
This Gent. shows it could not be *Phi-
lip the Tetrarch*, mention'd Luke iii. 1.

To have her] Gr. εχεῖν αὐτήν, sc. ut §. 4.
γυναῖκα. Matt. xxii. 28. i Cor. v. 1.

So Damof. Orat. in Olymp. p. 690.
C. οὐ αδελφή τοις εχεῖν, sc. to wife.
for p. 691. B. the Orator calls Olym-
picorus's Sister, his Wife, οὐ τοις αδελ-
φή τοις εχεῖν, εγεῖν ἐγγυαῖκα.

Xenoph.

СНЛР. Хенорб. К. П. р. 59. л. 9. §. 4. Пир-
XIV. τας ἡ επεπτε — πέρι Κάμβολων πε-
§. 4. τινα αδελφίων ἔχεια, &c. Nempe, in
matrimonio. Vid. Cl. Hutch. ad loc.

See Hom. II. Г. §. 123. Schol. εἶχε,
εἴκησιν. II. Z. §. 398. εἶχε, εἴκα-
μενο.

Herodotus supplies the Word γυ-
ναῖαι, Lib. II. §. 111. p. 128. l. 26.
της ἡ μητρός τῷ γενεῖ ανθεψε, τα-
ῦτιν ἡ εἰχε αὐτῷ γυναικα.

§. 6. Birth-day] Gr. Γενοῖαι.

Suid. Lex. I. 472. Γενοῖαι, η δι' οι-
κοτοις εἴθεσται τε τεχνητός μητρι. γε-
νεῖαι, ην οὖτας τινα) Θετη της γυναικὸς κρι-
εῖσ. See Phav. Lex. p. 172. col. 3.

To the same purpose Tho. Magister.
p. 37. ΓΕΝΕΘΛΙΑ δοκιμον, & γενοῖαι.

Josephus calls the Birth-day η γε-
νελός, Ant. Lib. XII. cap. 4. §. 9. p.
605. τι μελλει διδοναι τῷ βασιλεῖ διάρ-
ει τῇ τοι παιδὶ αυτού γενεθλίον. And
γενεργεί γενεθλός, Ant. Lib. XIX. cap.
7. §. 1. p. 948. l. 1. γενεργεί οὐ εογλα-
ζειν αυτού γενεθλίον, οὐτε πατεῖν οὐ ηγέρει δι-
φροσωπαν καθισανθεῖται, &c.

It is well known the Kings of Per-
sia kept their days of their Accession to
the Crown in a solemn manner annu-
ally.

Herodot. Lib. IX. §. 109. p. 550.

§. 6. The Daughter of Herodias] Called
Salome by Josephus, Ant. Lib. XVIII.
cap. 5. §. 4. p. 885.

§. 8. Beforehand-instructed] Gr. προτελε-
σαντα. Vulg. præmonita. Syr. uses a
word answering to διδακτα or δι-
δακτεα, and seems not to have read
or regarded the Præp. προ, which ex-
presses a Circumstance omitted by St.
Mar. vi. 24.

Phav. Lex. p. 624. col. 1. προτελε-
σαντα, προσενειν, πεινειν, &c.

Suid. Lex. Vol. III. p. 177.

СНЛР.
XIV.

A Charger] Or Dish, or Platter, §. 8.
Luke xi. 39. Vulg. discus.

These πιάναι were certainly a part
of the Furniture of a Table.

J. Poll. Onom. Lib. X. §. 82. p.
1252. and §. 83. p. 1253:

Phav. Lex. p. 603. col. 3. Πιάναι;
τα αγάλαι εἰς τοὺς πιάνους.

The King] Herod - Antipas is here §. 9.
called a King, tho' §. 1. a Tetrarch.

A Tetrarch may in a loose manner
of speaking be called a King. Tho'
a King cannot so properly be called
a Tetrarch, because this latter Title
is generally reckon'd inferior to the
former.

But] Gr. δε. E. T. never believeth. So §. 9:
Rom. xv. 15. 1 Cor. vii. 2, 37. Gal.
ii. 20.

Oaths] So I think E. T. Oibes, as §. 9.
also Mar. vi. 26. (later Edd. Oaths)
though the Concordance refers those
places to the Sing. Oath.

Syr. uses a Plural Noun, as also §. 7.
where Gr. has the Sing. ογκες.

Perhaps the Plural Form may be
used for the Singular, ογκες for ογκος.
So it seems to be in the following
places.

Joseph. Ant. Lib. VIII. cap. 1. §.
5. p. 416. τῷ δι μεγίσται της απειλῆς η
ογκος αυτοῦ προσιώπασσεν πανησαδός.

D. Hal. I. 287. 37. διδοναι αυτῷ δι
ογκον τοι πιστον. 288. 47. ορεια πισιν τῷ
πατειλαι δι ογκον ωτε τοι παλαιον ελεγεσαδ.

Guests] Gr. επιστρατεύματα. Those §. 9.
that lay along at Table with him, ac-
cording to the Table-posture of those
times, or Guests, as επιστρατεύματα is ren-
der'd, Matt. xxii. 10, 11.

Josephus

CHAP. *Josephus* uses the Term *συκαλειται*.
XIV. μέροι. *Ant.* Lib. XII. cap. 4. §. 9. p.
§. 9. 605. των ἃ συκαλειμόνων πάστων των
μέρων τα οσα — συρβούσσαν εμπροσθείν
τη Τραχηλίδα.

§. 9. *To be given*] Or, *delivered*, *Luke*
vii. 15.

In this sense δίδωμι occurs *Herodot.*
Lib. IX. cap. 109. p. 550. l. 18. A
magistrate's requests of *Xerxes*, δίδειν εἰ
τῷ Μαρσίῳ γυναῖκα.

§. 10. *Sent and beheaded*] Gr. πεμψας απε-
κιφαλιει. *Mar.* vi. 27. Σανσιλας—απεκ-
λατωσει, επετάξει &c.

Herod is said to behead John, because he commission'd another to do it. He was a Murderer by Proxy, and by empowering another to perpetrate the Fact, made the Guilt as effectually his own, as if he had been personally concerned in the Murder.

A like Form of Expression occurs
D. Hal. I. 683. 40. 'Ο δ' υπ' ὀρέσ ας
εἰχει, πεμψει τὸν εργάζοντα τον, καλύ-
πτεις απαίσιν αἱ τὸ δισματηρεια της κακερ-
γιας, καὶ τὸ πλευρα μεταφέρειν ἐκ της αγε-
ράς.

Plut. de liber. Educat. p. 11. C. Ed.
Par. Απεκύριει τα επεργάμα τη βασιλεία· καὶ
οἱ μέρη πεμψάς απει τη Θεσσαλία.

Xenoph. *Cyr. Pæd.* Lib. II. p. 159.
3. 'Ο δὲ Κυρος θεοί επι τη περιή, καὶ
αἱ αἱρα πεμπών γινεται τη Κναζαρίων των νεω-
τερων επαίτων. *Vid. Not. Cl. Hutch.*

See the Fact of Herod's Murder of John the Baptist mentioned by *Joseph.*
Ant. Lib. XVIII. cap. 5. §. 2. p. 883.
and quoted from him by *Eusebius Hist.*
Ecclesi. Lib. I. cap. 11. p. 33.

§. 11. *She carried*] E. T. *she brought*. Gr.
νηστει, which Verb is render'd *to carry*,
Job. xxi. 18.

CHAP.
XIV. *Σωμα*, frequently used for a
dead body, or corpse, as *πλευρα*, *Mar.* §. 12.
vi. 29.

D. Hal. I. 43. 14: μαθετεσαι ετι
χαρεσιν ἢ τη δεξαιρίου τα σωματα αὐλων
λω, μαρμεις ἃ αερος πολλοις κατεπιδιασο,
&c. 234. 17. κευπλη γη τη σωμα.

Arrian. de Exp. Alex. Lib. VI. p.
272. l. 8. b. and p. 273. l. 1.

Syr. uses the same word here as
Acts ix. 40. and *Rev.* xi. 8, 9.

A Corpse is often expressed by σω-
μα, the dead person.

Xenoph. *Oīox.* Vol. IV. p. 29. §.
19. καὶ δοτήσαστε ειωχπιθασιν πατεις
αὲ την περφον μαρχαρίου, &c.

Joseph. *Ant.* Lib. VII. cap. 1. p.
367. l. 5. b. επειν τυχανονα πη Δε-
νης περφο εποσ.

Herodot. Lib. IV. §. 71. p. 243.
Ετοιμον δὲ την πεικεστης, ακαλαμβανει
την πιχει, κατακεκραμένον μέρη τη σωμα,
and p. 244. 4.

Sayb. *Ant.* §. 251. Καὶ δη λέγει εοι,
την πιχει της αγίων θαῦτας βεβοχει.

Vid. Not. Matt. viii. 22.

On foot.] So E. T. *on foot*, and §. 13.
Mar. vi. 33. *afcole*, rather *by land*, as
opposed to *by Sea*. So *Syr.* but *Vulg.*
pedesires. Consult *Fabri Thes.* Tom. II.
p. 170. in fine.

See the Rev. Mr. Blackw. *S. Class.*
Vol. II. p. 204. and Dr. Hamm. Pa-
raphr. *they took a Compass by Land.*

Πεζος undoubtedly signifies *on foot*.
See *Xenoph.* K. Π. Lib. IV. p. 280. l.
4. αὐχρον επει δε τη ππας ειν πεζος
ατ τη φανη πεζος γην περβαζην. &c.

And πεζος may signify *on foot*. A
then. *Deipn.* p. 549. E. *D. Hal.* I. 501.

3. *Lucian. Dial.* p. 150. A.
So πεζος when opposed to ππας
signifies *foot Soldiers*. *Xenoph.* K. Arab.
p. 21. l. 1. επι διαχριν εγει δε πεζος,

CHAP. καὶ ποτίσιν, καὶ ταῦτακτον, &c. as also τρέχειν
XIV. when opposed to πάσαις.

§. 13. D. Hal. I. 101. 40. πέρης μὴν αὐλοῖς
πεντακισχιλίοις επὶ δύο μυριάσιν, πάσαις ἢ
ολίγη στολαῖς χίλιαι.

But frequently πέρης should be render'd by land, when opposed to going by sea.

*Tibucyd. Hist. Lib. VIII. §. 61. p. 540. 60. Dercylidas—παρεπεμφή πέρης
εἰπε Ελληνοστολον, &c. Schol. πέρης, Δῆμος
Χαροποι. p. 22. 42. επορθθεσαν πέρης—
διει τὸν Κερκυριῶνα, μη ταλαιπων) περὶ αὐλοῖς
καὶ θαλασσαῖς περιπλέμνοι. 282. 71..439.
47. πέρης καὶ ταῦτα.*

*Herodot. Lib. VII. cap. 115. p. 416.
ταῖς μὲν αὖταις θαλασσαῖς εχειν οἰκουμένην, ἐν
ταῖς δὲ γεωγραφίαις ταῖς δὲ υπερ θαλασσαῖς,
πέρης επεκβήνεται. See also Lib. II. §. 159.
1. 6.*

*Xenopb. de Cyr. Exp. Vol. II. p. 273. §. 3. πρώτες διελθεῖσαι βαλομετέστω τὰς
Ελλαδαῖς πέρης· αἱλοιαὶ δὲ εἰς εχαράκην. 289.
1, 4. εἴ τοι πέρης διει περβόταδες—εἴ τοι
καὶ θαλασσαῖς, &c. 292. 3, 9, 10. Vol.
III. *Hist. Grac.* p. 4. l. 6. *Alcibiades*,
αὐτῷ μὲν πέρης ηλθεῖ εἰς Σαγονή, ταῖς δὲ ταῦταις
εξεπλέσθη εκεῖθεν. p. 194. l. ult.
ταῖς μὲν ταῖς πανταῖς πέρης ἡξερθεῖεν εἰς ταῖς διαστά-
μετα πέρης αὐλοῖς.*

To conclude, πέρης, render'd to go a foot, Acts xx. 13. is better render'd to go by land, as by Syr. and Vulg. per terram iter facturus.

§. 14. *A great Multitude]* Gr. πολὺς οὐλοῦ.
Πολὺς with a Sing. Noun is often render'd great.

Xenopb. de Cyr. Exp. Vol. II. p. 104. 2. Στρατός μη πολὺ, a great Army.

*Lucian. Rhet. Præcept. p. 815. C.
Ἐπ Περγαν ἦν, πολλαὶ εἰς Αδηναῖς εἴλινδε καὶ
εὐθεῖ. Πολλαὶ εὐθεῖ are what Xenophon calls
μακραῖς εὐθεῖ, a long way. K. P. p. 247.*

3. So *Matt. xxv. 19. Χρόνος πολὺς*, is a long time.

And why may not πολὺς respect CHAP.
Quantity, as well as εὖλος, small, not XIV.
few? See *Hom. Iliad. E. v. 376. Schol. v. 14.*

*Xenopb. de Cyr. Exp. p. 184. 3, 4. Αρ-
μενία is called πολλαὶ καὶ διδαματα, just
as pag. 241. 4. περὶ πολὺ μετελεῖς καὶ
διδαματα.*

*Strab. Geogr. Lib. XI. p. 782. D.
Ἡ δὲ παρθεναῖα, πολλη μὲν εἰς τοῖς L. Vers.
amplois non εἴη, and p. 781. A. Αριστο-
δος γινεται πολὺς αὐλοῖς, σιδηρῷ δολιῷ,
a small quantity of Iron.*

To conclude, D. Hal. uses this very Expression, πολὺς οὐλοῦ. I. 194. 37.
ταῦτα διεπονηθεῖσατ τοι Nicetos επὶ τῷ
βίῳ, πολλαὶ παρειτῷ οὐλοῦ καὶ τῶν α-
γραφῶν.

Time] Gr. περι. So also *Matt. v. 15.*
xviii. 1. but *Mar. vi. 35*, both day
and time.

Compare *Luke x. 21. εἰς αὐτὴν τὴν πε-
ριφέλειαν*, with *Matt. xi. 25. εἰς εκεῖνην τὴν
περιφέλειαν*.

Dismiss] So E. T. renders απολυνια, v. 15.
Aels xix. 40.

See *Joseph. de Bell. Jud. Lib. VII.*
cap. 5. §. 4. Μέλα ἤ τας δικαῖας, εἰς κοινὸν
απαντον Ουσατασιανῷ Βεργίᾳ Διδαχῇ,
ταῖς μὲν σεργίαις απελυσθεῖσι τοι περιμε-
μέναις αερίσει αὐλοῖς νπὸ τον αὐλοχρεούσαν
διεργασίαν.

. Villages] Gr. καμπα. Vulg. *Castella*. v. 15.
Consult *Matt. ix. 35.* . x. 11. and *Luke*
ix. 12.

Victuals] Gr. βρεματα. *Mar. vi. 36. v. 15.*
εὐθεῖ. E. T. bread, i. e. any kind of
Victuals, or Provisions for the Belly.

*Tibucyd. Hist. Lib. IV. §. 39. p.
262. 93. καὶ λινοῖς εἰς τὴν πηγὴν, καὶ αλ-
λα καὶ βρεματα εκατελεῖσθαι.*

XIV. Οὐαὶ τῷ μη] We have not —
γ. 17. but. Vulg. non habemus — nisi. E. T.
We have — but.

So two Negatives render'd by one
Affirmative in Luke viii. 43. οὐκ εἰναι
οὐκ εἰδετος θεραπεύειν. E. T. neither
could be healed of (or by) any. xxiii. 53.
οὐκ εἰδετος εἰδεις θεραπεύειν. E. T. never
man — was laid.

Consult Thucyd. Lib. II. §. 47. p.
127. 56. καὶ φέρετε τὸν αὐτόπτην εἰδα-
μενον μερισθέαν γέροντα, περιεῖ — οὐδιαμ.
and 59. ej. pag. γέτε αλληλα αὐθικτην τιχ-
ην εἰδεια, nec illa alia.

D. Hal. I. 285. 6. Καὶ ἀλλετον ευμ-
φορεῖ ταῦτα οὐ παῖσιν, οὐτε αλληλα εἰ-
δουσις σεργίωνται εἰδειας δινχει, nec —
nec ullam &c.

Xenoph. Hell. Hist. Lib. VII. cap.
4. §. 8. p. 482. οὐ εἰδεις μετ' εἰδειαν αὐτοῦ,
οὐ μετ' οὐδεις εἰδειαριθμον, nec ulli sunt
homines, quibuscum &c.

I shall conclude with St. Mar. vii.
12. οὐτοι — εἰδεις ταῦτα, E. T. no
more to do ought:

γ. 18. *Hilber*] Gr. οὐδε. So E. T. Matt.
viii. 29. but Matt. xii. 6. in this place.
and Matt. xii. 41, 42. here.

γ. 19. *On the Grafts*.] Gr. οὐτι τας χαρτις.
Syr. on the Ground, as Matt. xv. 35.
Vulg. super foenum.

γ. 19. *He blessed*] Gr. διλογησει, sc. αυτοις,
them, viz. the Loaves, and perhaps
the Fishes, Luke ix. 16. If so, the
meaning is, Our Saviour pray'd to
God for his Blessing on them. Or if
διλογησει be equivalent to διχαρεσει,
Matt. xv. 36; then the meaning is, He
blessed God, that is, thanked him.

γ. 20. *The Remainder of the Fragments*.]
Gr. τοις ἔλεσσοις τοις κλασματοις. and

N O T E S on

Mar. viii. 8. *the Remains of the Frag-* CHAP.
ments.

One MS. has two εἰλασθούσιαν κλασ- XIV.
ματοις, of the remaining fragments, or
of the fragments (or broken pieces) that
remained, or were over.

Baskets] The Original word Κοφίνη, γ. 20.
Kopfins, stands for a particular sort of
wicker Baskets, called by that Name,
and distinct from those called Σπυρίδεις,
Spurises, Chap. xv. 37.

Suid. Lex. II. 359. Κοφίνος. αγέλαιον
πλεύσιον. So also Pbaev. Lex. 447. 1.
Such a Basket, I suppose, Josephus
speaks of. Bell. Jud. Lib. III. cap.
5. (al. 3.) §. 5. p. 227. l. ult. and
J. Pollux in Onom. mentions such an
one to put Fruit in, p. 1310. l. 3,
but p. 450. ej. lib. he calls it Με-
asure for Wine. In these Baskets Men
might be let down from a Wall, (as
St. Paul in a στρεψις. Act. ix. 25.) See
Æneas Com. Poliorces. at the end of
Polybius. p. 1712.

I find Vulg. and Fathers retaining
the Greek word, Cophinus. See Irén.
c. Hær. Lib. II. cap. 22. §. 3. p. 147.
as also Syr. accommodating it to the
genius of that Language.

Beside] Gr. χωρει. Vulg. exceptis. γ. 21.
Polyb. Hist. Lib. III. cap. 107. p.
357. l. 24. εκατον των σεργοποιων εχοτες
ερδεγεις οι πιθανιχιδιας χωρει ταις ευμ-
μαχοις.

D. Hal. I. 300. 37. . 326. 8. . 425.
27. . 681. 18.

Children] So Matt. xv. 38. By γ. 21.
Children, I do not understand only In-
fants, or what we call little cbikiren;
but also all those, who were stiled ανη-
βοι, impubres, by D. Hal. I. 211. 34.
οι την θυσιαν ταῦτα οι την εισεδον α-
νωνταις εκειδοτε τας ορεσταντος καὶ κεφαλεων
επεσμήνειν

CHAP. οὐσιοῦν τομένα τι εἰποφέρειν, ἀλέον τι XIV. τις αἰδεῖται, ἀλέον δὲ τι τὰς γυναικας, αἱ-λοὶ δὲ τι τὰς αἱβες.

¶. 24. Ην, βασανίζομεν] Should not the Comma be omitted after *ιν*? Vulg. in medio mari *jactabatur fluitibus*. But I follow Syr. and E. T.

¶. 25. Απηλλε περι] One MS. reads *ηλλε*, perhaps because the Transcriber thought *απο* in Composition did not suit with *περι*. But see Mar. xiv. 10. Job. iv. 47. and Matt. xxviii. 10. *απελθωσιν εις*.

D. Hal. I. 152. 9. *επιθε περι* ex-
ver.

¶. 26. Troubled] Gr. στρεγχθεντα. LXX. Gen. xlvi. 3. E. T. Marg. terrified.

¶. 26. An Apparition] Gr. φαντασμα. Vulg. Phantasma. E. T. a Spirit, i. e. πνεύ-
μα, as Luke xxiv. 37. *Act*s xxiii. 8.

¶. 28. Water] Gr. υδατα. Vulg. aquas. but ¶. 29. aquam, sc. τὸν θαλασσαν, ¶. 26.

So what Matt. xvii. 15. is expressed by *υδατη*, St. Mark calls *υδατα*, ¶. 22.

Joseph. Bell. Jud. Lib. II. cap. 8. (al. 7.) §. 5. p. 162. The Essenes are said to wash their Bodies, *ψυχεσις υδα-τη*, with cold water.

¶. 29. Come — to go] Ερχομαι is render'd to come and to go in the same Verse. It usually is translated to come, but sometimes to go. See Matt. xiii. 36. . xiv. 12. Vid. Note Matt. ii. 23:

Xenopb. K. Arae. p. 20. l. 6. *οὐτε καὶ μελαπτημοῦ καντις οὐτε εθελει εἰθειν, I am not willing to go.*

Hom. Il. A. ¶. 120. Ερχομαι. Schol. απερχομαι. and Il. K. ¶. 197. Ηιερα. Schol. επερχομαι, ηεχομαι.

Pbau. Lex. p. 314. in v. Ερχομαι, εγ-

χη, πορθμ. and in v. Ερχομαι, ηει, CHAP. αφεμαι, ηηι, πορθμομαι, βασιν, βαδι- XIV. ζη, οιχομαι, αθρινομαι, αφικημαι.

To sink] Gr. καλαποτιζειν.

Pbau. Lex. p. 410. col. 3. Kalazur-
tizω, καλαποτα, βαθιζω, κλυζω.

Josephus applies this Verb to the plunging the Prophet Jeremias into the Mire of the Dungeon, καλαποτι-
ταλας εις βορσον την αραφην. Ant.
Lib. X. cap. 7. §. 5. p. 525.

Said] So E. T. Gr. λεγει, saith, A ¶. 31. Present Tense after a Past.

So D. Hal. I. 127. 7. επειδη εροεις
εις περι αδικησαι ερχειται πολιν.

Gennesaret.] Gr. Γεννησαρετ. E. T. ¶. 34. Gennesaret, but Mar. vi. 53. Genesareth (where Gr. Γεννησαρετ) as also Luke v. 1, where Gr. as here Γεννησαρετ.

Later Editions, as Buck and Daniel. A. D. 1638, &c. have Mar. vi. 53. Gennesaret, but Luke v. 1. Genesareth: Vulg. Genesar. but Mar. vi. 53. and Luke v. 1. Genesareth.

Syr. in all these places Genesar.

Knew him] Gr. επιστειλεις αιδειν. E. T. ¶. 35. bad knowledge of him.

But the Verb επιστεωκω is render'd by E. T. to know. Mar. vi. 33. *Act*s iii. 10. . xii. 14. . xxvii. 39. they knew not the Land.

To perceive. Mar. ii. 8. Luke i. 22.. v. 22.

To take knowledge of] *Act*s iv. 13.

Were made perfectly well] Gr. διεστη- ¶. 36. δησαν.

I am not certain that I need have laid such a Stress on the Prop. *διεστη* in Composition. Vid. Note Matt. iii. 12: However I followed E. T. which has, were made perfectly whole, or thorough-

CHAP. ly cured. Elsewhere Αγεων is ren-
XIV. der'd to heal. Luke vii. 3. as its Simple,
y. 36. ευθυγαρι, Matt. ix. 21, I shall be
whole, or well.

Vulg. disregards this Emphasis in
the Compound Verb, rendering it here,
salvi facti sunt, and Syr. uses the same
word by which it render'd θεραπεω.

Matt. xvii. 18. Luke viii. 2. Acts viii. CHAP.
7. and ειρηναι. 1 Pet. ii. 24. XIV.
Hippocrates uses Αγεων and ευζω y. 36.
as synonymous Terms. See Coac.
Praen. p. 182. G. H. Θηλεις ἢ θηλη-
τικό — λω ἢ χωρει — πλεονα χρονο
ζειν. μην ἢ χριστογεννα, recover. and
p. 183. C. D. ευζων — πλαδιλων.

C H A P. XV.

CHAP. THE Scribes — of Jerusalem &c.]
XV: Gr. ει απο λεγοσολυμων Γραμματεων
y. 1. &c.

The Prep. απο is frequently pre-
fixed to the Place of a Person's Resi-
dence, Nativity, &c.

Mar. xv. 43. Ιωνηφ ο απο Αερια-
δαιας. Job. xi. 1. Δαυιδος απο Βιβα-
νιας. . xxi. 2. Acts vi. 9. . xxi. 27.
Hebr. xiii. 24.

Xenoph. Hist. Grec. Vol. III. p. 148.
1. 6. Οροι οι ποτε απο Περσικης τε η Αχιλ-
λευ, η απο ινδιαν, η των ινδικων πολεων
&c.

Polyb. Hist. Lib. XVII. cap. 35. p.
1075. l. 13. πολλας ιψη η επεργε παρε-
λαβει των επιφανων αριθμων απο της Ελλα-
ς, &c. Vid. Note Matt. ii. 1.

Accordingly the Scribes &c. of Je-
rusalem, or the Jerusalem Scribes, were
such as stately resided in that City.
See Chrysost. II. 324. 23, &c. and
Theophylact. ad l. p. 85. E. So we say
the Clergy of London, or the London
Clergy, in contradistinction to the
Country Clergy.

This construction of the Words is
countenanced by Syr. and Pers.

There is another construction, fa-
voured by St. Mark, which is this,
The Scribes &c. came from Jerusalem.
Chap. vii. 1. ελθοντες απο Ιερουσαλημ,
expressing the place from whence they

came, not the place of their usual Re- CHAP.
sidence. XV.

The difference between this and the y. 1.
former is just the same as between,
*The London Clergy went up with an Ad-
dress to the King*: and, *The Clergy went
up from London with an Address to the
King*.

The former Construction is most na-
tural, and no ways inconsistent with
the latter, which however seems to be
countenanced by Vulg. and Arab.

By your Tradition] Syr. metul. Vulg. y. 3.
propter, not per, as E. T. by. So also
y. 6. to shew that this Transgression
of the divine Command was occasioned
by their Tradition, though perhaps not
enjoined by it.

Iren. c. Her. Lib. IV. cap. 9. (al.
22.) §. 3. p. 238. Quare vos (Gr. οι
υμεις) frustramini praeceptum Domini (Gr.
τη Θεου) propter traditionem vestram?
but ad y. 6. Et frustati estis Sermonem
(Gr. τη λογον) Dei propter traditionem
vestram.

A Gift] Gr. δωρον. Vulg. Manus y. 5.
quodcumque est ex me, tibi proderit. Ca-
stilio, sua donaria illi profutura. As if
he should tell his Father &c. What I
have consecrated to God shall be of ser-
vice to you.

Mar.

CHAP. Mar. vii. 11. Κορεαν, perhaps near XV. by the word used by our Saviour, which §. 5. the Historians render or explain by διορ.

Joseph. Ant. Lib. IV. cap. 4. §. 4. p. 205. Και ει κορεαν αυτης ονομασατες τη Θεη, διορον δι τητο εμπαινει η Ελληνων γλωσσαν &c.

§. 6. Ye have invalidated] Gr. ηκυρωσατε.

Syr. uses the same word as for καταργηση, Rom. iii. 3. Epb. ii. 15. and καταργηση, Hebr. x. 9. and καταλυση, Acts v. 39.

§. 9. Doctrines] Gr. διδασκαλιας. E. T. for Doctrines, which words in most of the later Edd. are printed in *Italic*, as if they had not been in the Original, but merely an Insertion of the Translators.

§. 11. Defileth] Gr. κοινον.

Pbavrinus makes κοινον equivalent to μολισσα. p. 437. c. 3. and ead. col. κοινον, βθελυχλον, ακαθαρτον.

See also Hesych. Lex. p. 541. col. 1.

§. 13. Plantation] Gr. Φυλα. Vulg. Plantatio, as also the Fathers Cyprian. Epist. LXXIII. p. 311. St. Austin. 2 p. Tom. III. col. 176. A. but Tertullian, whom I frequently find rendering differently from Vulg., Planta. de Prescript. Haret. p. 203. B.

Suid. III. 647. Φυλα των δειδρων.

§. 14. Diteb] Gr. βοθισθ-, i. e. ο βοθισθ-, ο λακηθ-, η τη ορυμα. Pbav. Lex. p. 158. col. 3.

§. 15. Parable] Suidas defines Παρεχθολε, by λακηθ ανθρωπος η κεκρυμμιθ η προς οφελικα φερων. And again a little lower he explains it by διηγημα — η η ομοιωσις, η τη λαλημα, η υποδειμα.

and p. 28, he shows us the difference CHAP. between απεχθολε and απεχθειμα. The XV. Latter is ελαν απινεχθηη της ομοιωσιον η. 15. εντη λειπον λοιπον, but the Former, ελαν απομοιωσιονειη • ελαν ελαπη λοιπον.

But here is an evident Reference to §. 11. Mr. Le Clerc renders απεχθολη by Sentence, and thinks it answers to the Hebrew *Mashal*, which expresses une parabole, ou similitude, δι toutes sortes de sentences morales, ou figures.— et signifie ici la sentence, ou maxime de Morale, que notre Seigneur a dite au §. 11.

Yet] Gr. αρπην. Pbav. Lex. p. 42. §. 16. αρπην, ill. Suid. Lex. I. p. 86. Hesych. p. 51. 1.

Goetib] Gr. χαρη. Vulg. vadiit. Syr. §. 17. uses the same word by which it renders παρδομαι. Matt. xxvi. 14. and απεγχημαι. Matt. viii. 19. and υπασι. Matt. xxvi. 24.

Pbav. Lex. p. 753. 3. Χαρη, παρδομη. and Χαρην, απελθων. Suid. Lex. III. p. 681. Χαρην. παρδομεθ. ορμην. Hesych. p. 981. 2.

D. Hal. I. 71. 32. Εν αυτη οι πειθη Γενεσης υπερ αυτη, δι απρωτης εχοντος την απαλλη, ε αντη εχωντη.

Tbucyd. Hist. Lib. III. §. 106. p. 232. 98. η διελθοντος την Στεγητων γλω, εχουσαν ιδει την Φυλας, &c.

Consult also Euripid. Ipb. in Aut. §. 678. and Aristoph. Ran. §. 181. Eccles. §. 289. as also Strab. Geogr. Lib. XI. p. 782. l. 5.

Draugbi] Gr. αρχημα. Vulg. Seces- §. 17. sum, i. e. fortēam, a Necessary, Priority, or Bog-house, or Lay-stall, called απρωτη, Aristoph. Thesin. §. 492. and απρωδεσκην. Schol. d.

Suid. Lex. I. 392. in v. Αφ ιδην, with Kuyter's Note. Pbav. Lex. p. 139.

CHAP. 3. Αφίεροτες, ειλλας, στηλαισα, ειλη-
XV. εια, ανάκαια. *Hesych.* p. 163. 1.

¶. 19. *False-witnessings.]* Or *False-evidences.*
Gr. ψευδομαρτυρεῖσι. E. T. *false witness*,
later *Edd. false witness*, which is ei-
ther *ψευδομαρτυρ* or *ψευδομαρτυρει*, as
Syr.

Vulg. has *false testimonia.*

¶. 19. *Blasphemies]* Or *Defamations.* Gr.
βλασφημιαι. Or as E. T. 1 Tim. vi. 4.
Railings. and in the Sing. Number,
evil speaking, *Eph.* iv. 31. and *Jude*
¶. 9. *κεραυ βλασφημιας* is a railing ac-
cusation.

In this Sense of *Ill Language* it is
used by *Josephus*, *Ant. Lib.* VI. cap.
13. §. 7. l. 5. p. 350. κακοβολεῖσι, sc.
David, βλασφημιαις δειναις. *Lib. XIX.*
cap. 9. p. 952. l. 10. βλασφημιαις τε
ἡδοπεριπλεκταις εις των κακοχρημάτων απρέπεις
λέγεται. and c. *Apion.* Vol. II. *Lib. I.*
§. 25. p. 459. Των δὲ εις ημας βλασφη-
μιαι πρέπειο μόνι μίσθιοις.

So the Verb βλασφημεῖσι, *Joseph.* *Ant.*
Lib. IV. cap. 8. §. 32. p. 246. and
Lib. VI. cap. 9. §. 2. l. 13. p. 334.
c. *Apion.* *Lib. I.* §. 24. p. 459.

And βλασφημοις ονταις is, a term of
reproach. *D. Hal.* I. 575. 9. οὐ καθεισ-
αντε πικρες πεφύμαται, κατε βλασφημις ον-
ματος φειταική.

¶. 21. *And]* Gr. οὐ. E. T. *then.* So *Mar.*
vii. 1. and *Luke* v. 22. and *then Matt.*
xxv. 27.

¶. 22. *In-a-grievous-manner]* Gr. κακως.
Vulg. *male.*

Origen. ad Matt. Vol. I. p. 256. D.
δειναις δαιμονιζεται.

¶. 22. *Possess'd-with-a-Demon.]* Gr. δαιμο-
νιζεται. E. T. *vexed with a Devil.* *Vulg.*
a demonio vexatur.

This Verb is of the same import CHAP.
with δαιμονιον *exq.* *Matt.* xi. 18. *Luke* XV.
viii. 27. or, as the parallel Text, πνευ- y. 22.
μα ακαθαρτον, *Mar.* v. 25.

It is not good] Gr. οὐ ειτε καλον. Per- y. 26.
haps, *it is not fair.* *Syri. Skarpbir.*

E. T. *meet, or good,* as *Matt.* xvii.
4. *Vulg. bonum.*

Crumbs] Gr. φραγινον. Perhaps φρ. y. 27.
χιττον.

Pbar. Lex. p. 755. col. 2. Φραγινον,
αι αποπιπλεσαι των αρτων τεμνομενον φρ-
χιττον.

To the same purpose *Hesych.* p. 985.
2. But *Suidas* has φραγινον. *Lex.* III.
707. in v. φραγινον.

O Woman] Gr. α γυναι. Elsewhere, y. 28.
as y. 22, *O* is printed in *Italic*, be-
cause there is nothing in the Greek to
answer it.

Cripples] Gr. κυλλας.

Pbar. Lex. p. 456. 2. κυλλον —η
επι τα εξω Διεγροφη του σκελοντ, εφ' ης
συμβανεις ρεπται επι τη πεδα, καθαπερ
βλαστον τη αναπαλιν. but col. 3. Κυλ-
λαθ, πεπηραμψθ. κυλλας δη λεκτον οι
Αττικοι, επι ποδων η χειρον ομοιος η χει-
λες της χειρες πεπηραμψθε. See *Schol.*
Aristoph. *Equit.* y. 1083. and *Schol.*
Av. y. 1379.

They have now continued] Gr. ηδη y. 32.
περιεμψσι. I did not say, *they have*
already continued &c. because the Pre-
sent Tense, περιεμψσι, expresses their
present Continuance, as ηδη seems to ex-
press their *having continued already three*
days.

It is a question whether E. T. be
proper English, *they continue with me*
now three days.

CHAP. We have a like Expression Luke xiii. XV. γ. τελος επι πρεχομαι ζηλον &c. E. T. §. 32. *these three years I come seeking &c.* where πρεχομαι shows the Vine-dresser had not as yet desisted from coming.

D. Hal. I. 155. 27. *Metius Fuscettius tells the Albans, τιμωντες υπε τη βασιλεως αιδον τη αυλοφροντος αρχη, ον τερατος επι τηλον εχω, και ο βιλοιμικη μεχει παινει ηξω.* He was now actually in possession of the Dictatorship.

Thus that blessed Martyr Polycarp, in answer to the Proconsul, who said, λανθανον την Χειρον, expresses himself in the present Tense; Οδοιποια και εις απελθων αιδω, και ωδε μη ηδικησε. και πας δυναμις βλασφημησαι την βασιλεια μη, την ευαγγελια μη; Euseb. Eccl. Hist. Lib. IV. cap. 15. p. 167. 19.

Syr. renders προσφέρμενος in the past time, and uses the same Verb by which it translates Αγγελειων, Acts xv. 35. and μην, Acts xx. 5. and μηδων, Hebr. viii. 9.

§. 33. *As to fill]* Gr. οντες χορισσαι, or ον τε χορισσαι, as even to fill, in the Sense of satisfying, as §. 37.

Vulg. *ut saturemus.* And Syr. as if the Original had been ον χορισσαμεν, agreeably to the Reading of Cant. Matt. xxvii. 1. where ον with an *Indicative Mood* is instead of οντες with an *Infinitive*.

§. 35. *To lie-down]* Gr. αναπεινεν. E. T. to sit down.

The Original Verb πρεχειν expresses CHAP. the Jewish Table Posture, which was XV. lying down, or along; as now sitting. §. 35.

Athenaeus refers to this Posture as well as sitting, Deipn. Lib. V. p. 195. E. και οι πεπορθμενοι (sc. ο βασιλεις) ει μηδε προσκαθισσει, και οι προσαντεπιπλε, και πολλοι μηδε εστι. p. 439. C.

The remainder] Gr. παντες πρεχειν. §. 37. Mar. viii. 8. τα πρεχειν ματα. Syr. Plural in both places. but Vulg. Singular in both.

Baskets] Gr. ανυγματα. §. 37.

I take ανυγματα to be in general a wicker Basket like the καφινοι, Chap. xiv. 20. Jul. Poll. Onom. p. 622. l. 2. b. Hence Schol. Aristoph. Acharn. §. 1096. explains Γυλιοι by ανυγματα πλεμμα, εν τας τροφας εχοντες οι σερτιων) εβαδιζον θητη πλεμμα.

The Scholiast on Lycophr. Alex. §. 14. represents the ανυγματα to be like the πηγα, a Budget or Basket with which Mumpers go a begging. He censures Euripides for not observing a Decorum in his Characters, κακαπτει δι Ευρεπιδης φιλοσοφειας επαλον πηγας υπωνεκας, και διλλεις διποτοπαις τερχυται αντιλεγοντας, και βασιλεις προσοπαινιας μηδε ανυγματα, η πηγας, οπερι υπ αν ιδιοτο.

Pbar. Lex. p. 668. col. 1. Σπηλαιος, ο την πηγαν αγιοι.

Beside] Gr. χωρι. Vulg. extra. See §. 38. Note on Matt. xiv. 21.

C H A P. XVI.

CHAP. AND Sadducees] Gr. και Σαδδουκαιοι. XVI. E. T. with the Sadducees. So και §. 1. is render'd with, Mar. x. 46. Luke viii. 22. but rather and, as Job. iii. 22..

xviii. 1., in which last place και was CHAP. almost necessarily render'd and; be- XVI. cause of the Prep. ον, with, in the §. 1. preceding part of the Verse.

Compare

NOTES on

CHAP. Compare *Matt.* xvii. 3. 2, with *XVI. Mar.* ix. 4. εών. And *Mar.* xi. 27. οὗ, §. 1. with *Luke* xx. 1. εών.

The Hebrew *Vau* is also render'd with *Gen.* xxxi. 21. xxxvii. 25. .xvi. 1. *Exod.* xviii. 5. *Deut.* xxv. 11. *Jos.* xi. 4. *Jud.* xiii. 19.

§. 1. Tempting him] Gr. περιεζότες, sc. αὐλεν. *Mar.* viii. 11. and *Matt.* xix. 3. and so *Syr. Arab.* and *Perf.*

§. 1. Asked] Gr. ἐπηρώθησεν. *Vulg.* rogarerunt. E. T. desired. I think our Language will bear me out in rendering the Original Verb, to ask, though elsewhere it is more commonly used for asking, rather by way of Question than Petition, or Request. See *Matt.* xii. 10. . xvii. 10.

§. 1. A Sign from Heaven] Or, out of Heaven. Gr. σημεῖον ἐξ τῆς νεφέλης. *Vulg.* de cælo. So ἐκ is render'd from E. T. *Matt.* xxiv. 31. as if the Original had been δὲν, agreeably to *Mar.* viii. 11. *Luke* xxii. 11.

Σημεῖον ἐξ τῆς νεφέλης is, according to *Wolfius ad loc.* p. 248. *Miraculum aliquod non quod e coelo, frue delapsa coelitus virtute, in terris sit edendum, sed celeste, quod in ipsis coelis edatur.* This is what *D. Hal.* would call *Omenorum σημεῖον*, see Vol. II. p. 87. 1.

§. 3. A Storm.] E. T. Foule weather, rather foul-weather. But I do not apprehend the Greek word χείμων so properly signifies bad Weather in general, as that particular sort of bad Weather we usually call a *Storm*, or *Tempest*.

Joseph. de Bell. Jud. Lib. IV: cap. 4. §. 5. p. 285. Δια τὸν τούτον αριχαῖον εκρήνην) χείμων, ανεμος τε βίαιος στρομβός λαβρούσσεις καὶ ευνήσης αερόπται,

βροῦ) τι φεγγάδεις, καὶ μυκημάτα σποράτης **CHAP.** της γης εξαστία. See also §. 6. 1. 5. b. *XVI.*

D. Hal. I. 57. 21. Λευστέλεις δὲ ο φί. §. 3. Λευστέλεις Αχαιῶν τίτας ισορι θων Τροπαῖς ανακομιστέμενος επέτελλοντας Μαλτανῶντας χείμωνι βίαιον καταληφθεῖσας, ταῖς μῆνις υπε τον πιθύραν Φερομένης πολλαχοῦ τη πελασίη πληγασθεῖσας δὲ ελθεῖν &c. 403. 24. - 528. 45. χείμων πολυς οξεῖς εργασίας καταρρέειν, &c.

Xenoph. *Hist.* Gr. Lib. I. cap. 6. §. 25. p. 48. ταῦτα δὲ βιλαιώμενος πολειν επιφέρει χείμωνας, &c.

Athen. Deipn. Lib. XV. p. 676. Αἴτιοι χείμωνι αφιδνίοις επεπτεῖσε, καὶ σωμάτων της ουσίας γης ποσαν, &c. *Vid. omnino Lib.* II. p. 37. C. D.

Plut. Thes. Vol. I. p. 18. 1. 6.

Hence the Verb χειμαζομαι signifies tempestate jactari, dijici &c.

Tibucyd. Hist. Lib. VIII. §. 32. p. 524. 98. καὶ χειμαδεῖσαν των παντων, οὔτερον αφικνεῖσθαι &c. *Schol.* ηγετε Αἰγασταρινοῖς οἵτε χειμῶν. p. 211. 7. χειμαδεῖσαι. *Schol.* τον χειμώνα Αἰγασταρασαι.

Joseph. de Bell. Jud. Lib. II. cap. 10. §. 5. p. 170. ult. αλλα της μῆνος τετάρτη γεζμιματοφορες σινεῖη χειμαδεῖσαι τρεῖς μῆνες δὲ τη Θαλασση. *Ant. Jud.* Lib. XII: cap. 3. §. 3. 1. 8. pag. 597.

Syr. uses the same word as for Winter, *Matt.* xxiv. 20. *Job.* x. 22. and *Tempest*, *Act*s xxvii. 20.

Xenophon relates a Speech of *Ibrahimius*, wherein he mentions δύσις and χείμων together, καὶ τὸν δὲ δύσιν χειμῶνα ποιεῖν. *Hist. Græc.* Lib. II. cap. 4. §. 10. p. 110. but I find myself prevented in this Citation by the Industrious *Rapbellus*.

Do ye know how] *Vulg.* noſtis. Gr. §. 3: γινωσκεῖτε. E. T. ye can. So εἰδαί is render'd by E. T. *Matt.* xxvii. 65. *Luke* xii. 56.

CHAP.

XVI. *To distinguish &c.]* Gr. *διαγνωσθείν.*commanding, or bidding. See Note CHAP.
Matt. iv. 3.v. 3. Vulg. *diquidare — non potestis scire,*
qui etiam uero. Luke xii. 56. *videte* δοκιμάζετε.XVI. Syr. *It was not concerning bread I say, to*
spake to you, but (that ye should or) to
*beware of &c.*So Orig. Com. in Matt. p. 270. E.
προσε προσεχεῖτε δὲ τὸν &c.:Chrysost. Com. in Matt. II. 340. 29.
οὐ καὶ αὐτὸν εἰπεις προσεχεῖτε. αλλ᾽
τὸν τὴν ζύμην &c.However sometimes the Infinitive
may be put for the Imperative. See
Note Matt. v. 34.v. 7. *Among themselves]* Gr. διελθοῦσι τῷ
ταύτῃ. Vulg. *cogitabant intra se.* Mar.
viii. 16. πέρι αλλήλων. Vulg. *cogita-*
bant ad alterutrum. E. T. *among them-*
selves, i. e. to one another. Syr. *one*
*with one.*So E. frequently signifies among.
Matt. xxvii. 56. Job. xi. 54. Jam. iv.
I. v. 14.D. Hal. I. 270. 24. οὐ ταῦτα απημαν-
μένοι, αλλα καὶ ταῦτα επιφανεῖται, τοις γεν-
τινοι τοι δυο, Τις οὐ καὶ Τίτελος Βρύσιος
&c. 684. 38.

He did not bid them to beware of &c.] v. 12.

Gr. εἰπεις προσεχεῖτε.

Syr. *He did not say that they should*
beware, or He did not bid them to be-
*ware.*Vulg. *Non dixerit cavadum.*v. 8. *Knowing]* Gr. γινεσθαι. So in the pa-
tallel Text. Mar. viii. 17. when Jesus
knew; but here, when Jesus perceived.
Thus γινεσθαι is render'd to perceive.
Matt. xxi. 45. . xxii. 18.Parts.] Gr. μιγη. Syr. *Aloro.* the v. 13.
same word occurs Matt. viii. 28. where
Gr. χυεσθαι, as also Mar. v. 1, 10. Luke
xv. 13, 14, 15.v. 9. *Baskets]* Or *Kopkins.* Gr. κοφίναι.
Vulg. *Cophinos.* Le Cl. Gen. . L'Enf.
*Paniers.*Whom do men say &c.] Gr. τινα με v. 13.
λέγουσι &c.E. T. *Whom do men say, that I, the*
Son of Man, am? As if the Original
had been τινα λέγουσιν εἰ αὐτοποιούμε, τιν-
αν τοι αὐτόποιος, εἶει?But Syr. runs thus; *Whom do men*
say concerning me that I am, the Son of
Man? compare this with Mar. viii.
27. and Luke ix. 18. I see no reason
why Tremellius should render *manu*
here by *quid*, and Luke ix. 18. by *quid-
nam*, which answers rather to *mena*,
than *manu* (see Matt. xvii. 10.) Espe-
cially as Mar. viii. 27. he uses the
word *quemnam*.Le Clerc renders the words, *qui dit-*
en que je suis moi le fils de l'homme? and
observes upon *Le fils de l'homme, Moi*
qui parois être un homme du commun. Ilv. 10. *Baskets.]* Or *Spurises.* Gr. σποράδαι.
Vulg. *sportas.* Le Cl. Gen.. L'Enf.
*corbeilles.*By comparing this Verse with the
preceding it appears that these Baskets
were of a different Sort from those
spoken of v. 9. Different I mean with
respect to their Matter, Texture, or
Contents. And if so, should not they
have been render'd differently?v. 11. *To beware]* Gr. προσεχεῖν. Vulg. *ca-*
*vere, qui προσεχεῖτε, as v. 6.*But an Infinitive may properly come
after the Verb *προσει* in the Sense of

NOTES on

CHAP. est visible, par cette demande de notre XVI. Seigneur, que le mots Fils de l'homme §. 13. ne signifient nullement le Messie.

Vulg. omits με. *Quem dicunt homines esse filium hominis?* So also Hieronymus, whose Note on this Passage is worth transcribing, *Non dixit, quem me dicunt esse homines, sed filium hominis: Ne jacanter de se querere videretur.*

§. 16. *The Christ] Or the Messiah.* Gr. ἡ Χριστός, not ὁ Χριστός, as one would think from the Latin *Christus*.

Sueton. in Claud. Cap. 25. p. 87. *Judeos impulsore Christo assidue tumultuantes Roma expulit.*

Lactantius in Div. Instit. Lib. IV. §. 7. p. 327. Sed expenunda bujus nominis (sc. Christi) ratio est propter ignorantium errorem, qui eum immutata litera Christum solent dicere.

Tertullian. *Apolog. Cap. III. p. 42: Christianus vero, quantum interpretatio est, de unctione deducitur. Sed et cum perperam Christianus pronuntiatur a vobis, (nam nec nominis est notitia penes vos) de suavitate vel benignitate compositum est.*

§. 16. *The Son] Gr. ὁ υἱός, not barely υἱός.*

Theophylact takes notice of the Emphasis expressed by the Article ὁ. *Καὶ πάλιν ὦ Θεέμενος οὐδὲ πεπηδά, καὶ εμπλοκή αληθεύσας αὐτὸν επει τὸν υἱὸν τὸ Θεόν. καὶ επει, εν τῷ ο Χριστός υἱός τοῦ Θεοῦ, χωρεῖ τὸ ἀρθρόν· αλλὰ μᾶλις τοῦ αρθροῦ, ο υἱός, τελείων, αὐτῷ εἰπεντὸς ὁ εἶται καὶ μορφή. καὶ χαράζει υἱός, αλλ᾽ ὁ τοῦ αὐτοῦ τὸ κοινόν τοῦ πατρὸς φύσιν.* Comment. in Matt. p. 93. C.

The same Author immediately proceeds to make the same Remark on ὁ Χριστός. *Ἐπει δέ, says he, Χριστός πελλαῖς γράπει, εἰ πρῶτος πατέρας καὶ εἰ βασιλεὺς, αλλ᾽ ὁ Χριστός μᾶλις τοῦ αρθροῦ, εἴτε τοῦ.*

To which add Chrysost. *Com. in Job. CHAP. Vol. II. 631. 24.*

XVI.

Blessed] Gr. μακαρίος. Vulg. *beatus*, §. 17. but *Matt. xxii. 9. . xxv. 34. benedictus*, where Gr. δολομήτης, and Syr. *blessed*, but here *happy*:

Μακαρίος unquestionably signifies Happy. Consult Joseph. de Bell. Jud. Lib. V. cap. II. §. 3. pag. 354. δαχμικόντας τὸ μαλίσα τὸν υπερ Ρωμαίους βασιλεὺς τὸν Κομμαγενέων (sc. Antiochus Epiphanes) επειδὴ τῷ τούτῳ γένεσας μιλασθεῖται. απεφύγει τὸ κακόν οὐκ επι: γῆρας, αὐτὸν γάρ λέπει τῷ θεῷ Σαράντα μακαρίος.

Vid. Note *Matt. v. 3. . xiii. 16.*

Bar Jonab] E. T. Bar Jona. but la. §. 17. ter Edd. Bar-jona, rather bar Jonab. Gr. βαριός λαβα. τούτου, says Theophylact ad loc. p. 93. D. γε τοῦ λαβα.

Hieronym. ad loc. Tom. VI. p. 33. e. Alii simpliciter accipiunt, quod Simon, id est, Petrus, sit filius Joannis, juxta alterius loci interrogationem: Simon Joannis diligis me? — Et volunt Scriptorum vitio depravatum, ut pro Barrijobanna, bec est, filius Joannis, Barriona scriptum sit, una detracta syllaba.

Vulg. here Bar Jona, but Job. xxii. 15, 16, 17. Joannis, agreeably to some MSS, but no Vers. that I have seen.

Flesh and blood] I. e. *Man. Gal. i. §. 17. 16. and Epb. vi. 12. Our conflict (μάχη, wrestling) is not with (or against) blood and flesh.*

Sol. Jarchi, ad Gen. viii. 11. thinks Bitter things from the band of God, are preferable to sweet things from the band of Flesh and Blood, i. e. Men.

Peter] The Original Word Πάτημα §. 18. signifies a Stone, as well as πέλεξ.

Hom. Iliad. H. §. 270. βάλλει μάλιστα πετράς. Schol. Λίτην. and Iliad.

CHAP. II. §. 734. επειφί δὲ λαζετον τίμων, Μαρ-

XVI. μαρτ. Schol. Αδεκον λιθον.

§. 18. Χενορβ. Græc. Hist. Vol. III. Lib.

II. cap. 4. §. 10. p. 110. πημεις δι, εις
το καλαντος η δοεσδα αφιετος, η ακονια,
η περιτη, εξιχνιασα τα αιδιατο, η πολλας
καλατρωσομεν.

Ιοσερβ. de Bell. Jud. Lib. V. cap. 6.
§. 3. p. 338. 5. b. ταλαιπωσος μηνον
ει βαλλομενον τείροι, ουα δι η πλειον α-
πρισσαν γαδιας. — ει γε μην Ιεδων το
πρωτον εφυλαττον την πιλεγρ, λαδην δι
ιω. p. 339. l. 4. η πιλεγρ θερον.

§. 18. Of Hades] E. T. of Hell. Gr. ἡδε.

With respect to the Etymology of
Ades, consult Aristoph. Ran. §. 69.
Schol. Bifet.

§. 18. Prevail against] Gr. καλιγνωσιν.

The Verb καλιγνω signifies to over-
power by superior Force.

D. Hal. I. 293. 48. επειδι επειρος
παλιν αμισωπες της καλιγνωμενοις οι Φα-
τερων. p. 376. 36. ει δη μη γε, Φυλαττεν
αυτος ισει, η μη καλιγνων μηδεπερ την
τασσον. p. 394. 15. ειτερεις αλλα μην κα-
τερον επειρον, της δη αδικημενοις η κα-
τιγνωμενοις την δημοσιαν βαριθοκοι. p. 657.
24. αλλι ανισασο, η βαριθεις της καλιγνω-
μενοις. p. 238. 28.

§. 19. Whatsoever thou shalt bind] Gr. στεν-

δετης. So Syr. here and Matt. xviii.

18. but Chrysost. ad loc. Vol. II. 344.

28. στεν αι δετης &c. though p. 386.

5. στεν δετης.

Dr. Ligbiscot observes, that in this
place respect is had to binding not per-
sons, and that the Jewish Writers by
to bind, mean to forbid, or declare for-
bidden; and by to loose, mean to allow
or permit. Vol. II. p. 205, &c. So
Asur is forbidden, and Muttar is permit-
ted. See Buxt. Lex. Talm. col. 1410.

All the Apostles indeed had the CHAP.
Power to forgive Sins. Job. xx. 23. XVI.
Whosoever Sins ye forgive, they are for- §. 19.
given unto them. And so in some Sense
have all the Faithful as well as They.
Matt. vi. 14. xviii. 35. 2 Cor. ii. 7, 10.

So that neither the Power of making
Laws in Christ's Kingdom, nor of
forgiving the Violations of them, is a
Privilege peculiar to St. Peter. This
appears from comparing this Text with
Matt. xviii. 18.

Was] So E. T. and Vulg. *estet*, but §. 20:
Gr. εστι, which Verb though in the Pre-
sent, should be render'd by the Past
Time:

See Note on Matt. ii. 18. to which
Texts add Mar. v. 14. vi. 55. Job. ii.
9. xi. 57. with several other places I
could now produce.

So D. Hal. I. 326. 1. ουτε τοι προκει-
ειθεσδι ρυμανει, ο πι αλλον απαντα χρε-
νον γινονται, οτι τυρρονις εστιν η τε δικτατωρεις
ερχην.

Jesus] The Oriental Versions, and §. 20:
several Fathers mentioned by Dr.
Mill, omit Jesus, and Beza justly ob-
serves, et sane videtur abundare. But
as Vulg. retains the proper Name, I
choose rather to print it in *Italic* than
entirely omit it.

Raised again] So E. T. Matt. xvii. §. 21.
23. Rom. iv. 25. or raised up. Rom.
vi. 4. or barely raised. as Luke ix. 22.
Rom. vi. 9. 1 Cor. xv. 16, 17. 2 Tim.
ii. 8.

I choose to render οντεσθω passively
to distinguish it from ανασθω E. T.
to rise again, Mar. viii. 31. as Origen
perhaps read here. Vol. I. 34. E.

CHAP.

XVI. *The third day]* Gr. τῇ τρίτῃ νύχτᾳ.
y. 21. So *Matt.* xvii. 23, but *Mar.* viii. 31.
μῆ τριτη νύχτα, as also *Matt.* xxvii. 63.

y. 22. *To rebuke him]* Gr. κατηγορεῖν αὐτῷ.
To take him up *host*, not directly *to rebuke him*. There is nothing of that Nature in the following words.

y. 22. *Mercy on thee]* Gr. οἰωνή σου. God be propitious to thee.

When *thee* respects the Propitiusness of the Deity, θεῷ, or the like, is usually added.

Herodot. *Hesp.* Lib. IV. §. 94. p. 252. ἦν μὲν ἡ δακταρίη παπάσης, πιστεῖς εἰς θεόν δικαιοῦσαν.

Xenoph. *Cyr. Pad.* Lib. IV. p. 254. οὐτε επιθέτει, μαλισκα μὴν θεός, αὐτος θεός εἰλας εἰλας οὐτε επιθέτει, &c.

Lucian. Amor. p. 573. D. *Ed. Par.*
Σὺ δὲ θεός Αφροδίτη γάρ, οὐδὲ τὸ ζεῦς ποτε εἴδει τιμωρήσαν.

Others understand this Expression of our Saviour's regard to himself; thus Beza, *propitius tibi esto*, and Cast. *parce tibi*. So we may say, *bare Mercy on*, or *be propitious to*, *thyself*. The *Syr.* has *spare thy self*, using the same word that occurs *Rom.* viii. 32. . xi. 21. for φειδεῖς. Though this Version has much the same form of Expression, where the *Greek* is μηδέπας, *Acts* x. 14. . xi. 8. E. T. not so, and με φθίσει, *Rom.* iii. 4, 6, 31. . vi. 2. . vii. 7. . ix. 14. E. T. *God forbid*. So *Vulg.* here *abfit a te*, and *LXX.* 2 *Kin.* (Hebr. 2 *Sam.*) xx. 20. οὐτε, οὔτε μη. E. T. *far be it*, *far be it from me*.

Consult *Gen.* xliv. 23. (*LXX.* 22.) *Peace be to you.* οὐτε μη. So we may say here, *Mercy on thee*, or *far be it from thee*.

Turn to *St. Austin, Serm.* 296. Tom.

V. col. 835. F. *Tunc Petrus ambens e- CHAP.*
um, sed adduc carnaliter, morti timens XVI
mortis interficorem, Abfit a te, inquit, y. 22.
Domine: abfit a te, propitius esto tibi.
Nan dixisset, propitius tibi esto, nisi
agnoscere vrum Deum. So again, col.
764. F. ej. Tom. Propitius — tibi
esto, Domine, abfit, non fiat istud.
And to conclude, col. 899. B. *Abfit*
a te, Domine, non fiat istud. *Timebat*
ne Vita moreretur.

Ms a] *Vulg.* es mibi. qu. εἰ μοι. a- y. 23.
greeably to *Cant.* So *Syr.* μοι, as *Matt.*
xvii. 17. . xxi. 2. *Luke* ix. 38. *Job*. iii.
23. *Acts* i. 8.

The *Pronouns* *με* and *μοι* are frequently interchanged the one for the other. So *Mar.* v. 9. τι εστι οὐρανα. *Syr.*
ετ or ετε, and *Acts* vii. 49. με θεοντο..
ix. 15. 1 *Cor.* ix. 18.

Thou savourest] Gr. φεονται. y. 23.
The original *Verb* may signify a *Tast* or *Relish* for any thing.

Aristoph. *Nub.* y. 818. Εἰδυμεμέθο, ετι πανδασετ ει, η φρενες αεχαινα.

Or else it may denote the being *well affected*, or *disposed*, to any thing.

D. *Hal.* I. 670. 17. ει η τα βελτιστα τα κατη φερωντες, αντεποι 2' αρινθοι η γενεφεντες, εδιπο τα κατη ετι γηρεσι μηροι κανεται.

Loose] Gr. ζημιηγ. So E. T. here y. 26.
and *Mar.* viii. 36. but elsewhere this *Verb* is render'd to be *cast away*, *Luke* ix. 25. and to suffer loss, 1 *Cor.* iii. 15:
and to receive damage, 2 *Cor.* vii. 9.

Zēmīgma occurs now and then in the sense of *sustaining a loss*, *damage*, or *detriment*.

Thucyd. *Hist.* Lib. III. §. 40. p. 192.
61. η μη ετι η μη ετι Βογχεια γενε-
ται, μισατα (ζημιηγ).

CHAP. So the *Noun ζῆμις* is used to denote
XVI. *Damage or Loss*, *Aet. xxvii. 10, 21.*

¶ 26. The Original Verb more frequently
respects *Punishment*, and denotes the
Evil sustained by way of Penalty.

Sometimes it is applied to *Banishment*,
sometimes to *Fines*, or *pecuniary
Malts*, &c.

Thucyd. Hist. Lib. IV. §. 65. p. 276.
10. εἰδοῖς δὲ τες σεργίης αἱ ἐν τῷ πόλει
ἀθηναῖς, τες μὴ, φωνὴ ζῆμισατ — πο
ζ — χειραλα τεργέσατο. p. 549. 69, 85.
εἰ πλεῖσται τε πειθαί ζῆμισαν, and p. 355.
36. καὶ δικα μηδεσσι δεσχήματα ζῆμισαν.

D. Hal. I. 281. 17. Εαν τις αρχαίος
Ρυμαῖος τινα αποιέσθειν, καὶ μαστίν, καὶ ζη
μιαν εἰς χειραλα θεάζει, &c.

So the *Noun ζῆμις* may signify *Pun
ishment* in general, consisting in a pri
vation or loss of some Good.

Suid. Lex. Vol. III. p. 434. Ο μα
τθεοῦ δὲ Διλφοῖς επειμασμένης εἰσαρ
βεῖ τες χειραλα, καὶ προσερπότειν, εἰ
λοτέ, ζῆμια μια τινα τεργαταν — οὐ τοι εο
θαλμοῖσιν εἴσαι σεργίσασαι, καὶ χειραλα,
καὶ γλαυτίη.

Thucyd. Hist. Lib. III. §. 45. p. 195:
95.

Sometimes it is applied to a *Fine*, as
Thucyd. Hist. Lib. III. §. 70. p. 212.
36. ζῆμια δὲ καὶ μαστίν χαερζα επικείο
είστε.

D. Hal. I. 183. 9. οὐτε γὰρ απεικείειν
ετι φέλειν λιασκασαι, οὐτε χειραλα εἰσ
μινεις λαλινατα εύεινα. p. 246. 23. . 561.
5. τας μὴν χειραλακας επανταν ζῆμια. .
631. 14. καὶ ζῆμια επιβαλεῖσι τινα πταῖσι
αργυράκιαν.

At other times it respects the loss of
Life, or Death itself.

The *Scholiast* on *Aristoph. Plat.* §:
272. thinks this is the proper Sense
of ζῆμια. Λέξιμος. *Schol. Aθλαρε.*
πειθαί δὲ, ζῆμια, καὶ ζειν μηδεσι.

Strab. Geogr. Lib. VI. p. 1130. A.
μερχαὶ δὲ ζῆμια θεάλος.

D. Hal. I. 281. 15. Σεργεῖται ΣΗΛΕ.
ζῆμια τεν τινας τεργίας τοις.

XVI.

Xenoph. Hist. Græc. Lib. I. p. 5. §. 26.
10. επειργέσει τε, οὐτε μηδεσι) εἰ πιε
εγού Διονισίου, Σαραλον τινα ζῆμιαν.

Thucyd. Hist. Lib. I. §. 24. p. 113.
87. Lib. III. §. 44. p. 195. 73:

To conclude, Dr. Doddridge renders
τινα φυχίαν αὐτη ζῆμισαν, be punished
with the *Loss of his Life*. This in my
opinion suits much better the peculiar
Idea affixed to the original *Verb*, whereas
as to *loose* should rather be appropriated
to the *Verb ζητεῖσθαι* in §. 25. Had I
been so happy as to have seen this Cor
rection of E. T. before my Text was
printed off, I had adopted it into
my Version; making however all due
acknowledgments to the worthy Au
thor.

Life] Gr. τινα φυχίαν. E. T. Soul. §. 26.
rather *Life*, as §. 25.

Turn to Abp. Tillotson's Serm. 195.
Vol. III. p. 628. Our Translators, says
that Great Man, commenting on this
very Text, have unnecessarily changed
the Signification of the same Word that
was used before: for the Word here
translated Soul is the very same which is
used for Life, in the Verse before; and
there's no reason to alter the rendering of
it; &c.

See also Dr. Clarke's *Psalm. Serm.*
Vol. II. Serm. VII. p. 140. For,
what shall it profit a Man, if he gain
the whole World, and lose his own Life?
Or what shall a Man give in exchange
for his Life? The Doctor refers with
out doubt to this present Text. Does
not the Doctor by those words, shall it
profit, seem to prefer the Reading of
αφειλέσθαι to that of αφείσθαι?

Φυχή frequently signifies *Life*, as
opposed to *Death*.

CHAP. D: Hal. I. 271. 44. εφ ἡ πάτερ α-XVI. οὐκέτι, εν αἰσθήσει πάτερ αἰδεῖς ζημια-
γ. 26. Σιωπεῖ τετραν θανάτῳ, καὶ χαρεῖσθε τοις
ψυχαῖς τοις μαρτυρίαις εἰσλότοις τοις πάτερ-
αὶ π. 272. 46. παραγγελεῖς εἰσι χαρε-
ῖσθε τοις συγγέναις ταῖς ψυχαῖς, μιαν αὐτο-
μήν ταῦτα διέργασαν, &c.

Vid. Notes on Matt. ii. 20. . vi.
25.

St. Luke expresses himself somewhat differently, putting ταῖσιν instead of τοῖς ψυχαῖς αὐτοῖς. Chap. ix. 25, where Syr. has *bis Soul*, which we have before shown to be equivalent to *himself*.

γ. 26. An Equivalent] Or valuable Consideration. Gr. αἰσθαλαῖμα.

Jul. Poll. Onom. Lib. III. §. 113. p. 327. τὸν ψυχὴν αὐτὸν αἰσθαλαῖμα τῷ χειρὶ,
τὸν ψυχὴν αὐτὸν αἴρεις περιεμψό.

Vulg. renders αἰσθαλαῖμα τῷ ψυχῇ by commutationem pro anima, as if υπὲρ were understood; but Syr. has a Genitive without a Preposition.

Cbrystoff. has only a Genitive in his Greek Text, agreeably to our present Copies, Vol. II. 351. 33. but in his Comment, p. 352. 35. we read, αἰ-
σθαλαῖμα υπὲρ τῷ ψυχῇς αὐτοῦ.

Though E. T. render these words *Exchange* for &c. it does not follow, that those Translators read a Preposition; because among other ways of rendering the *Genitive Case* we meet with *for*. So Rom. viii. 36. *Sheep for the Slaughter*, and 2 Thess. iii. 5. *patient waiting for Christ*. and Hebr. xi. 26. Marg. *reproach for Christ*.

Vid. Note Matt. x. 1.

γ. 27. After *bis Practice*] Or according-to *bis Practice*, or *Conduct*, or *Behaviour*. Gr. τῷ περιεξένι αὐτοῖς. Vulg. secundum opera ejus. qu. τῷ ταῖς εἰσαῖς αὐτοῖς, and so also Syr.

E. T. render περιεξένι here by *Works*,

and Luke xxiii. 51. by *Deed*, and Rom. CHAP. XII. 4. by *Office*.

Cbrystoff. in his Text has, τῷ ταῖς εἰσαῖς γ. 27. τῷ περιεξένι αὐτοῖς. II. 352. 41. but pag. 356. 28. ej. vol. only τῷ περιεξένι αὐτοῖς.

Dr. Mill's Ed. of Gr. Test. has μῆ instead of τῷ, but Küster has corrected the mistake.

Apolo] Luke ix. 27. αληθεῖς. From γ. 28. this parallel Text it is evident that the Greek απόλος is equivalent to our *verity*, or *truth*. However the Vulg. chooses to retain the original, *Anthen*.

Tires τῶν ωδῶν εἰσχολῶν] Vulg. quidam de γ. 28. bic stantibus. qu. tires δῶν των, or as elsewhere, tires ἐκ των &c. as Luke xi. 15. and xxiv. 22. where Vulg. has ex. See also Job. vii. 44, 48. . ix. 16. . xi. 37, 46.

The Greeks express themselves both ways, with and without the Prep. ἐκ.

D. Hal. I. 332. 41. εἰ δὲ τινες υμῖν
ταῦτα μὴν εἰσθε εἰπεῖς νομίζεσθε. p. 303.
27. ελυθεροὶ γὰρ εἰς αὐτοὺς τινες τοις αἰτού-
μονας αἴρεσθε. p. 408. 46. εἰ τις εἰς αὐτοὺς
δηρεῖται &c.

Syr. seems to have read εἰσχολεῖ, as also Mar. ix. 1. where Vulg. as here, *de bic stantibus*, but Luke ix. 27. Vulg. *stantes*.

Tast of Death.] Gr. γδούω) θανάτος. γ. 28. So Hebr. ii. 9. Cbrystoff is said, by the Grace of God to have tasted Death for every-man.

The Rev. Mr. Barnes observes on Eurip. Alcest. γ. 1069. that γδομαι is of the same import with περιεχω. See also Hecub. γ. 375.

Joseph. de Bell. Jud. Lib. V. cap. 11. §. 3. p. 354. Εὐδαιμονίσας γὰρ μα-
λαίσα τοις υπὸ Ρωμαίοις βασιλεύεις τῷ Κομ-
μαγενῶν εἰσεῖται γενεσαῖς μιλαβοληῖς.
Consult

CHAP. Consult also, with respect to the use
XVI. of this Verb, Kuster's Note on *Aristoph.* *Ran.* p. 465. p. 68.

CHAP.
XVI.

C H A P. XVII.

CHAP. After six Days] Gr. μεσ' ημέρας ἡ. Luke ix. 28. μεσημέραν εών. E.T.
XVII. §. 1. about an eight days.
Vid. *Wolf.* ad *Mar.* ix. 2.

§. 3. Appeared unto them] Or were seen by
them. Gr. αφίνειαι αύτοῖς.

Here is another instance of the *Ab-
lative Case*, spoken of in the Note on
Matt. v. 21.

Just so *Euripides* in *Iph.* in *Aul.* §.
678. οφθίωσε τοξεύειν, to be seen by the
young-women.

§. 4. Answering] Observe an Answer
without a preceding Question. See Note
on *Matt.* xi. 25.

The French Versions usually express
this by *prenant la parole*, or *se mirent à
dire*, or *s'adresserent à* &c. See *Le Cl.*
Matt. xi. 25. . xii. 38. . xxii. 1.

§. 5. Overshadowed] Vulg. obumbravit.
Gr. σκιάζωσσι.

Syr. uses the same Verb as *Hebr.* ix. 5,
σκιάζωσι, where the Cherubim are
said to overshadow, or cover the Propitiat-
ory or Mercy-Seat. See *Ex.* xxxvii. 9.
the Cherubim covered, *Hebr.* σοεειμ,
LXX. σκιάζωσι or σκιάζοσι.

May we conceive of this Cloud
though bright, yet casting a Shadow,
in which the Disciples, or *Christ* &c.
were enveloped?

In this Sense *Arrianus* uses the
Word, for he says, when the Hares
perceive a Dog close at their Heels,
οἱ θηριῶν διεπειπόντες τὸν πόντον, so that they
are cover'd with its Shadow, θηριόν εἰ-

νεις εἰδεῖμοις οὐτεπιθύμεις αὐλων, &c. CHAP.
De Venatione, Cap. 17. p. 208. l. 4. XVII.

But if the Cloud only served as a §. 5.
Canopy or Umbrello over their Heads,
what is the meaning of those words,
αφεῖνεται ἐπὶ τῷ οὐρανῷ εντὸς εἰς τὸν
νεφέλων, *Luke* ix. 34?

Mess. L'Enfant &c. render the
words of our Text, *ils se trouverent
environnez d'une nuée lumineuse*, and
Luke ix. 34. they render thus, *Il par-
loit encore lorsqu'une nuée vint les cou-
vrir (sc. Moïse, Elijah, and Christ)
et les Disciples furent saisis de frayeur en-
les voyant entrer dans la nuée.*

Hesych. p. 364. col. 2. and *Pav.*
p. 299. col. 3. explain *πισκασμόν* by
καλύψια, whence we may conjecture
their Sense of *πισκασμόν*.

Consult *Herodot.* Lib. I. §. 209. p.
84, where *Cyrus* dreams he saw τὸν
Ισαάκον παῖδαν τὸν προσεύπολον εχόντα
θῆν τὸν αἷμα τέρπουσαν. τῇ τελευτῇ τῷ μὴ
τὸν δοῦναι, τῇ δὲ τὸν Ερυζεύντα πισκασμένον.
See also that memorable Passage, §.
214. ej. lib.

In whom I am well-pleased] Gr. εἰς §. 5.
ω δόξασσα, that is says St. *Chrysostom.*
Com. in Matt. II. 360. 3. οὐαὶ εἰπεῖν,
εἰς τὸν αναπαυμένον, εἰς (or εἰς τὸν) αγέρα-
μαν.

Polybius omits the *Præp.* εἰς after
the Verb δόξασσα; εἰπεῖν τὸν δόξασσαν —
τοις οὐ πάντας οὐδὲ τὸν Ζαχαρίαν πολὺ^{νεγκθεῖσαν.} *Hist. Lib.* III. §. 8. p. 228.
l. 30. None of the Carthaginians were
pleased with *Hannibal's* Conduct.

CHAP. I

- XVII. *On their Faces]* Or *on their Face.*
§. 6. Gr. οἱ τοποῦντες αὐλαῖ, for οἱ τρέμουσαι αὐλαῖ.

In like manner *Yosephb.* Ant. Lib. IX. cap. 13. §. 3. p. 505. τίλιον ἢ γῆγες μέρον, οὗτοι τροποποιοι εργάσιμοι ταῦλις, οἱ τι βασιλέως καὶ τοι πληρῶς, προστάκις 113. Θεος.

- ### Ex. 9. The Vision] Gr. *to appear.*

Οσμύλα, says Phavorinus, τοι εργά-
θίων, ετα τεχνητοῖς βλεπεσιν οι προφητοί,
εἰς τὸν κόλπον, εἰς τὸν πρεσβυτήν επικαίαν δὲ, ετα
ταῦθα δοτούσι Φανταζον). Lex. p. 551.
col. 1.

- S. 11.** Shall come] Gr. εγένετο. Syr. also in the Present Tense, which seems here to be put for the Future. So Matt. xxvii. 63. ἐργάσαμαι. E. T. I will rise again. and Job. xx. 17. ἀνέβωμαι.

Consult the accurate Mr. Hutchinson's Note on Xenoph. Cyr. Pae. Lib. III. p. 220. καλαφροκούστ, οὐ απειροτίκοις τούς εγγεγραφέσσεις ταύς γνωμάτις.

- y. 12. *Unto him]* Gr. εἰς αὐτόν: but Mar. ix.
13. αὐτόν, where some MSS. read εἰς
αὐτόν.

Bez. *ei*, but Syr. *beb*, i. e. as Vulg.
in eo. However in St. Mark the same
Vulgate has *illi*.

Bryfssom's Text has *et alio*, which perhaps he might intend only to explain by *et alii*. II. 364. 25, 40.

- ^{8.} 13. *Spake*] Vulg. *dixisset*, had spoken.

- S. 14. *A man*] Gr. *ἄνθρωπος*. E. T. *a certain man*, qu. *ἄνθρωπος τις*, agreeably to some MSS. but later Edd: *a certain man.*

So Deut. xiii. 14. **נְזִקְנִים** is render'd by E. T. y. 13. *certain men*, in later Edd. *certain men*.

CHAP

- He is Lunatic!* Gr. *εγγίωστος*.

This Lunatic was a Demonic y. y. 15.
18, and yet is said to be the object of
a Cure y. 16. Luke ix. 42. and Jesus
rebuked the unclean Spirit and healed the
Child.

Job. x. 20, He bath a Demon and is mad; that is, his Possession discovers itself by his Madness.

- Grievously handled]* E. T. sore vexed. p. 1;
Gr. *κακος τραγι.*, which expresses the
Extremity of the Hardship he en-
dured.

So Polybius, ταῦτα γάρ τις δυοὶ μαχαίραι
γῆραν λελειμμένων αὐτῶν, οὐδεμία πόλις εἰ-
πειται ταῦτα τῆς Ιταλίαν εὑρεθεῖσαν. Καρχηδόνη-
ς, αλλα βιώντας τὴν πόλιν, κατέπει την
παραχώραν κακῶς. *Hist. Lib. III. p. 335.*
L 21. These Cities had undergone great
Hardships for their Fidelity to the Ro-
mans.

Thus Plutarch uses the word *κακόν*,
Alex. IV. 71. 4. b. *κακός κλαυστ.*

And Lucian, in *Lucio* p. 650: D.
water nexus, I was grievously hungry.

*Rebuked the Demon &c.] Gr. rebuked y. h.
him, and the Demon went-out &c.*

I think it is evident the Demon, not
the possessed Person, was rebuked by our
Saviour. See Luke ix. 42. and Jesus
rebuked the unclean Spirit, and healed the
Child. and Mar. ix. 25.

However others have referr'd the Rebuke to the *Lemistic*.

Theopbylact ad loc. p. 100. E. ιτι-
ειμοντ ἐστιν εἰς τὸν τόπον τοῦ στρατιώ-
του.

So Hieronymus ad loc. Tom. VI. p.
36. a. Non ille qui patiebatnr, sed Demon
debuerat increpari. Sive increparit Pue-
rum, et exivit abeo Demon: quia propter
peccata sua, a Demone fuerat opprimitus.

CHAP. Vulg. *Et increpavit illum Jesus, et XVII. exiit ab eo Demonizan.*

¶. 18. *Maldonat. ad loc. p. 358. D. Grace επιμηκεῖς αὐτῷ, id est, imperavit illi. Utrumque enim, et increpare, et imperare, et comminari significat, &c. Imperandi autem significatio magis, quam increpandi convenit in hunc locum.* And then he refers his Reader to *Mar. ix. 25.* where our Lord expressly commands the unclean Spirit to come out of the young Man.

Guarin observes, that aliquando Relativum respicit ad Consequens, sive ad id, quod in Textu sequitur, and refers our Text to this Canon. See Gram. Hebr. Vol. I. p. 504. Can. II.

Perhaps here is just such another Transposition as we had *Matt. ix. 10.*

¶. 18. *Went-out of him]* Or, from him. Gr. ἐξῆλθεν απὸ αὐτοῦ, but *Mar. ix. 25.* ἐξῆλθε τὸ αὐτοῦ, *Come-out of him.* So *Mar. i. 25,* and *¶. 26. ej. cap. 15.* ἐξῆλθε τὸ αὐτοῦ.

See Note *Matt. xiii. 1.*

¶. 18. *The Child was cured]* Were the Curing of the Child here, and the Casting-out of the Demon, mentioned *¶. 19.* Terms of the same Import?

¶. 19. *Apart]* Or in private.

Kat' οἰδαί is render'd by E. T. *aside,* *Mar. vii. 33.* and *privately,* *Matt. xxiv. 3. Mar. xiii. 3. Luke ix. 10.* and *alone,* *Mar. iv. 34.*

I do not think our Author intended to convey the Idea of *Privacy* or *Secrecy*, so much as that of *Retirement* from Company.

Pbarorinus makes κατ' οἰδαί equivalent to οἴδω. Lex. p. 415. 3. that is, καταπαρεῖ, χωρεῖ. P. 379. 1.

Josepb. de Bell. Jud. Lib. II. cap. 10. §. 5. p. 170. ταῦτα δὲ εἶχεν, κατέστησεν

ταῦτα διαδεῖ κατ' οἰδαί, ἢ το τολμέοντος συλλεγούν, &c.

XVII.

Sometimes Persons may retire from *¶. 19.* publick Company for private or secret Deliberations, &c.

Josepb. de Bell. Jud. Lib. IV. cap. 6. §. 5. p. 289. συνασπάσας δὲ αὐτοὺς τοὺς Στρατούς κατ' οἰδαί ελέγει, &c.

*R. Steph. in the Errata at the end of his beautiful Ed. of the Gr. Test. A. D. 1550. joins κατ' οἰδαί with εἰπεῖν, thus; τῷ λόγῳ, κατ' οἰδαί εἰπεῖν, came to Jesus, and said unto him apart, or aside, as *Mar. vii. 33.**

So Fr. Gen. *Les Disciples s'approcherent de Jésus, et lui dirent en particulier:*

This Reading is agreeable to *Mar. ix. 28. επεριπλεύσαντες κατ' οἰδαί.*

Ye shall say] Rather, *Ye may, or ¶. 20. might say.* So Fr. Gen. *Vous direz,* and LeCl. L'Enf. *Vous pourriez dire.*

The original Verb *εἰπεῖν* is in the *Futur potentiel* mentioned by Mr. Le Cl. ad *Matt. v. 13.*

Chrysost. ad loc. II. 367. 5, 10. εἰπεῖν τὸν αὐτὸν, οὐ μελαντεύει πειναστος, αλλ' οὐ διαηστεὶς τὸν.

Thither] E. T. *to yonder place.* Vulg. *¶. 20. illuc.* So E. T. frequently *thither.* *Mar. vi. 33. Lake xxi. 2. Job. xi. 8.*

Vid. Cl. *Elsner. ad Matt. ii. 22.*

By Prayer and Fasting] It has been *¶. 21.* conjectured by an ingenious Physician, that instead of *εἰ πειναστεῖς τὸν* *ηὔσαι,* the true Reading is *εἰ πειναστεῖς ηὔσαι.* See *Enquiry into Demoniacs, p. 47.* But as this Criticism is unsupported by MSS. or Versions, and as I see no inconvenience in joining Prayer to Fasting, it must be left to further Examination.

N O T E S on

CHAP. While they were conversant] Gr. α-
XVII. παριφορμέναι είπεν.

y. 22. E. T. renders the Verb *αναρρηφησαι*
by to have our Conversation, 2 Cor. i.
12. Epb. ii. 3. but elsewhere to abide,
as here in this Text, and to live, Heb.
xiii. 18. 2 Pet. ii. 18.

Syr. uses the same Verb as for *war*,
they had been, Acts iv. 13. and εἴητε,
ye lived, Col. iii. 7. and Αγέλοτες, *liv-*
ing, Tit. iii. 3.

Plutarch. in Camillo I. 295. 3. b.
οὐε τάλις τοι τα τεχν φυλαῖσιν, τα
αλλοὶ δὲ ματιοῖς καὶ τῶν πολον αναρρη-
φεῖσθ.

y. 22. Into the bands of Men] Gr. οἱ χει-
ρες ανθρωπον.

Joseph. de Bell. Jud. Lib. VI. cap.
6. §. 2. p. 393. ο ταλαιπωροι — ον
αποὶ ἡ γε τοικ, ἐ χειροῖς ἢ Φ ματιοῖς σχει-
τας φυχας, &c.

y. 23. He shall be raised] Gr. ἀνέβησεν. Vulg.
refuges.

Origen read as our present Text, II.
279. C. but I. 315. E. *ανασησεται*. as
also Chrysost. II. 369. 44. - 370. 8.

Syr. also read *ανασησεται*, not *ανέβησεν*,
unless it consider'd those two Verbs as
equivalent, or of the same import.

Compare Matt. xvi. 21. Ανέβησεν,
with Mar. viii. 31. ανασησεν. Vulg.
uses the Verb *rejurgo* in both places,
and Syr. agrees with Vulg.

y. 24. The Didrachms.] Gr. τα διδεκχμα.
E. T. the tribute money. Syr. two Zuz-
zim of the money of the Head, or Poll-
money.

Now according to the Jewish Reck-
oning a Zuzza is equal to $\frac{1}{2}$ Shekel.
Compare 1 Sam. viii. 9, with its Targ.
and Kimchi's Note ad loc. and consult
Buxtorf. Lex. Talm. col. 654.

It appears from Exod. xxx. 13. that CHAP.
each Jew paid $\frac{1}{2}$ Shekel, toward the XVII.
Building of the Tabernacle. To this y. 24.
agrees Josephus, Ant. Lib. III. cap. 8.
§. 2. p. 159. τι τι πλιθρον αθροισται πα-
λιν, εισφορηται ειδον προσδιδεται εισφορηται Σι-
καλις τη ημιου καθε εισαρ. Then he im-
mediately adds, 'Ο δε Σικλον, πομπηα
Εισεγιων αιρ, Λείκας δεκαδεκα δεκχματα τε-
σσαρες.

Now Hesychius says, Δεκχμα, το
είδος τη ευγίας. Lex. p. 271. 2. There-
fore a Didrachm, or 2 Drachms, or $\frac{1}{2}$
Shekel, must be 15 d. at 5 s. the Oz.

Pavorinus explains διδεκχμα by ευ-
τελεια, εισφορη, λείκα, Lex. p. 207.
3. This favours the E. T. Tribute-
money. However this Lexicographer
adds, εχει δη διδεκχμαν ευγίας εξ, ευ-
ει εσόλυς, γεγματα εξ. Consult also
Suid. Lex. l. 573. with Kuster's Notes
[4 and 5].

Afterwards the Jews continued to
send the Didrachm, or $\frac{1}{2}$ Shekel, to
Jerusalem every year, wherever they
lived. Joseph. Ant. Lib. XVIII. cap.
9. §. 1. p. 906.

The same Tribute Caesar imposed
on the Jews to be brought into the
Capitol yearly. Joseph. de Bell. Lib.
VII. cap. 6. §. 6. p. 419. Φορετ δη της
οικ δηποτε και της ιδαιοις επιβαλε, δυο
δεκχματα εκατον καλδεας αντω παρ εθνος εις
η Κατεωλιους φερετ, αντιρ προσεργα εις την
ειρεσολυμοις νεων σιωπελον. On this
Reland observes, Διο δεκχμα Id est
semisiculum, nam διδεκχμα pendebat u-
niuersisque Iudeus quotannis et in Tem-
plum Hieros. inferebatur.

He was come] Gr. εισηλθεν. Vulg. in-
traffent. So it is in our Polyglott, but
I believe it is a Typographical Error,
because in other Edd. of Vulg. we read
intrasset.

Tribute]

CHAP.

XVII. *Tribute*] Gr. *πλωσσον*.

§. 25. *KlwsGr.*, says Phavorinus, is πομισμα. Lex. p. 426. 3, [sc. the Money paid for Tribute.] So also Suidas Lex. Vol. II. p. 308. Accordingly what St. Matthew calls *KlwsGr.*, Chap. xxii. 17. St. Luke expresses by οφει, Chap. xx. 22. In both places E. T. has *Tribute*.

Consult *Casaub. Exercit. XVI.* in *Baron. Annal.* p. 452. Where he shows that our Saviour distinguishes between the *Money* paid, and the *Tribute* on the account of which it was paid. *Matt.* xxii. 19. επιδειξατε μοι την πομισμα της πλωσσης.

§. 25. *Of Strangers*] Gr. ψω των αλλοιων, i. e. according to Dr. Hamm. ψω των των των αλλοιων, of other persons Children. So that *αλλοιων* stands opposed to αυτων.

Thus Theon Sopha in his *Progymnasm.* opposes αλλοιων to ιδιο. Cap. IV. p. 41. η ιδιος λιν την ιδιο, η βιβηλος ιδιο, η αλλοιων ιδιο, η απαριθμητος.

And D. Hal. opposes it to εικη. I. 151. 42. φιλινοι, εφη, την παλεύεια πελιν, η της κακης αυτη βιλομηθεις καλαζοντο, εκη τη αλλοιων αυτης τυχησεις, επη τη εικησι.

So also Joseph. de Bell. Lib. VII. Cap. 8. §. 1. p. 423. η μην γη της αλλοιων κακης ποιητης εργον που πε-

πηγας υπελαιμισαν, λαμπρης η Φερνη CHAP. επιδειξην προστη την η της εικειστατης XVII. αμετητη.

An Hook] So αλισφει undoubtedly §. 27. signifies.

Hesychius in Lex. p. 12. 2. Αλισφει, θεραπευτην ειν τινης καρπης, αικυλοι, τερπλοι. To the same purpose *Phav. Lex.* p. 9. 2.

A Stater] Gr. στατη. E. T. Marg. §. 27. a Stater. It is half an ounce of Silver in value 2 s. 6 d. after 5 s. the crown. In other words, a Stater is a Shkel, or an English Half Crown.

Στατη was a Jewish Coin. So *Jul. Poll. Onom. Lib. IX.* p. 1023. §. 58. ει δη η νομισμα Στατη. and then cites *Aristoph.* *Plut.* §. 817. where *Schol.* αιδος νομισματος ο σατη.

So Phavorinus, Στατη τελεσθεμην (perhaps τελεσθεχμον) ειναι πριν ουγιας, and then cites the same Verse from Aristophanes with *Pollux*. See Lex. p. 669. 1.

Theophylact. ad loc. p. 102. E. σατης δυο διδραχμα ελαντα.

St. Austin. Tom. V. Serm. CLV. col. 519. A. Inuenies ibi Staterem, id est, duas didrachmas, quatuor drachmas: quia didrachma, id est, due drachmae, in caput exigebatur.

Arab. and Pers. have 4 Drachms. Syr. Estiro.

C H A P. XVIII.

CHAP. XVIII. *At that time]* Or *hour*. Gr. ἐν τῷ ώρᾳ. See Note Matt. xiv. 15.

¶. 1. *Ωρα* is frequently used to signify the Time or Season for any thing.

Josepb. de Bell. Lib. II. cap. 10. §. 5. p. 170. καὶ τὸν οὐρανὸν περιβάλλει τοῦ πολέμου αὐτοῦ (sc. Judæorum) τὰ πλήθη.

Xenopb. de Cyr. Exp. Vol. II. Lib. I. cap. 3. §. 11. p. 20. εἷς εἰς δόκιμον υπέρ τοῦ πολέμου πατέρων κατέδειν.

Dr. Hell. Hist. Lib. I. cap. 1. §. 8. p. 4. τὸν επίκοινον τοῦ θεοῦ απολαβεῖσθαι, καὶ τὴν αλλύριαν πρεσβεῖαν αφεῖται προσεγγίσεσθαι.

Plat. de Rep. Lib. VIII. Vol. II. 563. Εἰ τῷ οὐρανῷ τοῖς αἰσθητοῖς, μεγάλῳ φίλῳ τοῖς τετραντίον μελαβεῖσθαι αἰσθαντούσι, ἐν αὐτοῖς τοῖς καὶ τοῖς φυτοῖς καὶ τοῖς ταραχαῖς καὶ τοῖς παλαιάσι υπάρχει, καὶ διὰ τοῦ πολλούτατος υπάρχει πάντα.

Sometimes *ωρα* expresses the Seasons of the Year. As,

Xenopb. de Cyr. Exp. Lib. I. cap. 4. §. 10. p. 29. οὐταῦτα περι τὰ βελτιστὰ βασιλεῖα — καὶ τῶν στρατευμάτων περι τὰ παλαιά, τὰν ταῦτα, εἴτε ωραὶ φυσι.

¶. 1. *Who then]* Gr. τις αὖτε. E. T. *who*, omitting *αὖτε* as redundant; for *τις* alone, without *αὖτε*, is *who*. Vulg. *quis*, *putas*, *major*, &c.

Αὖτε is render'd by E. T. *then*. Matt. xix. 25, 27. 1 Cor. xv. 18. Vulg. *ergo*. and so *then*. Gal. iv. 31. Vulg. *itaque*. elsewhere it is render'd by E. T. interrogatively, as *Luke xviii. 8. shall be find Faith &c?* Vulg. *putas*, *invenies* &c. Gr. *αὖτε δεῖπται &c.* and *Acts viii. 30*, *understandest thou what thou readest?* Gr. *αὖτε γε γνωσται &c.* Vulg. *putasne intelligis quae legis?* But Gal. ii. 17. E. T.

therefore, and Vulg. *numquid, interro-* CHAP. XVIII.

Syr. renders *αὖτε* by *etiam*, which is ¶. 1. used by way of *Interrogation*, *Luke xxiv. 18. Job. vii. 35. viii. 22. Consult De Dieu's Gram.* *Syr. p. 407.*

The greatest in] Gr. μεγαλύτερον. Vulg. ¶. 1. *major in.* Bez. *maximus in.* So 1 Cor. xv. 19, ελεντολίγος πατέρων αὐθεντικός. E. T. *of all men most miserable.*

Josepb. de Maccab. §. 15. p. 515. πατέρων δὲ των μεγαλεστέρων εγράψαντες πατέρες φιλοτεκνεῖσθαι. and c. Apion. p. 454. l. 14.

In this Verse the Comparative seems to be put for the Superlative, as ¶. 4. h. cap. and Chap. xiii. 32. xxiii. 11.

But I rather think μεγαλύτερον may express the Superlative, as the Hebrew by an Adjective joined with *Beth*. See Jof. xiv. 15. *magnus in.* Vulg. *maximus inter.* and Prov. xxx. 30. Vulg. *fortissimus bestiarum.* Hebr. *fortis in.* So here *Syr. rab b.*

Consult *Guar. Gram. Hebr. Vol. I. p. 474. Can. III. and p. 470. col. 1. num. III.* But to render this a compleat Hebraism, the original should have been *μεγαλύτερον*, in the Positive Degree. So Matt. v. 19. *μεγαλύτερον* stands opposed to *ελαχίστον*.

As little-children] Gr. *ὡς τὰ παιδία*. ¶. 3. perhaps, as these little-children. The Article *ο*, *η*, *το* &c. is frequently render'd *this*, *these*, &c. See Note Matt. xiii. 54.

Clem. Alex. Pædag. Lib. I. cap. 5. p. 104. 28. *ὡς τὰ παιδία ταῦτα.* So again p. 107. 23.

CHAP. Chrysost. *Comment.* ad loc. II. 372. XVIII. 7. *εἰς τὸν παύλον τόπον*, which agrees well §. 3. with §. 2. h. cap.

§. 5. *Toulo]* This is the Neuter Gender for *τοῦτο*. So Herodotus uses this word, *Thal.* Lib. III. §. 77. p. 191. l. 6. καλαθεμένοις ἦν εἰς φυλάκους αὐτοῖς τοὺς Περσέας περίεις, οὐδὲν ποιῶντες οὐδὲν εἰς αὐτοὺς εποίει, παρείσταν, &c.

§. 6. *Shall offend]* Or *affront*, or *insult*. Gr. *πανδαλιστοῦ*.

Pbar. Lex. p. 660. 1. *πανδαλιστοῦ*, *αλι τονθελοι.* and then he cites this Text, or *Mar.* ix. 42.

Chrysost. ad loc. II. 372. 37. *εἴτε δὲ οὐ εἰπαμένοις* (*τέλον δὲ εἰς τὸ πανδαλιστοῦ*) *τίλιον εἰχεῖν διατοῖς δικιον.* οὐ δη *πανδαλοῦ* *τίλιον εἰχειν καλι,* μη *θαυμαστοῦ.*

§. 6. *That believe in me]* Gr. *τινες πιστεύουσιν εἰς με.*

Πιστεύειν εἰς is sometimes render'd by E. T. *to believe in.* *Job.* iii. 16. xi. 25. 26. . xii. 36. . xiv. 1. and sometimes *to believe on.* *Job.* ii. 11. . iii. 18, 36. . ix. 35, 36. . xi. 45, 48. . xii. 11, 37, 44, 46.

At other times *πιστεύω* with *εἰς* is equivalent to a *Dative Case.* *Job.* viii. 30. *πολλοὶ επιτιθέουσιν εἰς αὐτον,* E. T. *on him,* §. 31. *εἰπήσθη τῷ ληστῇ περὶ τοις πειστοῖς αὐτῷ λευκάνεις,* which is render'd also *on him.*

So *Job.* vii. 48. . xi. 48. *εἰς αὐτον,* is of the same import with *εἰς* in the mouths of the Pharisees, *Job.* vi. 30.

Πιστεύειν with a *Dative Case* is *to believe, or give credit to.* *Mar.* xvi. 13. *Job.* x. 38. . xii. 38. . xiv. 31. This is expressed by the *Prep.* *διὰ* with a *Dative Case.* *Luke* xxiv. 25. *πιστεύειν διὰ πάντων εἰς θλαληταν οἱ περιφερεῖ.* As for *Mass.* xxvii. 42. *πιστεύομεν αὐτῷ,*

all Stephanus's Copies, and many others referr'd to by Dr. Mill, read *εἰς* XVIII. §. 6. *πιστεύειν τόπον;* *believest thou this?*

§. 6. *πιστεύω* with an *Accusative Case* is the same as with a *Dative.* *Job.* xi. 26. *πιστεύειν τόπον;* *believest thou this?*

Τινες εἰς Μιλστόνες ήταν βαγχανεῖσθαι] Gr. *περιμετρητοὶ μυλῶν οὐκοντοί.* *Mar.* ix. 42. *εἰς στάσιν λιθῶν μυλικῶν.*

Ariostoph. *Equit.* §. 1360. *ἐκ τοῦ λαρυγγοῦ παρεμβατας Τπεζελον.* *Schol.* εἰν *δὲ καλεποτίνης τηνας, βαρύτερον δύτο τον τεργάχυλον περιμετρον. επτι δὲ το επιπονο, λιθον, Τπεζελον ηπειν.* *Vid. Not. Casaub. ad loc. Ariostoph.* p. 102. as also *Kurst.* *Not.* p. 116.

Consult *Er. Schmidt.* ad loc. p. 255. *περὶ Ιβα, hoc loco, ut et alibi, non tam est conjunctio cause finalis, ut, (que significatio alias frequentissima est) sed conditionalis, si. and turn to his Note on *Mass.* x. 25. p. 179. accordingly he renders these words, *si suspendatur mola a芬aria.**

As for *μυλῶν οὐκοντοί*, *Pbarovinus* thinks that *Οὐκοντοί* is properly *οἱ αὐτοὶ λιθοὶ τα μυλα.* *Lex.* p. 548. 2. and p. 515. 2. *Μυλη, τὸ καλο τα μυλα. οὐ δὲ αὐτοὶ οὐκοντοί λείει.* To the same purpose see *Suid.* *Lex.* II. 587. with *Kuster's* Note.

Χειρόπον calls a *Milstone* *οὐρας αλέης.* *Cyr. Exped.* Lib. I. cap. 5. p. 35. §. 5. *οἱ δὲ εποικοῦσι, οὐρας αλέης οὐχι το ποταμοι ορτιστοῦσι, οὐδὲ ποικιλῆς, οὐδὲ βαθυλικαῖς οὐχι πολλα, οὐδὲ αιλαστερέζοις οὐτοι εἰσι.* This passage is referr'd to by Stephanus in *Theb.* II. 1339. C.

§. 6. *Drowned]* Or *plunged, in order to be drowned.* Gr. *πατακονισθεῖν.* *Vulg.* §. 6. *demergatur.*

Καταπονίζειν is properly *to plunge under water.* So *Pbar. Lex.* p. 410. 3. *it*

CHAP. it is explained by καταδυν, βυθίζω, chap. XVIII. &c. See Matt. xiv. 30. αρξαμένος κα-
γ. 6. ταποτιζεσθ, beginning to sink.

Plut. Timol. II. 118. 4. οὐ τὸν αὐλόν
αδιλφῶν οὐ γυναικα, ζωσα μή — βιβ
ζ ἀποβατεῖσα μῆ τον τεκνόν, οὐ καταπο-
θεῖσα εἰς τὸ πελαῖς. p. 140. 3. οὐ τὸν
αδιλφῶν λειτουργίαν, οὐ τὸν ψυχὴν πα-
τέοντα καταποθίσας ζωλας, &c. and in *Vita*
Dion. V. 215. 1.

Suidas applies this word to the actual Drowning of the *Aegyptiacus* in the Red Sea. *Lex. III.* p. 653. in v. Χα-
ρακ.

γ. 6. In the Depth of the Sea] Gr. ἐν τῷ
πελαῖ τῷ θαλασσᾷ. *Mar.* ix. 42. and
Luke xvii. 2. εἰ τὸν θαλασσαν, omit-
ing πελαῖς. *Vulg.* here, *in profundum*
maris. q. εἰς τὸ πελαῖς &c.

Πελαῖ signifies *the Sea*, or *the*
Main, far from Land, called θαλάσση,
Luke v. 4.

Phoen. Lex. p. 586. 3. Πελαῖς, τῷ
μη πελαῖς γης. οὐ τοῦ τοῦ τηλε, ο σημαντό-
το περρών, οὐ τῷ γη, τηλεῖς τοῦ δέ, τῷ πορ-
φύρῳ τῷ γης.

Lucian. Halcyon. p. 53. Α. ωχεῖς
με καθεύδει μή τοι αἰσθέσῃς, ακυμαντοῖς, οὐ
γαλλιών αἴσται τῷ πελαῖς φρεσίον με εἴπειν
καλοπήρω.

γ. 12. What think ye] Gr. τινα δοκιμάζει;
E. T. How think ye? I choose to render
τι, what, as E. T. *Matt.* xvii. 25..
xxi. 28.. xxii. 42.. xxvi. 66.

γ. 12. Any man] So *Acts* xxv. 16.
E. T. a man, esteeming τιν, before
αἰθρωπόν, to be redundant.

γ. 13. For that] Or over that. E. T. of
that Sheep, q. τιν' αὐτῷ τῷ προσαληφτῷ, lat-
ter Edd. have Sheep in *Italic*.

γ. 15. Sin against thee] E. T. trespass a-

gainst thee. But the same Verb αμαζ. CHAP:
τερω, is render'd to sin. γ. 21. h. cap. XVIII

Word] Vulg. verbum. Gr. ἔρμα, γ. 16.
which may be render'd thing, as also
Matt. v. 11. on which Place consult
my Review.

See E. T. *Luke* i. 37. ii. 15, 19.

If be disregard] E. T. if be shall γ. 17.
neglect. Gr. εἰσιν αἰθρωποι. γ. 16. μη α-
κεῖν. So *Syr.* and *Vulg.* here.

Παρεῖν expresses a contemptuous dis-
regard, accordingly it is joined with
the Verb καλαφεῖν.

Josephb. Ant. Lib. VI. cap. 7. §. 4.
p. 330. l. 5. δεῖτος γὰρ ηὔτε, τακτὸν μήδη
αθίνειδε τὸν εὐθεῶν, εκατὸν τὸν εὐχαῖς δι-
δοῖς Θεοῖς, καλαφεῖνδε γὰρ οὐ παρεῖ-
νει, μηδὲ εἰς αἰθρωπον βασιλεα.

In the same Author turn to *Ant.*
Lib. I. cap. 1. p. 8. l. 12. . Lib. VI.
cap. 12. §. 6. p. 345. l. 9. . Lib. VII.
cap. 11. §. 3. p. 396. l. 8. b. . Lib.
VIII. cap. 1. §. 5. p. 416. l. 14.

Any thing, that] Gr. πᾶντος περιῆμα γ. 19.
τοῦ, &c. Where note the use of the
word πᾶν for any. See Note on *Matt.*
xiii. 19. πᾶντος αἴστος, E. T. when
any one beareth.

Guarin observes, that *Relativum*
apud Graecos quandoque convenit casu cum
antecedente substantivo, nulla habita verbi
sequentis ratione. Gram. Hebr. Vol.
I. p. 510. Can. VIII. To the same
purpose consult *Norev. Metab.* Gr. p.
401. Reg. II.

To the following Passages in the sa-
cred Writings, *Matt.* xxiv. 50. *Mar.*
vii. 13.. xiii. 19. *Luke* xxiv. 25. *Job.*
ii. 22.. iv. 50.. xv. 20. *Acts* ix. 17..
xxii. 10. *1 Cor.* vi. 19. *Eph.* i. 8. *James*
ii. 5. *Jude* γ. 15. add these from pro-
phane Authors.

CHAP. D. Hal. I. 268. 28. ωντες απαλοις οι XVIII. επεγκεν.

§. 19. Ioseph. Panegyr. p. 191. 2. η φει των αλλων απαλοις οι φλαμασι.

Xenoph. Oeconom. cap. 4. §. 23. p. 30. Και ιδει τα τη μετανοια τη καλλοφην εχει — η αλλων πορη η επιχει, &c. Hist. Grac. Lib. IV. p. 197. 2. επεγκενει εν η επιχει διωμι.

To which unquestionable Authorities I'll add a Jewish Writer of Note, Joseph. Ant. Lib. V. cap. 8. §. 3. p. 300. απει τη εργασια η ερχει τη εργασιαν. and de Bell. Lib. IV. cap. 5. §. 2. p. 287. η η επιχει τημη.

§. 19. It shall be done for them] Gr. φένονται αυτοις. So Job. xv. 7. where one MS. reads δόθεται. Interpretamentum, says Dr. Mill.

§. 23. A man that was a King] E. T. a certain King. Gr. αρχων βασιλει.

If we suppose αρχων redundant, see a like Expression in Thucydides, Hist. Lib. III. §. 20. p. 178. Σταυροι η τη Τυριδη, αρχος μακινοι. So Luke xxiv. 19. Ιησος — ος επηρεισ απει προφητεις, &c.

§. 24. One who owed] Gr. οις οφειλεις. One Debtor, or a Debtor. So οις is render'd a. Matt. v. 41, see Note. Vulg. unus qui debet. Syr. chad, commonly render'd one, but sometimes it appears to be redundant. See Matt. viii. 2, 5. unless it be supposed to answer to τις, which we find in some MSS. Matt. xxi. 28.

D. Hal. I. 326. 30. Ουλειλεις να μιδεια Ρηματοι πολεμει εγκεκουι η μιας ματειας πολεμει αδιπον. Where μιας is equivalent to την, or with Sylburgius we must read μιδεμας; for μιας.

§. 24. Talents] A Talent may be prov'd

equal to 3000 Shekels, from Exod. CHAP. xxxviii. 25, 26. Now a Jewish Shekel XVIII. weighing half a Roman Ounce, 3000 yd. 24. Shekels amount to 1500 Ounces, which at 5 s. the Oz. are worth 375 l. Sterling. See Bp. Cumberland of Script. Weights and Measures, p. 119, 120. The Bishop indeed makes a Talent worth no more than 253 l. 11 s. 10 d. ob. because his Lordship values a Shekel at 28. 2875 d. whereas I follow Dean Prideaux in valuing it at 30 d.

According to our Translators a Talent weighed but 750 oz. instead of 1500 oz.

To be paid] Gr. αποδιδομαι.

§. 25.

Αποδιδομαι signifies to pay a Debt, or to return money borrowed.

Athen. Deipn. Lib. X. p. 437. F. Dionysius οφειλε χαλκεις, — απενας την χρειαν πολιν εργαλια απειδιδει.

Thucyd. Hist. Lib. IV. §. 65. p. 275. 4. τις η Καρασεραιοις Μοβαρανιδην ειναι, αγνειοι ταντοι της Συρεγκυσιοις θυμάσιοι. Lib. VII. §. 83. p. 502. 4, 6.

Worshipped him] Or prostrated before §. 26. him. Gr. προσεκτηι αυτοι. So Syr. but Vulg. orabat eum. q. προσεκαλει αυτον, which perhaps some Critic wrote in the Margin from §. 29. E. T. Marg. besought him, following some other Copy.

This part of the Verse is omitted by Chrysostom, in his Homily on this Chapter. II. 391. 12, but from I. 22, 39. one would be apt to think he read προσεκαλει.

This Conjecture is countenanced by Vol. V. 198. 36. referring to this text, he says, προσει αη συλλογη επικει εις την πολειαν αυτην, προσεκαλει αυτην, λειπει &c. And again, Vol. I. 212. 9, 11, 26. επειδει προσεκαλει η διητη η πολειας. &c.

CHAP.

XVIII. *Forgave*] Gr. αφύκει, h. e. σωσιχεῖ.
y. 27. εγένετο, according to Chrysostom referring
to this Verse, I. 212. 10.

y. 27. *The Debt*] Gr. τὸ δανεῖον. Syr. uses
the same word as for οφελοῦ, y. 32.

Joseph. Ant. III. cap. 12. §. 3. p.
184. Καλεῖται δὲ οὐτοὶ Εβραῖοι ὁ πεπτυχός
τῶν Θεοῖς ιαΐδηλος· ἐνώπιον τοῦ
δανείου δοπλοῦσθαι.

y. 28. *He lighted-on*] So E. T. 2 Kin. x. 15.
be lighted on, but Marg. found, where
LXX. δέρν. and thus I should choose
to render the original Verb, Gen.
xxvii. 15.

E. T. indeed retains the Verb *found*,
but when *the finding* is not in conse-
quence of a preceding *Search*, as 2 Tim.
i. 17. δέρνεια conveys the same Idea
with our *English* Verb *to light on*, and
may often be translated thereby. So
Matt. xxvii. 32. and D. Hal. I. 640.
2. οὐδὲ πολὺ οὐδὲ διελθὼν πάπος, δέρνεια καὶ
διεμοιγεῖται εἰς αἱρέσεις πολλὰ αποντα.

We have frequent mention of an
accidental and unexpected finding of
things without a prior Search.

D. Hal. I. 125. 21. Εἰ δὲ τὸ πελτάς
— μιαν επανελθεῖται διοπτητή· διερέθισαν δὲ
αυτὸς Φασι· ἐν τοῖς βασιλείοις τοῦ Νομᾶ,
μηδεὶς οὐκέτι πεινεῖσκεται· διερέθισαν δὲ
τοῖς αὐτοῖς αὐτοῖς αποντα.

y. 29. *Then*] Gr. εντός. E. T. *and*, so also
Aet. xv. 39. . xxv. 23. . xxviii. 5.

y. 31. *Told*] Gr. διερέθισαν, related to, or
informed of, or acquainted with.

D. Hal. I. 495. 34. εντός τοῦ προθε-
λθεῖσα πέρεσφη, πρεσβευτεῖς οἱ ηπατοι —
τοῦ δοξαντα τῷ επιειδεῖσα διερέθισαν.

Polyb. Hist. Lib. III. §. 95. p. 342.
Διερέθισται δὲ τοῖς διτιοῖς τοῖς καταστοῖς
επειρθεῖσται, ετοι δὲ. and §. 103. p.

352. I. 12. τῷ γὰρ Μαρκῷ Διερέθισται CHAP.
τὸν τοῦ πληθεῖσα δινοῖς, &c.

Syr. uses the same Verb as for Διερέθισται y. 31.
γνωστέω, to make known abroad, Luke ii.
17. and εργαζέω, to inform, Aet. xxv.
2. 15. and γνωστέω, to make known,
Job. xv. 15. to declare, Job. xvii. 26.
and φαντρεω, to manifest, Job. xvii. 6.

That were done] Gr. τὰ γνωσθέντα. y. 31.
E. T. *that was done*. (as in the former
part of the Verse, *what was done*, q.
τὰ γνωσθέντα, Luke xxviii. 47.) but Matt.
xxvii. 54. *those things that were done*.
and xxviii. 11. *the things that were
done*.

D. Hal. I. 394. 43. ηλαύνεται οὐτε τὸν
πολὺν οὐ μεταλλούσες δηλωστεν τῷ βιβλῷ ταῦ
ταῦθισα. L. V. que gerebantur. Where
note the Verb δηλωσις is of the same im-
port with Διερέθιση in this Verse.

Because] Gr. επειδή, which is render'd y. 31.
because. E. T. *Matt. xxvii. 6. Mar.
xv. 42. Job. xix. 31. Vulg. quoniam.*
and Syr. as if επειδή.

Our εδει] Vulg. nonne ergo oportuit, y. 33.
Q. εκ εἰς εδει, or εκ εδει ετι.

Chrysost. VI. 382. 29. εκ εἰς ετι, o-
mitting ει, which yet is found Vol. II.
392. 1. 4.

Εδει ετι, E. T. *shouldst thou*. So Matt.
xxvi. 35. δει με, and Mar. xiv. 31.
με δει, *I should*.

Even as] Gr. εις λέγει, render'd even y. 33:
as, Matt. xx. 14. Luke ix. 54. 1 Cor.
vii. 7. Eph. v. 23. elsewhere as also,
Aet. xiii. 33. . xvii. 28. . xxii. 5.

In the following places ετι is not
translated after εις, Aet. xi. 17. . xxv. 10.

Delivered over] Gr. παρεδωκεν, which y. 34
Verb signifies *to deliver up*, or *over to*
Justice.

Joseph.

CHAP. Ιοσηρ. de Bell. Lib. VI. cap. 7. §.
XVIII. i. p. 394. Ο δὲ πάθει — ανατέλλει πρώτον
γ. 34. Σιμωνία ταῦτα μηδεπεπιπονεῖχεν, Λεόποδα
λα την ταύτην πεμψάντων παρεξεδίδειν καλαθήσε-
μένος.

Sometimes otherwise to surrender.

2. p. 393. εὐφαντί τη στλα, καὶ αὐτοῦ-
δεστι τα γυμνά, χαελόμενοι το ζεν.

*Tucyd. Hist. Lib. IV. §. 37. p. 261.
53, 55. τοι επλα τρόχιδνια, οὐ σφας αν-
τικε Αθηναῖσι. p. 266. 31.*

D. Hal. I. 33. 45. ει μην τινες πα-
σιοι παριδοσαν αιδιος τας πολεις, &c. and
p. 180. 26. 182. 46. αιδιος παριδοσαν
ει σέλλητοιμοις — παριδοσαι τηις ει-
κεδικοις ευηγε.

§. 34. *Tormentors*] Gr. *Bacanfæc*. E. T.
Gen. *Faylers*.

Pba. Lex. p. 150. 3. Βασανική, ο
δημοκονθρ. πολλαχις ἢ ο Διεγέρης, καὶ ο
πέρι των αυδεστόδων τέλοι αιγαίνεισι πιν-
θανομήθρ. and p. 198. 3. Διημοκίηθρ.,
καὶ βασανική, καὶ δημοσίη, ο τρεβλων καὶ
βασανίων.

§. 35. *Will do*] E. T. shall do, Gr. γενομένη.

So the Future Tense is frequently expressed by *will*. *Matt.* xxi. 40. *what will be do.* *Job.* vii. 31. 2 *Cor.* xi. 12. 1 *Theff.* v. 24. and *Rom.* ix. 28. *will make.* and 1 *Cor.* x. 13. *will suffer — will make.*

*Mar. xii. 9. shall do — will come and CHAP.
destroy, and will give. Luke xviii. 5, 7, XVIII.
8. I will avenge her — and shall not y. 35.
God avenge — be will avenge — shall
be find.*

If ye do not every-one of you forgive] y. 35.
Gr. εαυτοις εφησεισ οντος.

Observe a Singular Collective Noun with a Plural Verb. Vid. Not. Matt. i. 31.

(or ikaro) Αιδηρον ημαντ Σειρ- τολο-
Schol. 'Ο δὲ τολο-, ος αἰθλητίκος ενομί-
σιωσει) πλαισία περι ηλιοβασικος σύρι-
ζει ικότι.

Athen. Deipn. Lib. VIII. p. 363. F.
εῖσαν εὐεργέτες μασθοί. as Hom. Iliad. A:
606. Odyss. H. 220.

*Tibynd. Hist. Lib. VIII. §. 82. p. 554. ΟΙ: τίς τε ἀρχικαὶ επικά εκα⁵Θ⁶ τε τις γένεσις καὶ τε τις τελεταῖς τιμη-
σις. οὐδὲ⁷ αὐτοῦ πλαθεῖται.*

Just so the Hebrew word *Ibs* is constructed with a *Plural Verb*.

1 Sam. xiv. 34. Bring-ye to me every-man his ox, and every-man his sheep, and slay-ye them bere, and eat-ye, and do ye not sin &c. and they-brought even all the people every-man his ox — and they slew them there.

Exek. xx. 8. They did not every-man cast-away &c.

C H A P. XIX.

CHAP. IS it lawful] Gr. α εξιν.

XIX. 1. *Ei* is used *Interrogatively*, *Luke*
§. 3. xiii. 23. *Vulg. si.* *Acts* i. 6. *Vulg. si.*
And *Matt.* xx. 15, where I find *ei*
in *R. Steph.*'s Copy; but Dr. *Mill.* *Er.*
Sbm. *Bz.* *Wells*, &c. have *si*.

Syr. has *En*, which occurs *Matt.* iv. **CHAP.**
3, *a.* *if.* and *y.* 9. *ear.* *if.* as also **XIX.**
Mar. xv. 36. *Luke* xiv. 28. *i Cor.* i. *y.* 3.
16. *en*, *whether.* and *Job.* vii. 17. *wi-*
teror, *whether.* The Syr. *en* is also
used by way of *Interrogation*, for *a*,

CHAP. *Act* i. 6. and without a. *Job.* ix.
XIX. 19.

y. 3. *For a Man]* Gr. ἀνθρώπος, but *Mar.*
x. 2. ἄρδει.

Syr. ἄνθρ., which is often used for
της, *Matt.* xii. 29. 47. . xxii. 24. but
in St. *Mark*, Syr. has *gabro*, the usual
word for ἄντρος, or the male sex, *Mar.*
vi. 20. *Luke* v. 8. though sometimes
it answers to ἀνθρώπος, when used of
a Male, *Matt.* viii. 9. ix. 9. . xiii. 45.
or even, for a human Person in general,
including both Sexes, *Job.* iii. 4.

y. 3. *For every Cause]* Gr. καὶ πασας αἰτιας.
Shall the Divorce be left to the Arbitra-
rary Will of the Husband? or, *for any
Cause?* Is there any one Cause suf-
ficient to justify a Divorce?

Πας is frequently used for *every*,
Matt. iv. 4. . xv. 13. and sometimes
for *any*, *Matt.* xiii. 19. *When any per-*
son beareth, or any-one. . xviii. 19.
τέλι των ουρανών περιμένει, concerning any
thing.

y. 4. *The Creator]* Gr. ὁ τείνεας. E. T.
be which made them, later Edd. have
them in *Italic*. Vulg. qui fecit hominem.
Beza, *opificem — fecisse*. So Er. Schm.
Deum *opificem — fecisse*. But the
Original has neither *aus*, according to
E. T. nor την ἀνθρώπον, according to
Vulg.

I choose by ὁ τείνεας to understand
ὁ τείνεις, the *Creator*, or *Maker* of
Mankind, or of the Universe. See
Homberg. ad loc. p. 58. and *Elmer.*
p. 87.

It is no unusual thing for *Participle*s
to degenerate into *Nouns*. *Matt.*
iv. 3. ὁ ταπεξήκων, the *Tempter*. . xiii. 3.
ὁ σπερματός, a *Sower*. . xxii. 42. οἱ οικοδε-
μάτις, the *Builders*.

So οἱ λέσπεις signify *Orators*. *Plut.* CHAP.
Dem. IV. 413. 11. οὐδερόμης δὲ τὸ Δη-
μοσίου; — οἱ πατέται φιλοτοπάτοι. y. 4.
οἱ ταῦ λέσπεις, — χαρεῖ εἰ τὴ πρᾶσσος
τοῦ δημοτοῦ, αλλὰ κερπικαλατεῖς αὐθέντοι
ταῦτα καὶ αριστεῖς αὐτῶν δὲ κατέχεις τὸ βρύ-
μα, παροειδῆ δὲ αὐτοῖς

At the beginning] Gr. ἀπ' αρχῆς. Or y. 4.
as E. T. y. 8. h. cap. from the begin-
ning. So also *Luke* i. 2. *Job.* viii. 44. .
xv. 27. Or as E. T. *Act* xxvi. 4. at
the first.

Καταλεῦσθαι] Vulg. *dimitter*, but *Mar.* y. 5.
x. 7. *relinquet*. Hence we see the Use
of the Verb *dimitto* in the *Vulg.* which
may account for its rendering αφεῖς τοὺς
οὐλας, *dimissis turbis*. *Matt.* xiii. 36.

One flesh] Gr. ἡ σάρκα μια. Vulg. y. 5.
in carne una. Syr. *one flesh*, So *Mar.*
x. 8, as E. T. but *Vulg.* as here.

So that] Gr. οὕτω. Vulg. *itaque*. y. 6.
Syr. *modin*, the very same word by
which it renders *αεὶ*. *Matt.* vii. 20:
and *xv.*, *Luke* xvi. 27. and *xix*, *Job.*
xviii. 37. as well as *οὕτω*, *wherefore*,
Matt. xii. 12. . xxiii. 31.

Did command] Gr. εἴλετο, which y. 7.
is the word here used by the Pharisees,
in answer to which our Saviour says,
y. 8, *Moses εἴπει*, permitted. But
in *Mar.* x. 3, 4. our Saviour asks the
Pharisees, *What did Moses command*,
εἴλετο? they answer, *Moses permitted*,
εἴπει.

Instead of εἴπει *Cbryfston* has the
word εἴρηται. II. 395. 39.

A Bill of Divorce] E. T. *a Writing* y. 7.
of Divorcement. Gr. βιβλίον διοργανός,
answering to only διοργανόν, *Matt.* v.

CHAP. 31, render'd also a *Writing of Divorce-*
XIX. *ment.*

¶. 7. The Syr. word corresponding to *ἀνθρώπος* is the same in both Texts, but that answering to *ἄνθρακας* is different.

Vulg. in both places, *libellum repudii.*

¶. 8. Or] I have followed E. T. in omitting *οὐ* after the Verb *λείπω*. So also ¶. 9. and Matt. vi. 16. ix. 18, 33. x. 7. xx. 12.

¶. 10. Of a man] Gr. τὸν ἀνθρώπον.

Here *ἀνθρώπος* evidently signifies a *Man* as distinguished from a *Woman*, or his Wife. So also in *Thucyd.* Lib. II. §. 6. p. 102. 52. cited by Mr. Blackwall, in *Sacred Class.* Vol. I. p. 161.

In like manner it is frequently used to denote a *Woman*, or one of the female Sex:

Aristoph. *Lysistr.* ¶. 935. *Ἄνθρωπος* ἐπέλεγχοι με. Schol. *Αττική τοῦ γυναικός, τοῦ ανθρώπου εἰπεῖ.* and *Bisot.* on the same Verse. Σημειώσας δὲ τὸν ανθρώπον τῶν θελυκόν, αὐτὸν γυναικόν, λαβεῖσαν δὲ, &c. and then cites D. Hal. I. 55. 37.

To which add *Diad. Sic.* Lib. II. p. 67. l. 12. *Strab. Geogr.* Lib. XVII. p. 1162. A. *Atben. Deipn.* Lib. XIII. p. 575. C. *Demosth. in Energ.* p. 689. B.

I cannot but think *ἀνθρώπος* answers to *Person*, which is applicat'e to either a *Man* or a *Woman*.

Nay even *ἄνθε* in Composition may respect either Sex, so *ἀνθεφάνος*, 1 Tim. i. 9. is *Homicida*. and is used by D. Hal. in a case where the person murder'd was a *Woman*, I. 153. 15. 19.

¶. 10. It is good] Or it is expedient. So *εὐμένη* is render'd, Job. xi. 50. xvi.

7. . xviii. 14. 2 Cor. viii. 10. Vulg. CHAP. here non expedit nubere. XIX.

All-men] Or all men, not all men, ¶. 11. which is *τοις ἄνθρωποις*, not barely *ἄνθρακες*. See 1 Cor. xv. 19. and D. Hal. I. 263. 38.

Syr. *καὶ οὐκέτις*, which is in the Singular Number. See Matt. x. 32. . and ¶. 29. h. cap. where *ταῖς*, and Matt. xii. 50. *εἶτι*. Hereby *ταῖς* is render'd with a Sing. Verb. Matt. xxvi. 33.

Do not receive.] Gr. οὐ χαρέσθαι. E. T. ¶. 11. cannot receive, as if the Rev. Translators had read διακεῖται χαρέσθαι. Tindal. can not awaye with. But Wiclit. not alle men taken this word. and Rhem. Test. not all take this word, agreeably to Gr. and Vulg. capiunt &c.

Χαρέσθαι is render'd to receive, 2 Cor. vii. 2.

Syr. *Sopbek*, the same word, or its Verb, is used for *ικανος σεμψεῖ*, 2 Cor. iii. 5. and *αξιωμάτοις*, Hebr. xiii. 5. and *δικαιοτοῖς*, Acts xi. 17.

Eunuchs] Gr. *εὐνύχοι*. Wic. gel- ¶. 12. dynis. O. T. and E. T. Gen. chaste.

See *Etymolog. Magn.* col. 304. 28. much to the same purpose with *Pbaev.* Lex. p. 328. 1.

Our Saviour represents some as having been *Eunuchs* from their Birth. Thus *Doroteus*, a Presbyter of *Anatolia*, was τέλος φύσης αλλος εὐνύχος, τέλος φύσης εἰς αὐτῆς φύσεως. *Euseb. Eccl. Hist.* Lib. VIII. cap. 32. p. 366.

Others were made *Eunuchs* by men. In this Sense *Josephus* thinks, that *Hezekiah's Sons* were made *Eunuchs* in the Palace of the King of *Babylon*, agreeably to the Prediction, 2 Kin. xx. 18. If. xxxix. 7. See *Ant. Jud.* Lib. X. cap. 2. §. 2. p. 514. Οἱ δὲ προφῆται οὐτούχοι, οὐδὲ φέσι, — καὶ τοὺς ἄκαρπους,

N O T E S on

CHAP. γενετ., φημικαθησιν, καὶ ὑπολεγεται
XIX. τὸ αὐτόχθονον επανάστατον
γ. 12. βασιλέα.

Though the Reader is not to learn that the Term *ἀνήρ* may sometimes be applied to a *Court Officer*, who was a married man. LXX. Gen. xxxix.

γ. 7.

Others have made themselves *Eunuchs* for the Kingdom of Heaven.

Thus *Origen*, according to *Euseb.*
Ecccl. Hist. Lib. VI. cap. 8. p. 264.

γ. 12. *He that is able*] Gr. ἐδυναμός.

Chrysost. seems to understand this of *Will*, or *Choice*. II. 397. 25. . and 842. 18. ἐδυναμός — ἀλλος οὐδε πωλάκης δυναμίν τινα προσαρπεστι λέστεν. See also L. 17. ej. pag.

γ. 13. *Rebuked them*] Gr. ἐπίλυμεν αὐτούς, sc. τις πεινασσει. So E. T. and Vulg. *incredibant eos*, sc. parvulos oblatos. But Mar. x. 13. ἐπίλυμεν της προσφεγγει, *them that brought* the Children, which agrees with προσφεγγει in the beginning of that Verse, and renders the Reading of *Syr.* here more probable. See my *Review &c.* ad loc.

γ. 14. *Let the little-children alone*] Gr. αφεῖτε τα παιδιά. E. T. *suffer little-children*.

Αφεῖτε is render'd to *let alone*, Matt. xv. 14. Mar. xiv. 6. . xv. 36. Job. xi. 48.

These παιδιά are called βρέφε, *Luke* xviii. 15. and yet they are said here αἴτειν, *ta come*, which may be explained in a consistency with their being brought, γ. 13. Though really I see no Impropriety in saying Persons were brought to Christ, who could walk alone, without being carried in Arms; as was the Case of many who were brought to be touched for the Evil in

the late Queen's time. See *Matt.* iv. CHAP. 24. . ix. 32. , xviii. 24. *Luke* xxiii. 14. XIX.

Chrysost. II. 397. 41. αφεῖτε τα παιδιά γ. 14. δια τριχεῶς πέποι μη, omitting καὶ μη καλοῦσθε αὐτα.

So S. *Austin*, Vol. X. col. 10. A. *Sinice parvulos venire ad me, talium est enim &c.*

Syr. reads, αφεῖτε τα παιδιά αἰδον πέποι μη, καὶ μη καλοῦσθε αὐτα.

One] Vulg. unus. Eis seems here γ. 16. equivalent to τοις, which E. T. renders *one*, *Matt.* xii. 29, 47.

Grieved] Gr. λυπημένος. E. T. sor- γ. 21. rowful, but *Mar.* x. 22. grieved, where Vulg. moerens, but here, *tristis*, as if the Participle had degenerated into a Noun.

This is frequently the Case, that a Participle in one Language may aptly be render'd by a Noun in another. So *Matt.* ii. 6. πρύμνος, a Governor. . iv. 3. ο πεπεζών, the Tempter.. xxii. 11, τοις αρακιμένοις, the Guests. and *Mar.* vi. 14, the Baptist.

So in prophane Authors of good Note.

Joseph. *Ant.* Lib. IV. cap. 5. §. 1. p. 210. τῷ βασιλεῖσι is explained by a *Var.* *Λεῖτ.* τῷ βασιλεῖ: and *Ant.* Lib. XX. cap. 8. §. 9. p. 974. οι πρεσβύτεροι is of the same Import with οι πρεσβύτεροι. *Acts* xiii. 15. . xxviii. 17.

So *D. Hal.* I. 210. 46. κηρυκευμένος is acceptable or agreeable. p. 288. 44. . 389. 21.

And in *Plato de Repub.* Lib. VIII. Vol. II. 563. D. νεων γεγεγμένοι, leges scriptae, are opposed to αἴγαξαι, non scriptae.

A Camel.] Gr. καμηλόν. γ. 24
Τοις Ἰ, says *Theophylact*, καμηλόν, καὶ ζωῶν φασιν, αλλα το παχυ χεινον, καὶ

CHAP. χαντος των επικιν τας ελεγει.
XIX. Comment. in Matt. p. 113. D. Agree-
y. 24. ably hereto *Phavorinus*, ΚαρηλΘ., το
εχθοφορον [wer. ΚαρηλΘ., και των ψαχυ
δομεν ειναι ο διαιριδων των αγκεσει ει
των]. And then refers to this Text,
or its parallel ones, *Mar. x. 25. Luke*
xviii. 25. See *Lex.* p. 401. col. 1.
and yet col. 2. ej. pag. he says, καρη-
λΘ. δι 2ης της, to των ψαχυ σχημα.
Herein this Lexicographer is counte-
nanced by *Schol.* on *Aristoph.* *Vesp.* y.
1030. ΘερμοκρατΘ. γινεται παρηλος, και
λαθετ. Καρηλος δι, των ψαχυ ψεινον 2ης
της.

To this purpose consult *Suid. Lex.*
II. 236. in voce Καρηλος, where is a
Citation from *Aristoph.* *Av.* y. 279,
with a small variation. See also *Huet.*
Observ. et Not. ad Origen. Comment. p.
68. Vol. II. and *Joseph. Ant. Lib.*
XIII. cap. 13. §. 5. p. 672. Note δ.

y. 24. The Eye] Gr. τρυπαιος, called in
Mar. x. 25. and *Luke xviii. 25.* τρυπαι-
λαις.

Syr. is the same in all three places.

Origen citing this Text uses the
word τρυπη. *Com. in Matt.* p. 387. E.
Hereby perhaps this Father intended
to explain τρυπαιος. And it is ob-
servable, that *Pbavorinus* makes τρυ-
πη synonymous with τρυπαιοι. *Lex.*
710. 3.

y. 24. A needle] Gr. εγφιδη.

Cbrysostom. II. 402. 6. and *Theo-
phylact.* *Com. in Matt.* p. 113. D.
make εγφιδη equivalent to βιλονη. So
also *Pbau. Lex.* p. 644. 3. and what
he means by βιλονη appears from *Lex.*
p. 153. 3. βιλονη, τη σιδηρη, δι τη εγφι-
δη τη ειδυμα. A few lines lower
he says, η δι εγφιδη τη ειδη, και ει της
γειτη.

Consult *Origen's answer to Celsus,*

who charged our Saviour with borrow- CHAP.
ing this proverbial Expression from XIX.
Plato. See c. *Cels. Lib. VI.* p. 286. From y. 24.
which passage we learn, that this Fa-
ther read τρυπηαιος, not τρυπαι; as
also that he understood καρηλος to be
an Animal, not a Cable, see also *Com.*
in Matt. p. 388. l. 1. And further,
he is surprised that *Celsus* should ima-
gine our Lord had read *Plato*, since
he was born and bred among the Jews,
and μηδε γεγραπτα μημενησε, και μονο
τα Ελληνα, αλλ' εις τα Εβραιια, οπης
και αι φιλαληται μαρτυρουσι γεγραφαι των
εξι αινοι.

In the Regeneration] I have follow- y. 28.
ed the oldest Edd. of E. T. in placing
a Comma before these words.

The ingenious Mr. Mede places a
Semicolon before ει τη παλιγγενεια,
and understands this Regeneration of
the Resurrection. *Dist. XXIII.* p. 85.
Herein he follows *Theopbylaet*, who
explains παλιγγενεια by αναστασι.

See also *Burnet's Theory &c.* p.
162.

Josephus uses the words παλιγγενεια
τη παλειδες, as equivalent to the ιονια-
ρασαν, or Restoration of the Jews
into their own Countrey by Darius.
See *Ant. Lib. XI. cap. 3. §. 8, 9.* p.
554. και την ανακλησιν και παλιγγενειαν της
παλειδες επελαζοντος.

To conclude, the *Scholiast* on *Pind.*
Olymp. B. y. 123. p. 34. applies the
word παλιγγενεια to the μημενησεις
of Pythagoras.

Thrones] Gr. θρηνη. I choose to y. 28.
follow E. T. in using the word *Thrones*
rather than Seats, because the Original
retains the same word, by which the
Throne our Saviour shall sit on is ex-
pressed, though in a different Number;
as also because the Apostles are repre-
sented

CHAP. fented as actually fitting in Judgment XIX. on the twelve Tribes of *Israel*.
y. 28. However I am sensible that θρόνος frequently signifies a *Seat*.

Xenoph. *Sypos.* Cap. IX. §. 2. p. 196. Εἰ δὲ τὰς πρώτας μέρη θρόνος τις εὐ-
δοκεῖ καθίσται, &c.

Eurip. *Alcest.* y. 946. θρόνος τὸν εύ-
ειν γένεται.

The Syr. makes use of two different Words for θρόνος and θρόνος; the former is a Corruption of the Greek θρό-
νος, and properly expresses a *Throne*, Rev. v. 1. the latter signifies *Seats*, καθίσεις. See *Matt.* xxi. 12.. xxiii. 2.

y. 28. *Judging*] St. Chrysost. explains *re-
veries* by καθίσεις. II. 406. 3, 4.

y. 29. *Children*] Gr. τέκνα. Vulg. filios. See Note on *Matt.* x. 21.

y. 29. *Shall receive*] Gr. αἴγανοι.

Chrysostom adds ἐπὶ τῷ πρῶτῳ οὖν. II. CHAP.
402. 31. and p. 405. 39. . 406. 22. XIX.
ἐπὶ τῷ αὐτῷ πρῶτῳ. y. 29.

Many shall be First, &c.] E. T. ma- y. 30.
ny that are first, shall be last; &c. So
also Beza, Cap. &c. Gr. πολλοί δὲ ε-
πει τελεῖται, τελεῖται &c. But I choose
to follow Vulg. which has multi autem
erunt primi novissimi, &c. and Rhem.
Test. and many shall be first, that are
last: &c.

I might have said, *many shall be first,*
that were *last*; &c. So Er. Schmidt.
qui erant *ultimi*. and Le Cl. plusieurs
de ceux, qui avoient été *les premiers*,
seront les derniers; &c.

Le Clerc joins this 30th Verse to the
next Chapter, and omits δι; and then
δι is render'd *or*, i. e. *for*, very pro-
perly.

C H A P. XX.

CHAP. FOR] Gr. δι. It is difficult to see
XX. the Connection usually expressed
y. 1. by the Particle δι. What if δι be re-
dundant, as it may seem to be *Matt.*
i. 18.. xviii. 11? It is omitted in the
Fr. Test. published by the Geneva Di-
vines, A.D. 1726.

y. 2. *A day*] Gr. τὸν μέσον, sc. τοῦ τὸν
μέσον, rather than τὸν τὸν μέσον.

Thucyd. Hist. Lib. VI. §. 37. p. 673.
οἱ δὲ πάτερις [λαρβανοι. sc.] περθεῖσι μέρη
τοῖς μεθίμοντος τοῦ τοῦ μέσου, περθεῖσι δὲ
Lat. Ver. *in mensem*. A few lines a-
bove, this Historian makes use of a
Genitive Case, instead of an *Accusative*,
with the *Prap.* οἱ. See l. 27. Οὐ-
νιστὴ δὲ οἱ μέρη τοῦ λαρβανοι τὸν μέσον

(in diem) δύο σεολας· οἱ δὲ ταξιαρχοι δι- CHAP.
πλανοι· οἱ δὲ πάτερις δεσχημοι. So also XX.
Thucydides, Hist. Lib. III. §. 17. p. y. 2.
177. τὸν τοῦ διδεσχημοι επλιγή
εφρύσατο (αὐτῷ δι τῷ πατερὶ δεσχημοι ε-
λαυνοι τὸν πρωτεγές.) To which add
Xenoph. Hist. Grac. Lib. V. cap. 2. §.
14. p. 302.

Without-work] So Pers. and Fr. y. 3.
Gen. and Mart. sans rien faire. Le
Cl. qui n'avoient rien à faire. Vulg.
otiosos. Gr. αἰθαλεῖς, q. αἴθαλος, unemployed,
or without-work. They could not pro-
perly be called *idle*, as E. T. because
they stood in the Market in order to
be hired, consequently they shewed
their Disposition to Work.

CHAP. So in *Josephus*, αγέλη τὸν εὐδαιμόνιον, is XX. otium diei septimi agere. *De Bell. Jud.* §. 3. Lib. VII. cap. 3. §. 3. p. 408. and in the same Paragraph, καὶ αλεύθερων τὸν εὐδαιμόνα αργῆν ποιεῖσθαι. where αργῆν ποιεῖσθαι is a Day of rest from work, not a Day of Idleness. See *de Bell.* Lib. II. cap. 19. §. 2. p. 202. and Lib. IV. cap. 2. §. 3. p. 270. l. ult. in αλεύθερην ποιεῖσθαι, or αργῆν ποιεῖσθαι [or wait-
ing] αὐτοῖς εἰσιν ηγέρησαν εὐδαιμόνα αργῆν.

When applied to the Earth, αργῆν signifies unlaboured, uncultivated.

Xenoph. de *Instit. Cyr.* Lib. III. p. 200. l. 8. βιβλοῖς αὐτὸν τὸν τυχὸν αργῆν καὶ οὐκέτι ποιεῖσθαι, οὐ αργῆν ποιεῖσθαι [or wait-
ing] αὐτοῖς εἰσιν ηγέρησαν εὐδαιμόνα αργῆν.

And *Josephus* says, no part of Galilee was uncultivated, πεπονιζόμενη γῆς οὐδὲ τὸν επιπολαῖς πασα, καὶ μερὶς αὐτῆς καὶ αργῆν. *de Bell.* Lib. III. cap. 3. §. 2. p. 223.

To conclude, αργῆν signifies to live without working for one's livelihood, not to be idle.

Xenoph. K. P. Lib. I. p. 17. 5. ἀλλ' οἱ μὴ διωρίθμοις τρέφεται τὰς παιδειας αργῆνταις, πεπάκουεν· οἱ δὲ μηδὲ διωρίθμοις, καὶ πεπάκουεν.

§. 4. *Right*] Or meet. *Pbil.* i. 7. or just. *Col.* iv. 1. Syr. vole. Gr. δικαιος.

So *D. Hal.* I. 251. 29. οὐδὲ οὐδὲ επιδιδοῦσι τὸν τε παῖδες δικαιούμενοις, πατέρες εἰς δικαιούς, ταῦτα γεννώντες προβούλον.

Xenoph. K. P. Lib. I. p. 7. 10. θηταῖσιν αὐτοῖς — μηδὲ πατέρες οὐ μη δικαιού.

§. 8. *The Master*] Or owner. Gr. ὁ κυ-
εῖσθαι. So *Luke* xix. 33, the owners. and κυεῖσθαι τὰ ταῦτα, and τὰ λαχεῖς, is the Owner of the Ox, and Pit. *Exod.* xxi. 28, 34.

Κυεῖσθαι answers to יְמִלֵּה in Hebrew, *Job* xxxi. 39. *Prov.* i. 19. *Eccles.* v. 11, 13. (al. 10, 12.) in which places

it is render'd Owners; but Master in CHAP. *Exod.* xxii. 8. *Jud.* xix. 23: *Is.* i. 3. XX.

So οὐδὲ ιτικός is Owner. *1 Kin.* xvi. 24.

Wages] Thus E. T. renders μισθοί. §. 8. *Job.* iv. 36. 2 *Pet.* ii. 15. but here, hire, as also *Luke* x. 7.

They should receive more] Gr. πλεονεῖσθαι. E. T. they should have received more, which is certainly improper; because their Expectation respect-
ed a Receipt which was future. Ac-
cordingly *Vulg.* plus essent accepturi,
and *Beza*, plus esse accepturos. *Cast.*
se plus accepturos. *Wicliff.* thei schulden take more. *Tind.* they shoulde re-
ceive. *E. T. Gen.* they shoulde receive.
Rhem. Test. should receive.

So French Versions, croyant recevoir,
ils crurent qu'ils recevoient, croyoient
recevoir, s'attendroient de recevoir, but
none of them, avoir receu.

Have wrought one hour] Gr. μιαν ω-στε. §. 12. εγένετο εποιησαν. *Vulg.* una hora fecerunt,
sc. opus, as *Ruth* ii. 19.

Chrysostom's Text has εποιησαν, but *Marg.* εποιησαν. II. 407. 14, 39.

Syr. uses the same word as for ποιῶν. *Job.* vii. 21. and εργάζομαι. *Matt.* xxvi. 10. *Mar.* xiv. 6. *Job.* v. 17. and εργά-
γειν. *Eph.* i. 20.

E. T. have wrought but one hour.
(In later Edd. but should be in Ital.) and in Marg. have continued one hour
only. ποιῶν is render'd to continue, *Jam.* iv. 13.

Sometimes ἀτε, one, is designed to exclude more, then it may be render'd one-only, or, but one.

D. Hal. II. 225. 27. *Herodotus*, οὐδὲ ποιῶν μιας, οὐδὲ οὐτε ποιεῖσθαι περιπο-
μένοις αναγένθαι.

CHAP.

XX. *With my-own]* Gr. *ἐν ταῖς εργασίαις*, sc. §. 15. *neglectus, in my Affairs, or things. In things which I can call my own.*

Cast. an mibi non licet meis uti meo arbitratu?

Beza, *in meis rebus.* Vulg. omits these words, *ἐν ταῖς εργασίαις.* Maldonat. ad loc. *an non licet mihi in meis facere, quod volo? sic enim Graece legitur, et ad hunc modum Latinam versionem corrigendam puto.*

§. 15. *Is thine Eye]* Gr. *ἢ εἰ σφῆς ἡν.* So Dr. Mill. but R. Steph. *ἢ δὲ σφῆς ἡν.* This last Reading is supported by several MSS. But as the Verse consists of but two Questions, and the former begins with *ἢ*, it is more probable the latter should do so too.

Dr. Mill observes on 2 Cor. iii. 1. Note *ἢ*; *εἰ εἰ* *is paſſum confundunt Librarii.*

Εἰ is used interrogatively. See Note on Matt. xii. 10. . xix. 3.

H also introduces an Interrogation; see Note on Matt. vii. 9.

Syr. renders the Original *or*, both in the beginning and end of this Verse. Hence it appears That Translator read *ἢ* in both places. But St. Jerom. has *an oculus* &c. though in the beginning of the Verse, *aut non licet* &c. So that he might possibly read *ἢ*. Vulg. agrees with St. Jerom.

§. 16. *So they that are Left]* Or as E. T. *so the left &c.* Gr. *τὰς των ἀτάκτους &c.*

The Article *αἱ* shows that *ἀτάκτοις* is the Subject of the Proposition. This generally obtains, according to that Rule, *Cum dubium est an aliquod nomen vim habeat Subiecti, an Prædicati; id facile apud Graecos cognosci potest. Nam illud Nomen, cui Articulus præponitur,*

Subjectum est. Job. i. 1. §. 91. &c. CHAP. αἱ οἱ. iv. 24. πεδίαν οἱ θεοὶ. See XX. some Exceptions, Guarin. Gram. Hebr. §. 16. Vol. I. p. 428. Can. IV.

This Note confirms my Version of Matt. xix. 30.

Going up to Jerusalem] Gr. *αναβαίνειν* §. 17. *εἰς &c.*

This was a customary Form of Expression, as appears from several Passages in Josephus, Ant. Lib. XI. cap. 3. §. 9. p. 554. πέλα της αναβαίνομεν. εἰς ταὶς ιεροσολυμαῖς πλημνόμενοι — πελλήσαντο. Lib. XX. cap. 8. §. 5. p. 972. L. 6, 10. αναβαίνοντες αὐλαῖς εἰς τὴν πόλην — μῆντος τοῦ λαϊτοῦ αὐλαῖς αναβαίνοντες εἰς ταῖς εργασίαις τοῦ ληξαίου. and §. 9. ej. cap. 1. 3. p. 974. εἰς τὴν Παύλου αναβαίνοντες.

So the purest Greek Writers.

Herodot. Hist. Lib. VII. §. 136. p. 422. Εἴθελον δὲ εἰς αναβαίνειν τὴν Σιρά.

We retain the same form of Expression; for we say, *so go up to our Metropolis, even though it be down hill, as from Hampstead to London.*

What wouldst thou have?] Gr. *τί τις θελεῖς* §. 21. *θελεῖς.*

See Note on Matt. xii. 38.

Chrysostom has omitted this Question, not because he did not find it in his Greek Copy; but because he did not comment on it. Vol. II. p. 412.

Command that &c.] Gr. *τίτανειν τινας* §. 21. &c. Vulg. *dic ut &c.* E. T. *Grant that &c. q. δο. ην.* See Mar. x. 37. where Vulg. *da.*

Did St. Chrysostom read *θελεῖς* — *τίτανειν τινας &c.* II. 412. 33. ? I should think not, from pag. 413. 15. his Memory seems rather to have failed him in the Pulpit, than his Copy to have varied from ours. Compare however

CHAP. however this Verse with Mar. x.
XX. 35, 37.

¶. 21. *Εξ δωνυμων*] These words stand opposed to *εκ δεξιων*, and seem equivalent to *εξ αριστηων*, which is common not only in the N. Test. but in other good Greek Authors.

Xenoph. de Cyr. Exp. Lib. IV. cap. 8. §. 14. p. 249. Ο μηδεὶς τοι τα δέξια,
εἰ δὲ θητοὶ τὸ δωνυμον διατάσσονται, &c.

The same Author *De re equestris.* Cap. 7. §. 12. p. 28. οὐ δὲ πεφυκεῖ δικαιοῦ εἰς μή τα δέξια τρεφομένῳ, τοις δέξιοις αριστεῖσι. τοις δωνυμαῖς δὲ, τοις αριστεροῖς.

D. Hal. I. 284. 19. εξ δωνυμων μή
δέξιαν εχοῖς προβλεψας των πελμάτων. p. 559. 16. τοχεὶς δὲ τοι μή δέξια των κεργαλίων ουεργίνῳ, τοι δωνυμον Σεργίλῳ. and p. 545. 28. Compare p. 102. 34. τοις τοις δωνυμοις — βεργχοσιν, with p. 103. 18. τοις τοις αριστεροῖς βεργχοσιν. p. 532. 42.

¶. 23. *But to those for whom &c.]* Dr. Hamm. *solve to those for whom.* The meaning is, The Privilege of sitting on my right and left Hand I can dispose of, but to those only for whom it has been prepared by my Father.

Syr. *unless, or except.* So the Greek *αλλα* signifies *except*, Mar. ix. 8. *αλλα εἰδον*, *αλλα τοι λιτεῖ μονον*, compared with *Matt. xvii. 8. αλλα εἰδον εἰ μη τοι λιτεῖ μονον.* See also *1 Cor. iii. 5. 2 Cor. ii. 5.* So that *Christ* has a real Power to dispose of the high Honours of his Kingdom, but with this Restriction, *only to those for whom his Father has prepared it.* Agreeable hereto *Cast.* *non est meum dare, nisi quibus id paratum est a Patre meo.* See *Mar. x. 40.*

Benza supplies the *Verb* *δοθεσι*), *non est meum dare, sed dabitur quibus para-*

tum est a Patre meo. See also *Mar. x. CHAP. 40.* And herein he is followed by *XX. E. T.* which runs thus, *is not mine to* ¶. 23. *give, but it shall be given to them for whom &c. in later Edd. but it shall be given to them for whom &c. But Mar. x. 40. E. T. but it shall be given to them for whom &c. in later Edd. but it shall be given to them for whom &c.*

Vulg. non est meum dare vobis, sed quibus &c. So Mar. x. 40.

Syr. as Gr. for ello, as the Gr. αλλα, signifies both sed, but, Matt. iv. 4. and nisi, unless, or except, Job. x. 10. where εἰπη. and Mar. ix. 8. αλλα.

I shall conclude this Note with the words of that celebrated Jesuit and Commentor *Maldonat*, *Cur ergo, dicet aliquis, adjunxit, [sc. Christus] sed quibus paratum est a patre meo, quasi sibi patrem opponat?* *Respondeo non sine causa non dixisse, non est meum dare vobis, sed patris mei; sed dixisse, non est meum dare vobis, sed quibus paratum est a patre meo, ne significaret se quidem dare non posse, patrem posse; sed se dare aliis non posse, quam quibus a patre suo paratum esset, ut recte Chrysostomus annotavit.* See *Chrysost. ad loc. II. 414. 18, 19 &c.*

Minister] Or *Servant*, so the original ¶. 26. word, *ἀλεκτόρ*, is render'd *Matt. xxii. 13. .xxiii. 11.* and doubtless it is equivalent to *λελός*, ¶. 27. h. cap.

D. Hal. I. 270. ult. μῆδις τῶν εἰσιασθεντῶν εἰλέθεις εἰς τὰ συμπόσια κελεύσασθε τοὺς ἀλεκτόρους, &c. and p. 271. 7. παπούλεος τοις αριστεροῖς τοις πελμάτοις πελμάτοις τοις μεταστασεσσι τοις ἀλεκτόροις, εμεῖς μονοὶ εἰσαγόμενοι οὐδὲ οὐεργίσι, &c.

Hence *ἀλεκτόρ* is *to wait or tend as a Servant*, to which sort of *Ministration* there is an evident Reference ¶. 28. h. cap.

CHAP. *Strab. Geogr. Lib. XVI.* p. 1130.
XX. *B. C. Ολιμπεῖοι δὲ εἰσι, υπὸ τῶν συγχρόνων
 §. 26. Δέκατην) τετλεον, η ὑπ' ἀλλῆλων, η αὐ-
 τοδιάσκοτοι, οἵτις δὲ μεχεὶς τῶν βασιλεῶν
 Διδίσκονται τῷ Θεῷ. — Οὐδέτεροι δὲ οἱ βασιλεῖς
 εἰς δικαιούρους, οἵτις πρέπει τῷ αὐτοδιάσκοτῳ,
 καὶ τῷ αὐτοδιάσκοτος τοῖς ἄλλοις οἵτοις γε-
 νεῖται.*

See Note *Matt. viii. 15.*

§. 28. *Life]* Gr. φυχὴ. Vulg. animam.
 The original Noun denotes Life, as
 well as the animating Soul of an hu-
 man Body.

D. Hal. I. 437. 26. εἰς δὲ τὴν φυχὴν
 φυχὴν, εἷδος μὲν αφίξει φεύγει· μηδὲν δὲ
 φροντιστεῖν εἰπεῖν τὸν λόγον, οὐτὶ τὰς φυχὰς
 δὲ τὰ επλαστικὰ τηροῦν, αλλα δὲ εἶδος
 τὸν μηχεῖον οὐτε μεῖζον τῶν κακοπληκτῶν εἴ-
 τεκαμψοι.

See Note *Matt. xvi. 26.*

§. 28. *A Ransom for many]* Gr. λύτορας αἵ-
 πολλῶν.

Λύτορας, says Phavorinus, διεργάτης ταῖς
 πλεύεισιν αὐχμαλωῖς δίδοιμα. *Lex.* p.
 484. 3.

To this purpose *D. Hal. I. 183. 12:*
 διπλάνας δὲ επελθεῖς Ρωμαῖς τυς τε αὐτο-
 μολις δὲ ταῖς αὐχμαλωῖς αὐτὸν λύτορας, See.
 p. 291. 16.

Plut. Alex. IV. 62. δὲ τὰς αἴπεις λυ-
 τερας ταῖς λαβεῖσιν εἰδώσιν.

Polyb. Hist. Lib. III. §. 85. p. 327.
 I. ult. ταῖς δὲ συμμαχοῖς απειλεῖς χωρεῖ
 λυτρεῖς απαντᾶς εἰς τὸν οἰκεῖον, sc. πατέρας.

Vulg. renders λυτρεῖς by redemptionem,
 not premium redemptionis.

Syr. uses the same word as for λυ-
 τερας. *Luke i. 68. Hebr. ix. 12.* and

αὐτιλύτορος i Tim. ii. 6. and διπλάνας. **CHAP.**
Rom. iii. 24. . viii. 23. 1 Cor. i. 30. XX.
 and σωτῆρα. *Luke i. 69. Acts iv. 12. §. 28.*
 and τὸ σωτῆρον. *Acts xxviii. 28. Eph.*
 vi. 17.

Λύτορας answers to instead of, or in the
 room of. So LXX. *Jos. ii. 14.* δὲ εἰ-
 πειτε αὐτῷ εἰς αὐτὸν· η φυχὴ πρώτη αἵ-
 πολις εἰς θανάτον.

Strab. Geogr. Lib. XVI. p. 1130.
 D. αἴπεις αφεύγει· καὶ χωρεῖ· καρητεῖ δὲ
 τὸν υπερβάντα αἴπεις παρατηχοῦ).

D. Hal. I. 679. 14. οὐδὲ δὴ μαθαίνειν
 εὖτε πολὺ Ρωμαῖοι δύλοι γείσοντες αὐτὸν εἰδο-
 θερον, καὶ μηδὲν εἴτε μηδὲν φροντίσειν της
 τυχῆς.

By the Way-side] Gr. κατὰ τὴν εὐθεῖαν, §. 30.
 in the Road, or by the Road side.

Read by all means *Plut. Dion. V.*
 184. 12, with the Context, κατὰ τὴν εὐθεῖαν
 εὐθεῖαν εἰς υπὸ τῶν κατεκλινέντων.

Hearing that Jesus was passing-by] §. 30.
 Gr. Λύτορας οὐτὶ Ιησοῦς παρεγένετο. After the
 Participle in the Aorist. I. our Lan-
 guage requires a Verb in the past Time.

So Eurip. *Suppl.* §. 639. Κατατακεῖ
 δὲ τὸν λαβεῖσι, οὐ Ζεὺς περισυνοῦ παρετελεῖ
 παλαθαλεῖ, προ παλαθαλεῖ. and §. 131,
 696. Consult Barnes's Notes ad loc.

Their Eyes received-Sight] Gr. εἰσε-§. 34
 βλέψαντας αὐτῶν οἱ οφθαλμοί. Vulg. vide-
 runt, omitting αὐτῶν οἱ οφθαλμοί.

I might have said, their Eyes saw, as
Luke vii. 22. τυφλοὶ απαλεπτοί. E. T.
 the Blind see; though *Matt. xi. 5.* the
 Blind receive their Sight.

Syr. αἰωνιότερον αὐτῶν οἱ οφθαλμοί, as
Matt. ix. 30.

CHAP. XXI.

CHAP. TO Bethphage] Gr. τον Βεθφαγην. XXI. Ερμηνειος ἐπιφανης, φαρι, says Ori. §. 1. gen. των Βεθφαγην μη, επων οικειων, η τις των ιδεων λιγος χωρον. Com. in Matt. p. 435. D. See also Com. in Job. p. 179. C. and Huet. Observ. in Orig. Com. p. 75. To which add Buxt. Lex. Talm. &c. col. 1691.

§. 1. The Mount of Olives] Gr. τον ορον των ελαιων. Montem olivarum, but Vulg. Montem Oliveti: Perhaps the Nominative Ελαιων occurs Luke xix. 29.. xxii. 37. as the Genitive does, Acts i. 12. Ελαιων, where it is render'd by E. T. Oliver.

The Syr. is the same in all those three places, viz. the House or Place of Olives, but here in St. Matthew, only of Olives, without House, or Place.

I take Ελαιων to be the Nominative Case in Josephus, Ant. Lib. XX. cap. 8. §. 6. p. 972. Αφικεντος ἐπι της εἰς Αιγυπτίου κατεβασι την καρον εις τη Ιεροσολυμα, προφεληκεν αναλ λειτω, κατεβαλδει τη δημοσια πληθη εις αυτον περιφερει το προσαρθρομενον Ελαιων τρχειδος, ο κατελειπει αντικρυς κεντριμον απεγεις σαδια πινει. As the Genitive occurs, p. 388. 5. απαβανοντος δοντος Διος τη Ελαιωνος γηρεις γηρεις της πεται, &c. See also De Bell. Lib. II. cap. 13. §. 5. p. 177. and Lib. V. cap. 2. §. 3. p. 321.. and Lib. V. cap. 12. §. 2. p. 358. 7.

§. 2. A colt.] The Greek word πωλος is not confined to a young Horse, but is extended to the Young of other Animals.

Pbar. Lex. p. 642. 1. Πωλος, ο

πωλος, η ονοματη πωλος, but a little CHAP. higher in the same Column, Πωλοι κυ- XXI. ερις, τα γυμνατα των ιππων, κατα αλ. y. 2. λον οικιαν, απει περιφερει την ιχοριδην πολειδειν. See Schol. Aristoph. Pac. y. 74.

Hom. Iliad. B. y. 311. τρυπων περισσοι: Schol. περισσοι πωλοι.

The Foal of an Ass.] Gr. υποζυγιον. §. 5. y. 1. Οτι πωλοι περισσοι, or as some Copies πωλοι πολειδειν. Orig. Com. in Matt. p. 432. B.

Vulg. filium subjugalis.

Suidas makes υποζυγιον a word common to Beasts of Burden or Draught. III. 554. Τρυπων. οι υποζυγιον βοεις.—λειποντος υποζυγια κατ' αλλα των αχθοφορουν ζωων, εινον, ιππων τε, κατημιονοι, κατημιονοι. This agrees with Pbar. in Lex. p. 722. 1. Τρυπωνας λειποντος, βοεις κατημιονοι, καθα πινεις κατημιονοι, ετι υποζυγιον ιππωνοι.

D. Hal. I. 641. 2. πειρων μην της ανθεωντος, κατημιονοι, κατημιονοι πολικοφειν. p. 70. 34. 531. 28.

Xenophon distinguishes the υποζυγια from Oxen and Asses. See De Cyr. Exp. Vol. II. p. 77. §. 5. ποτε δε σεξτοδημα επορχειται ειλον, οπως εδωαλο, ειπε την υποζυγιαν, κοπλαιτε της βοεις κατημιονοι. So D. Hal. distinguishes them from the small cattle, which he calls βιτειμα, I. 167. 20.

They set him upon them] Gr. επιβασιν. §. 7. θεσαν επιβασιν αυτων. Vulg. sedere fecerunt.

R. Steph. επεκαθιστει επαγω αυτων. Syr. and Jesus sat, or rode upon it, sc. the Colt.

Luke xix. 35. επεβασαν. E. T. they set. Vulg. imposuerunt; and Syr. they made

CHAP. made Jesus fit, or ride on it. This
XXI. confirms the Reading of ~~πενταγιών~~
§. 7. here.

The LXX. use the Verb *θύμαζεν* to render כָּרַב, in Kal. 2 Sam. xiii. 29. where E. T. *to get him upon*, Marg. *to ride*; as also in *Hiphil*, 1 Kin. i. 38, 44. *to cause to ride*. However at other times in that Version it signifies *to fit*, Gen. xxxi. 34. Lev. xv. 20.

Exara solen may refer to the Garments, or the *Asses* and *Cots*, on which they were laid.

cluding not only the *Nosr*, but also the *Chap.*
several Courts and Buildings of the *XXL*
Temple. Our Saviour not being of *y. 12.*
the Tribe of *Levi*, and so no Priest,
could not enter into the *Nosr*, though
he was not excluded the whole *Isgar*.

Josephus perpetually distinguishes them, *De Bell. Proem.* §. 10. p. 50. καὶ τὰ πέρι ἡ τε γὰρ τὸν θεόν. and Lib. V. cap. 5. §. 1. p. 331. and §. 4. p. 333. and Lib. VI. cap. 5. §. 1. p. 387. Καιορθίς δὲ τὰ γάγ — τοι μή γε τὰ μέν λοφοί εἰσι εὐθύνη αἱ τοις εδοξεῖ Βερτ-τερζ, παντούς τα περισταταγμούλα.

Into the *Nas*, *Herod* himself, who built it, had no Access, as not being a Priest. *Joseph. Ant.* Lib. XV. cap. 11. §. 5. p. 782. But into the *leges* any of the XII. Tribes might enter, as appears even from the Abuse mentioned in this Verse, and our Saviour's teaching so often in the Temple, *Matt.* xxvi. 55. *εἰ τῷ ιερῷ*, not *εἰ τῷ ναῷ*.

Elsewhere however *ταῦτα* is used in a lax way of speaking for *ταῦτα*. Matt. xxvii. 5.

Money-changers] E. T. *money chan-* §. 12.
gers. later Edd. *money-changers*.

Theophylact explains the original Word καλυνεῖσαι by τερπτεῖσαι, which occurs Matt. xxv. 27. See Com. in Matt. p. 121. E. and p. 122. A. He says Καλύνεσσι, εἰδος εἰς νομισμάτες δί' ελεγκτῶν, απηρει τιχοδόν τυχον ημέτες τας εθελες η τα σούντα.

To the same purpose consult *Pbau.*
Lex. p. 439. I. and *Hesych. Lex.* p.
542. I.

Suidas makes *καλύπτειν* equivalent to
τρέπειν. Vol. II. 341.

*It is written] Sc. If. lvi. 7. An $\ddot{\text{e}}$. i.e.
house of Prayer for all people. So Mar.
xi. 17. was $\ddot{\text{e}}$ this, for all Nations.*

* 12. The Temple] Gr. περι.

Carefully distinguish between the *Nas*; and the *ligr*. The latter is of a larger Extent than the former, as in-

CHAP.

XXI. *Robbers*] Gr. λῃσταί. E. T. *Thieves*,
f. 13. q. κλέπται, but λῃστής is a *Robber*, Job.
xviii. 40. 2 Cor. xi. 26. κινδύνεις λῃσταί,
and is distinguished from κλέπτης, Job.
x. 1, 8.

Jer. vii. 11. *Is this house — be-
come a den of Robbers in your eyes?*
LXX. ἀγκάπαιοι λῃσταί.

Judea was noted for the λῃσταί. See
Josephb. de Bell. Jud. Lib. I. cap. 16.
§. 2. and 4. p. 92. and *Lib. II. cap.*
12. §. 2. p. 174. and *Cap. 13.* §. 3.
p. 177.

They had a Leader called σεχιλυ-
στής, *Josephb. Vita.* §. 22. p. 10. and
de Bell. Jud. Lib. II. cap. 13. §. 2.
p. 176.

Syr. has borrowed the Greek word,
as in several other places, so *Matt.*
xxvii. 38. At other times it uses the
word *Ganobo* *Matt.* xxvi. 55. *Job.* x. 1.
whereas the common word answering
to κλέπτης is *Ganobo*. See *Matt.* xxiv.
43. *Job.* x. 10.

The Rabbies also have borrowed the
word λῃσταί. See *Buxst. Lex. Talm.* col.
1148.

f. 15. *The Children*] Sc. in age; for so the
next Verse would lead one to under-
stand ταὶς παιδαῖς.

Doubtless παις is frequently used to
denote a *Child*, as distinguished from
an *adult Person*.

Plut. in Lyandro. III. 13. 8. εὐ-
χῶν — ταὶς μὲν παιδαῖς αὐτοῦ δαλοῖς, ταὶς
ἡδεγεσ αρσεῖς εἰκασται. and in *Cam.*
I. 310. 9.

D. Hal. I. 176. 30. δύο καῖσαλπιτῶν
ψεις, ταὶς μὲν, ετί παιδαῖς τῇ κλικῷ τῷ ἡ
περιστερόν, αφίλες γραμματίζει.

Thucyd. Hist. Lib. I. §. 115. p. 73.
13. ἡ εὐηγέρεια εἰλαῖον τῶν Σαμιών, πειθ-
αντία μὲν παιδαῖς, ωντος ἡ αὐτοῖς, &c.

Xenopb. Symp. Cap. 4. §. 17. p.

153. ταὶς παιδαῖς γε παιδεῖον καλέσθε, v. CHAP.
ταὶς ἡ μηδεκτή, ἡ απεῖ, ἡ περιστερόν. XXI.

Babes] Gr. νηπῖον, sc. τέκνων. f. 16.

Dion. Hal. supplies the *Ellipsis*. I.
107. 7. ταὶς ἡ αὐλαῖς ἡ τεκνα νηπία πα-
γομέναι. So also *Plut. in Cam.* I. 308.
5. *Albinus* — ἐταῖς φεύγουσιν επιχε-
τίνα την παιδίαν ἡ γυναικαὶ μὲν χρηματεῖαι επι-
καίνουσιν αἱραῖσθαις οὐκεῖσθαις οὐκεῖσθαις.

Herodotus supplies the *Ellipsis* by
παιδιάν. See *Lib. V.* §. 16. p. 291:
Ταὶς νηπία παιδία δεῖσοι (sc. οἱ Παιονεῖς)
ταὶς παιδεῖον παραβλήσθαι, μη καῖσαλπιοῦ δημα-
τεῖσοι.

Elsewhere in the same Author we
read thus, ταῖσις δὲ ταὶς παιδίαις τελε-
τίσιον, Φεύγοντας σεχεῖ ὁ Θηρεὺς ταῖς
Σταῖδις βασιληῖσιν. *Lib. IV.* §. 147.

The *Scholiast* on *Hom. Iliad.* B. §.
136. explains νηπία τηνα by μηχεῖ τε-
ταῖα. So again §. 311. where the word
τεταῖα is used for the *Young of a Bird*;
as γε for that of an *Aff's.* §. 5. h. cap.

Properly speaking, νηπία, sc. θεοφεῖ,
are such as cannot yet speak.

Suid. Lex. II. p. 618. 1. Νηπία:
ταὶς βρεφεῖ. αὐτοῖς τὸ την σερπίτιον, καὶ τὸ ε-
πειθεῖ. ηλεῖ, ταὶς μητρὸς λεῖσιν διωργεῖσθαι.

So *Phov. Lex.* p. 525. 3.

However it is evident the *Children*
mentioned in this Context, were old
enough to speak, unless we suppose
their Mouths used miraculously as the
Instruments of the Divine Praise.

Theophylact ad loc. p. 122. E. 2/3
τοῦτο καὶ φεύγει ἐκ σομαῖον νηπίον, αντικ-
ρύποντος καὶ τὴν αἴρεταις πειθαῖς πειθαῖ-
σαι, αλλα ταὶς ταὶς σομαῖον θεῖσι χαεῖ-
κατεργάταις.

See also *St. Chrysost. II.* 424. 23.

Sucklings] Gr. θηλαζόντες, sc. τεκνά f. 16.
or παιδία, i. e. *Children that suck*. So
θηλαζω is used for *to suck*. *Luke* xi.
27. ἡ ματσία τε θηλαζαταί. It signifies
also

CHAP. also *to suckle*, or *give suck*, MATT. XXI. xxiv. 19.

§. 16. Consult Scholiast on Aristoph. *Lysistr.* §. 881. Θηλαζειν ἐ λέει οὐ καὶ μήπε τας θηλας, οὐ ταν μάσαν τὸ γαλό τοις παιδίοις τροφῆς χαρειν πατερχοσσα. Καὶ τα παιδία τας μήπερρος θηλαζειν λέει, τύλει τὸ γαλό ἐπι τας θηλας, οὐ μάσαν τὸ γαλό εκπίειν, οὐ πίειν.

See Magister in *Nom. Att.* p. 90. Θηλαζειν τὸ θηλυ μελαβαλικω, ἀ λέει οὐ γηλαζειν τα τεχθίνα αμιλαβαλεω.

See Luciani Soloeccisi. p. 1111. D. Ed. Par. Or Vol. II. p. 734. Ed. Amst. with Note 2.

Syr. has the same word as in Matt. xi. 25. for *μηποιειν*.

§. 17. *Unto Bethany*] This Place was distant from Jerusalem 15 Stadia. Thus Orig. *Com. in Job.* p. 130. Ε. βῆθανι — απέχει ταν λεγανελυμενας σαδιας δεκα μετρα.

§. 17. *Lodged*] Gr. κυλαθη. Vulg. *mangit*. Phryg. Lex. p. 135. 3. Αυλαζομαι, το αναρρεψομαι εἰ ταῦτα τῷ πόνῳ. καὶ αὐλαζομαι, μὴ οὐ, ανδιαλεγειν. and a little lower Αυλαζομαι, αντι τα καιρωματιαι.

Phryg. Hist. Lib. VI. §. 7. p. 382. 77. οὐτο ἐντὸς αυλασμάτος τε σερδεματο απαλιν, &c. Lib. VI. §. 50. p. 409. 28. and §. 64. p. 419. 65. ελέτε ἐ τοις αἴνωντος αυλαζεῖς δῶτο τον επιλογὴν τη πελᾶ.

D. Hal. I. 45. 16. . 101. 18. and p. 122. 32. In the Day time any one may enter into the Temple of Iēsos, ιεκτωρ ἐ κάτιν ταν αγγειων παυλισσαδος δεμη. and p. 560. 3.

Syr. Verb the same here and Luke xxii. 37. E. T. *abide*; as *Job.* xix. 31. *μηνη*, E. T. *remain*.

§. 19. *A Fig-tree*] Or *the* Fig-tree. Gr. ευ-
λώ μασ. Vulg. *ficus unam*.

So οὐ is render'd *a*, *Matt.* v. 41. CHAP. See Note.

XXI. Syr. as Gr. so also *Mar.* xi. 13. §. 19. where μιν is omitted in Greek, as also by St. Chrysost. on this Text. Vol. II. 424. 38.

How soon — withered away!] The §. 20. surprize that the Disciples were in, upon seeing the Figtree withered away, is better expressed by a Note of *Admiration*, than of *Interrogation*, as E. T. The Greeks have no Note of *Admiration*, or they express it by the same Mark with that of *Interrogation*. See *Nouv. Meth. de Gr.* Liv. VII. p. 398.

In the several Edd. of E. T. there is a considerable Variation in the Pointing. Ex. Gr. *Matt.* vi. 23. in later Edd. *How great is that darkness!* in the older you find a Note of *Interrogation*.

So in Old Test. *Psal.* iv. 6. . lxxxi. 13. . cxxxix. 17. 2 *Sam.* vi. 9. *Baskets*, Edition Lond. A. D. 1712. has ! older Edd. ?

This of the Fig-tree] So Syr. But §. 21. E. T. *This which is done to the fig-tree*. Gr. τὸ τε ευκή.

Xenoprh. Cyr. P. ad. Lib. VII. p. 524. 8. Ως ἐ π τα ποταμος ετως επερεσιπτο. The Rev. Mr. Hutchinson having cited this Text in St. Matthew, immediately subjoins; *Sic autem loqui amant autores, quisties indicare volunt, quid alteri quicunque modo accidit.*

One thing] Gr. λογει ον. E. T. §. 24. *Mar.* xi. 29. *one question*. Marg. *thing*. So λεγο is render'd *thing*, *Luke* i. 4. . xx. 3. as also *εργα*, *Luke* ii. 15, 19. *Acts* v. 32. and *Luke* i. 65. Marg. *things*, and §. 37. ej. cap. 8 was *εργα*, *nothing*.

This

CHAP. This Use of the word *λόγος* is con-
XXI. sonant to that of the Hebrew *לָבֶב*,
§. 24. which is render'd *thing*, as well as
word. See Gen. xx. 10. *Thou hast done*
this thing. xxiv. 66. xlviii. 1. 1 Sam.
xxiv. 6. and Gen. xix. 22, *any thing*.
1 Sam. iii. 17, *any thing—things*, and
§. 18. *εὸν βαδειαριμ*, *every whit*,
Marg. *all the things*, or, *words*.

§. 25. *With themselves*] Gr. *ταῦται* ταυτοί, which is equivalent to *τῷτοι* ταυτού, Luke xx. 14. where E. T. *among themselves*, as also εἰ ταὐτοί. Matt. xvi. 7.

Why may not the *Prep.* *εἰναῖς* be render'd *among* here, as well as *Matt.* xxviii. 15?

§. 26. *All bold John as a Prophet*] Gr. *πάντες ἔχοι την λαζαλίν αἱ προφήτων*.

A like Form of Expression occurs in Aristoph. Pac. §. 814. Schol. Οἱ πᾶντες λέγοντες τὰς εἰχθνας αὐχεῖς αἱ προφῆται.

§. 29. *He repented*] Gr. *μετεμελήθεις*.

Xenoph. de Cyr. Exp. Lib. I. cap. 6. §. 7. p. 43. Οὐκοῦ — εἰδὼς δὴ τὴν ἀρεταῖσιν θεμον, μετεμελήθεις εἰς εὐθεδία, καὶ ποτας εἴμε, εἰκαστα πάλιν εἰδὼκε μοι, καὶ μάλιστα παῖς εἴρε; Lib. VII. cap. 1. §. 4. p. 377.

D. Hal. I. 526. 48. Μητροῖς δὲ τὰς εργασίας των, εἰδέτε τους πατέρους εὐθεδίαμένοις φέρετε τον δέμαντα, καὶ μετεμελομένα δῆτα τη Καστρί ταλασική, &c.

§. 32. *The Harlots*] Gr. *αἱ πορναῖς*, sc. γυναικεῖς.

So Demostb. Orat. in Olympiad. p. 697. B. καὶ σπεῖρε Σαλων οἱ πορνεῖς λεγεῖ, εὐθεφροτεῖ, ως εἶδες πιστότε παρεφερομένες εἰδέσθεντες, ; πιστός πισθεμένος παρεγένετο.

If παρεγένετο be a Substantive (Steph. Theb. III. 242. C.) Demosthenes uses the same form of Expression with our Author Matt. xiii. 45.. xxii. 2. So also

in this very Oration p. 694. l. 5. b. CHAP. εἰδέτε τον αἰρετέα πόλι την ανθεπτη την ει- XXI. νέτη.

A certain man] Gr. *αὐτὸν τις*. a §. 33. *certain man was an Householder*, who &c.

After the same manner D. Hal. has ειναι τις. I. 237. 34. and αὐτομολος τις. p. 296. 30.

Built a Tower] Gr. *ψικόδομην ποιεῖν*. §. 33. From the Etymology of the word one would think the Verb *ψικόδομειν* was appropriated to the building of *Houses*, εἰκών, or εἰκαστα. Herodot. Hist. Lib. I. §. 114. p. 47. But we frequently meet with it applied to other things. So *ψικόδομην ποιεῖν*, here, and Josephus, Ant. Lib. I. cap. 4. §. 3. p. 19.

Ταφον. Matt. xxiii. 29.

Πυρεμίδας. Herodot. Lib. II. §. 101.

· Βιμετα. Joseph. de Bell. Lib. I. cap. I. §. 4. p. 53.

Ἐκκλησιαν. Matt. xvi. 18, which however is the *House of God*, 1 Tim. iii. 15.

· Τεχν. Thucyd. Hist. Lib. VIII. §. 90. p. 560. 3, 4. φιλοδομεῖς δὲ την προβο- ματίσσαν τὸν τη Ηεινειαν τεχν. ·

In like manner other Words depart from a strict adherence to their Etymology.

Γεωμετρεῖα is properly *to measure the Ground*, or *Land*. Strab. Geogr. Lib. II. p. 170. C. and Lib. XVII. p. 1136. A. Yet it is applied to the measuring the Space of a Flea's Leap. Xenoph. Symp. Cap. 6. §. 8. p. 177. And in Aristoph. Av. §. 996. Γεωμε- τρεῖα βαθοματική παρεγένετο.

Just so the Verb *ειροχόθειν*. See Aristot. Poet. Cap. XXV. p. 674. B. εἰρει εἴρει) ο Γεωμετρεῖα Διὶ ειροχόθειν, ε- πιεῖται (sc. την Σειρήνα) ειρον.

CHAP. Such a Καταχρεον; is common in the XXI. best Latin Authors. Virg. En. II. §. 33. 15, 16. *Equinū adificant.* See Quintil. Instit. Orat. Lib. VIII. cap. 6. p. 740.

§. 33. *Travelled]* Gr. απειδημεν. Vulg. *peregre profectus est.* He took a journey, or travelled abroad, generally, I believe, into foreign Parts.

Herodot. Lib. I. §. 29. p. 11. καὶ δὴ ἡ Σολωτή, απὸ Αἴγαυοῦ, οἱ Αἴγαυοις τομές πελεύσασι τομέας, απειδημενίας δέκα, ἐξ θεατρῶν προθασιν εκπλευτας, οὐδὲ μη τις τον τομέαν αιδάκαδη λιγαν τον εἰσετο.

To be abroad from Home. D. Hal. I. 677. 31. παρεζεχει μήν εν τῷ πόρει λέων Ονειρίους ἐν τον δημοίκον, ον δηδημεντες φύλων υπερ τῷ πολεισ.

Plut. in Sol. I. 178. 5. ον παρεζεχει ἦ, αλλ ξωπλημεν τραβεαν αιλον ηδη πολιι χρον. He was in a foreign Country.

§. 38. *Seize-on]* Gr. καταχθωμ. Perhaps a softer word may better express the Original Verb κατεχω; as to take, Luke xiv. 9. or to take possession of, or to possess, as E. T. i Cor. vii. 30. 2 Cor. vi. 10.

Vulg. habebimus, q. simply χωμ, from εχω.

D. Hal. I. 201. 20. εαν οι φανδεστεις αιτον τινες αρχηις καταχθωσι. p. 254. 4. οι μήν οντινοι, — εισεθέντο πρώτοι αιληλους αιμα φιλησαι τινες μητρες, βουλομενοι κοινη τινες βασιλειαν καταχθειν.

§. 41. *He will miserably destroy those wicked men]* These are evidently the words of the High Priests &c. §. 23, 27, 31. But much the same words are put into our Saviour's Mouth, to which the Hearers answer, μη γνωστο. Mar. xii. 9. Luke xx. 16.

In the Original we read κακος κακος CHAP. Δηλοτοι αιτε. XXL

Like Terms of Expression are made §. 41. use of by other Greek Writers.

Demostb. Orat. adv. Zenoth. p. 575. C. επονθε μήν εταις πατερει ιν αξιοθε κακος κακος απωλειο.

Sopb. Aj. Flag. §. 1409: Τοι γδ εφ' Ολυμπια τεθ' ο προσεβδων επατηρ, μημιντ' Εστιν, ο γε τελεσφορθ Δικη, κακος κακος φθημενα, πατερει ινελον δε.

So the Jewish Writer Josephus, Ant. Lib. XII. cap. 5. §. 4. p. 610. ιφαντετο δε (sc. Antiochbus Epiphanes) επου βιβλοθε δημενη περη και τομο, και παρεισ διερεθησι παι ειποι κακος απωλειτο.

After the same manner Aristophanes uses the Adverb κακος. See Aetbar. §. 865. Ποιει προσετελαι οι κακος δηλιμοις δε. and §. 951. Μολις γε ειδησα την κακοη δηλεμηνον.

In their Seasons] Gr. εν της καιρον §. 41. αιται, sc. καιρων. The Season of Fruit is when it is ripe, or, as we say, in Season.

R. Steph. has αιται, but Dr. Mill αιται, though his Editor Kuster follows the Reading of Stephanus.

If we read αιται, it refers to γενεγον, the Husbandmen. Vulg. fructum [not fructus] temporibus suis, sc. agricultorum, and then there is a Reference to the stated Seasons of Payment agreed on between the Landlord and his Tenants.

Rejected] Gr. απειδομεναι. §. 41.

Suid. Lex. I. 273. Απειδομεναι. οι αερησοι εκφαυλισας. And then he cites a passage from Polybius, Lib. XVII. §. 24. p. 1063. with some small Alteration. Ο δι Αννισας δηδομεναις την τινες αερησιν επεχονται αιταις καθοπλεμοις, αιμα την τοπαια την πρωτη μαχη, απειδομεναι

CHAP. μα τοις Ρημάσιν επλείς καθικότες τας δυ-
XXI. γαρεις.

§. 42. *Xenoph.* *Ped.* Lib. VI. p. 438. I.
καὶ τὰ μὲν τοῦτα καὶ αὐτοῖς ἀποδειχθε-
καται, &c.

§. 43. *To a Nation]* Gr. οὐδ. Vulg. genit.
but Syr. λαοῦ.

Origen, referring to this Text, ex-
presses himself thus; οἱ βασιλεῖς τοῦ θεοῦ
αρθροῦ μὲν απ' εἰρων, καὶ δοθοῦ τοῦ
τοῦ τῶν εἰρων. c. *Cels.* p. 60. I. 30.

§. 44. *It will grind-to-powder.]* Gr. λυ-
μηται.

Here is a plain Reference to the CHAP.
Use of the *Fans* in purging the Corn
XXI. from the Chaff. §. 44.

Phar. *Lex.* p. 477. col. 2. Λύμαται,
τοι εἰσον καθαρεῖν. Again Λύμαται, εἴσω,
τοι Αγροκοπίζω. καὶ λύμαται, καὶ λύμαται,
οὐ εἰς Αγροκοπίζοιται, ταῦτα τοι λαοῖς καρποῖ.

They knew] Gr. εἰδουσιν. E. T. they §. 45.
perceived. So also *Matt.* xxii. 18.

And they sought] Gr. καὶ ζητεῖσθαι. E.T. §. 46.
but when they sought &c.

καὶ is elsewhere render'd *but*, *Matt.*
xi. 19. xxvi. 60. i *Job.* ii. 27.

C H A P. XXII.

CHAP. *Answered, and spake]* Observe the
XXII. Jewish form of Expression, where-
§. 1. by an *Answer* is denoted without a
preceding *Question*.

See Note *Matt.* xi. 25. and xvii. 4.

§. 2. *Is like]* Gr. ψησισθη. So also the
Verb is render'd *to be like*. *Matt.* vi. 8.
Vulg. *simile factum est*. elsewhere *to be
likened*, *Matt.* xiii. 24.

Might I not say, *The Kingdom of
Heaven may be resembled to a Man* &c.?
See *Luke* xiii. 18.

§. 2. *Made a Wedding-feast.]* Gr. ετοιμα-
ζανται. In this Sense *Athenaeus* uses the
Middle Voice, ετοιμαται τας γαμας — προ-
μηθα τας εται γαμας. *Deipn.* Lib. XIII.
p. 575. C. D. Not but that the same
Author uses the *Active Voice* in the
same Sense. *Deipn.* Lib. I. p. 9. B.
Menelaus ταν παῖδας γαμας ποιον, &c.
The Celebration of the Nuptials is ex-
pressed by another *Verb*, ειπετελεσθ. ead. pag. D. and ειπετελεσθ, E.

That γαμος signifies not only the

Wedding itself, but the Entertainment CHAP.
occasioned by it, is evident beyond XXII.
dispute. §. 2.

Jul. Poll. Onom. Lib. III. §. 38. p.
284. καὶ τὸ φόνον εργον εργα, καὶ τὸ τρόπον, γα-
μος. and §. 44. p. 288. Ομηρος γαμοι,
τοι τρόπον μονον, αλλα καὶ τὸν ετιασιν, γα-
μον καλει. The Passage in *Homer* re-
ferr'd to is *Odyss.* A. §. 226. See
also *Phar.* *Lex.* p. 169. I.

Syr. word expresses a *Feast*, or *Ent-
ertainment*, and though its Etymology
leads one to the Idea of a *Drinking-
bout*, yet its use is not confined to such
purposes. The same word occurs, *Jcb.*
ii. 1, 2. *Rev.* xix. 7. for a *Wedding-
feast*.

So in *Ezr.* viii. 17. *Hebr.* *Mishleb*,
E. T. *a feast*. but ix. 22, the same
word is render'd *Feasting*, *LXX.* γα-
μων. See *LXX.* *Ezr.* i. 3. *Mishleb*,
δοχηις. §. 5. *water.* . ii. 18. *water* —
γαμων *Eodre*.

Invited] E. T. *bidden*. Gr. πελεγη §. 3.
μετει. Vulg. *vocare invitatos*.

CHAP. Καλεῖ is a proper word in Greek to XXII. express an *Invitation to a Feast*. Luke §. 3. vii. 39. . xiv. 8, 10. 2 Sam. xiii. 23.

Absalom invited all the Kings Sons.

Aristoph. Av. §. 1601. Εἴτη πιεδε τας προσέκειν επ' αγριον καλεῖ.

Joseph. Ant. Lib. XI. cap. 6. §. 10. p. 572. οὐ δὲ σπερματος οὐ δεπιπησει παρειών μονον οιω τοι βασιλεύς, οὐ κλεψει παλαιος οι τοι δηπισαν. and Lib. VII. cap. 14. §. 4. p. 406. τα οὐ λαδανια ποντοφόρου δηπισαν, εξω οὐ πολεμει — οὐ παντας καλισται οι τοι αδελφες χωρει Σελομονον — τα οὐ εὖ πο δεχερεψαν οι παλαιοι Εἴτη εἰσιαστη.

D. Hal. I. 117. 48. — εις πατερεσι οὐ καλειν αὐτης οἵτινι τη δηπισαν.

Xenopb. de Cyr. Exped. Lib. VII. cap. 3. §. 7. p. 403. Βίβλα τελο οι μήνις αλλοι κατα ταξιν τελικοσαν, τελικης οὐ λοχαλισσις οἵτινι δηπισαν Σάδης παλαιος, παλαιος καρδια σχωτ. And *Kyp.* Παιδ. p. 117. L 13.

However the Original Verb is applied to other sorts of *Invitations*.

So *Numa* was invited to accept of the *Roman Government*. *D. Hal.* I. 117. 10. Ο οὐ Νομας, αφικευμενων οι αυτην τελον την καλιστην οι περιουσιαν, τελος μήνις αιτιασε, &c. And so the *Romans* were invited to dwell with their Neighbours. *D. Hal.* I. 416. 28. παντης οὐ παλαιστην εχει την Ρωμαιον, ου πλησιοχρησι, πολεις παλαιοις βιβλαιοις οικειν αποστολης Ρωμαιοι, &c.

Hence ακλητος signifies *uninvited*. *Plat.* III. 174. B. C. D. E.

Xenopb. Symp. Cap. 1. §. 13. p. 129. περισσας γελοιοτεροι ειναι, το ακλητον, ου παλαιστην ειλειν οἵτινι τη δηπισαν.

§. 4. Dinner] Gr. αγριστ.

Αγριστ has been taken for the same Meal with Δαιπισαν. *Athen.* *Deiph.* Lib. V. p. 193. A. Άγρις ποιητης πατητης μήνις αγριστ, πατητης οι δηπισαν πρωτηστος. See also *Phov. Lex.* p. 193. 2.

Elsewhere they are distinguished, as CHAP. in *Xenopb. Cyr. Infrit.* Lib. II. p. 117. XXII. Επεικλεόν οὐ οὐ τιδε ο Κυρος, οτις πρωτης οὐ. αποδεσμοις γνωριμης δηπιν η φειριον οὐ τη δεπισαν εισισιν.

Φιλοκριτος οὐ Φειρι, says *Athenaeus*, οτι προφατις εχριστος οι παλαιοι απεριστοματι, αγριστ, επιεισιματι, δαιπισαν. *Deiph.* Lib. I. p. 11. D.

But the Names of the Meals were afterwards changed. See *Athen.* p. 11. E. οὐ αγριστ μήν ειναι, ποιητης την ειναι λαριθανομην. δηπισαν οὐ μισημενειν, ου κηπης αγριστ.

Read by all means *Phov. Lex.* p. 120. col. 2. in v. *Agris*. To which add *Athen.* *Deiph.* p. 193. A. B. and *Schol.* upon *Hsm.* *Iliad.* B. §. 381. and *Iliad.* Ω. §. 124. *Schol.* Whence it appears that these Writers make the παντης a *morning Meal*, and δηπισαν the *noon one*.

Bulls] Gr. ταυροι. E. T. Oxen. So §. 4. also *Acta* xv. 13. but elsewhere *Bulls*, as *Hebr.* ix. 13. . x. 4.

From *J. Pollux* it is evident that ταυρος signifies properly a *Bull*. See *Onomast.* Lib. I. §. 250. p. 148. καλειται οι των μήνων τα τετα μαρτιον των ου προβεστων, εργεις των ου αιλον, ειρφοι. Οι οι των αιλον πεμπον, τερπον οι των ου ειον, κεροφοροι, οι κελοφοροι των ου βοον, ταυροι.

Hence it appears that βος is a general Name for Male or Female; *Bull* or *Cow*; but ταυρος a Name proper to the *Male*, which we call a *Bull*.

This is confirmed by *Plut.* in *Rom.* I. 4. 13. οι διακονης εικασιον αρειρη χαλκινω πινην, ζωτιζεισας οι βοι αγρια ου θηλησαν, αιτιον μήν επανη πειλασιαν αντηρα βαθητη την ταυρασι, &c. So *Hem.* *Odyss.* T. §. 420. βοι αγρια. and *Iliad.* P. §. 389. ταυρειο βοος.

Herodot. *Hist.* Lib. IV. §. 186. p. 281. Οδην μήν — τριπαδης ειον κεροφοροι

СНАР. γιοι τε ἡ γαλακτοποιὸς λίθους. ἡ θύλαιος
XXII. το βοστε τη γαλακτοποιὸς, διάλυτος καὶ αιντ-
γ. 4. πιοι. ἡ ἦς τη τριφοίτες. βοστε μήν των Θη-
λατος καὶ τη καρδιασμον γαλακτοποιὸς διάλυτος
αντίστη, &c.

Sometimes βοστ signifies a Cow, as
distinguished from a Bull.

Hom. Illad. A. 727, 728. ταυρος ἡ
Ποντιανη, Αντας Αθηναι γαλακτοποιὸς βοσ-
τριλαμι.

Aristot. de Hist. Anim. Lib. V. cap.
14. p. 842. C. ἡ βοστιανος εἶναι,
οὐτε ἡ αἰλοχόποια. See also *Problem.*
Vol. II. p. 723. E. Δια το αιντε μήν ἡ
προσολα αιντελινὸς πλησιον γαλα, τη μείζον
ομοια σχοῖται αινθρωπος ἡ ἡ βοστ, ελατον
αντίστη λαβο.

Luciani Amores. p. 569. B. ταυρος
αιλοχόποιον βοστον θηθερον, ἡ κειτο αιντε
την ποιμην αρρενος πληρον αιντεμιανο.

Hippocr. de Morb. Mul. Lib. II. p.
644. 25. μετεπιτης ἡ ποιμην, θηθερο-
εγωνια πρεσεξ, γαλα βατος θερμο.

Hercdot. Lib. IV. p. 281. 24. Αι τη
την βαρχανη γαλακτος καὶ νον πετος την
βοστια γδον).

I never met with ταυρος in the sense
of an Ox, or Bull gente.

Syr. uses the same word as for με-
χος, *Luke* xv. 23, 27, 30. and βοστ,
Luke xiv. 5, 19. 1 Tim. v. 18.

γ. 4. Are killed] Gr. τεθυμη. Vulg. occi-
tia sunt.

Hence it appears that θυμη is not
confined to Killing by way of Sacrifice.
See *Luke* xv. 27. Job. x. 10. *Acts* x.
13. xi. 7.

So *Joseph. Ant.* Lib. I. cap. 11. §.
2. p. 34. Abraham μοχη θυμης ἡ σπι-
σας, πομησεν αυτει χρο τη δενι καλακα-
μηνος. and Lib. IV. cap. 4. §. 4. p.
205. ονται ἡ ἡ της κατ' εικε θυμη, δι-
αχιατ επεια τη αιντει αλλα μη θερησεις,
ανακιν κομιζειν την πρέβετην πυρετος ἡ χτ-
λυνιατ ἡ τη διέξιον βεργητη τη θυμη.

They made light of it] Gr. αιντ-
εται. αιντει signifies to neglect, or γ. 5.
disregard. See *E. T. Hebr.* ii. 3.,
viii. 9.

Pbau. Lex. p. 61. 2. αιντει, αιν-
δη, αφειδη, αφεοτια, ψηκη. ειντασ-
ται. and a little higher, αιντεια, κατα-
φρογηται.

Joseph. de Bell. Lib. I. Prooem. §.
5. p. 49. τημαδω δη παρεηη τη 150-
εταις αιλοβει, επει παρεη Ελλινων αιντει).
and Lib. I. cap. 21. §. 10. p. 108:
περιδεις ἡ αιντει της τη σπειρες ἡ φιλεις, καὶ
τη αιντει μητρης πρεληγει, αλλα Φριεσον
δικτειχιας — πρεσεπηρειει Ηριδιον
αφειδη.

Arrian. de Exp. Alex. Lib. IV. §.
13. p. 170. 16.

His-own Farm.] Gr. πη ιδιον αγον. γ. 5.
E. T. his farm. q. πη αιρει αιντε, as
immediately την ειντασται αιντε.

Compare *Luke* vi. 41. ἐν τη ιδιω εφ-
θαλμη, with *Matt.* vii. 3. ἐν τη ειφ
εφθαλμη. and *Mar.* xv. 20. τη ιματια
τη ιδια, with *Matt.* xxvii. 31. τη ιμα-
τια αιντε.

Αγετος, a farm. Vulg. villam. else-
where a field, *Matt.* vi. 28, 30. xiii.
24. and land, *Acts* iv. 37. and αιρει,
Matt. xix. 29.

Armies] Gr. σεγδεμα. E. T. sol- §. 7.
diers, *Acts* xxiii. 10. or Men of War,
Luke xxiii. 11. where Vulg. cum exer-
citu suo, as here, missis exercitibus suis.

Why may not σεγδεμα be put
for σεγδω) ; as well as αρχα for αρ-
χοντε? *Xenopb. Cyr. Instit.* Lib. I. p.
16. 8.

So *Alstrat*s are frequently put for
Concretes.

Callim. Hym. in Apoll. γ. 107. where
φινος is put for φιντος. See *Observ.*
Spanb. ad loc. p. 112.

СНАР. Йо^зефъ. de Bell. Lib. II. cap. II. §.
XXII. 1. p. 171. Гах — **θελεφωνίστης**, **αρ-**
γ. γ. πατέρι. μήν **χρόνον τον ἐπειρωτικόν**
απειπεν αρχέων Κλαυδίον.

D. Hal. I. 368. 4. ετι ρ παρ^τ μην
μονοις η πρωτοισ απεινα πρ^τ πλήκται εισ-
ειστε, και ταξινομης πρ^τ οι πρόφραγμα,
&c.

3. 7. *Burnt-up*] Or set their City on fire.
Gr. τὸν πόλεων καίειν. Or burnt-
down.

Ιοσηφ. Αντ. Lib. VI. cap. 12. §. 6.
p. 345. παρέψεις ἢ ὁ Σακλός καὶ εἰς τὸν
πολὺν τὸν πρώτον Νομόν — αὐτὸν τε εἰ-
πειχθεῖται. and con. Αριστ. Lib. I. §. 14.
p. 444. τὸ λειτουργὸν τὰς τε πολλές αὔριον εἰ-
πειχθεῖσαν, καὶ τα περὶ τοῦ Σταύρου κατεσκεψάσαν.

Consult *Plut. in Alex.* IV. 7. 2. b.
and. *Polyb. Hist. Lib. IV.* §. 19. p.
401. 3. and *D. Hal. I.* 180. 32. and
Tibucyd. Hist. Lib. III. §. 85. p. 220.
52.

§. 9. *High Ways*] Gr. τας διόδους των
οδών.

Cast. Trivia. Cbryſſt. III. 165. 10.
αὐτὸς τοις ἐν Ἀἴγαροις εκάλεσε.

D. Hal. I. 300. 31. εγν̄ ό δε ει φα-
γούσις θητι τα εφέρει επωχέν δι εμπειρίας
των πτυών, και ει δικούσις καλελαμβάνεται
επηρεασμόν των διεξόδων.

Thucyd. Hist. Lib. III. §. 98. p. 227. 26. τοις δε πλεον, τοι εἰσὶν αὐταῖς, οἵ εἰς τὸν οὐλὸν μεφέρεινται εἰσὶν διξόδια τοῦ νεανίου. See this passage cited by *H. Steph. Thes. II. 1169. G.* as also *Herodian. Hist. Lib. VIII. §. 2. p. 266. Ed. Oxon.* ταὶς δὲ διξόδιοι εἰσιν, &c.

Does not it answer to our *English*
word *Outline*? See *Plat.* *Lx.* p. 209.
2. Διεξόδη, διεξόδου, ουτού, ουτού,
ούτως, ούτως ουτού;

Syr. uses the same word as for *έξοδος*.
Luke ix. 31. 2 Pet. i. 15. and *εκπατέρωσις*
1 Cor. x. 13, E. T. *a way to escape.*

C R A P .
XXII.

The Wedding-feast.] Doth not *rapos* here signify the *Hall* or *Room* where y. io. the Entertainment was made? So I think Syr. understood it, for it has *beit mebstusko*, viz. the House or Place of the feast. and agreeably hereto one of Stephanus's Copies (*) reads *sup-
er-*, which E. T. renders *Bride-
chamber*.

So Συμποσίον signifies not only the Company or Entertainment, but also the Place. See J. Pall. Onom. Lib. I. §. 70. p. 51, 52. and Lib. VI. §. 7. p. 566.

Consult *Atten. Dicrn.* Lib. XV. p. 671. A. οὐκλίθεις εἰς τα συμπέσειν ο πρεστός, καὶ εἰλέσθε τοῖς Φανάρις τούτους.

D. Hal. I. 270. n^o. μῆ ἡ τὸν εἰδεῖν ἐκ τα ευποστια κελεύσαντες της Δακονει, η προ ται θυρω τη αρδηνθε
επιλημ.

A Wedding Garment] Gr. ερδυνα γα-ξ. η.

The Passage in Xiphilin's Epitome
of Dion Cass. referred to by Dr. Ham-
mond, ad loc. is in Lib. LXIX. p. 796.
A. Corn. Fronto, μάκτων — διαρρήγη
εύσε, ἐπει τῷ γελοῦ τῷ διαπνοῆι οὐ περ-
εχειν, εἰ τῷ διαρρήγειν αὐτὸς εγκλήσει, καὶ π-
στασατει ετι, γι τῷ εὐθίᾳ πρέπειναι τῷ
Χαρε, ελλα τῷ επεργεντῷ τῷ Τίμαιο Χρή-
στον.

Nay even their Beds or Couches were adorned with σελαι. See Aiken, Deiph. Lib. XII. p. 538. C. Ιω ḥ ὁ εἰκΘ· εἰκ-τεῖαλ· Θ·, ἐν α· εἰκετ· Ιω κλινή, κινε-μηνή σελά γαστικός τοσος μπατ εξίγκεν, ε· ḥ αστή γανεστές Ιω.

Dr. Hamm. renders *newaz yauz* by
a festival Garment.

He was struck-dumb] Gr. *εγκυαλη*, i.e. E. T. he was speechless.

CHAP. *Pbar. Lex.* p. 734. 3. Φίμων, δια-
XXII. μόδι, μεφεστή, αὐχή, θησαυροῦ. It
§. 12. seems to be used Metaphorically from
φίμων, πημόν, αὐχεσοπίον, Φίμων, a
Muzzle, or Bit. ead. pag.

Suid. Lex. III. p. 434. in v. Τα
τερά δέ. τις δὲ Θανάτον αἰολίκον μίλιον
παρηγέλλει, οὐτε τραχὺς ἢ σιγὴ πληρωθεῖσης
τελοῦ δύνη, ἢ βιβλοῦ μετ' ἀεφίμενο.

Joseph. de Bell. Prooem. §. 5. p. 49.
πρότερον ἃ τὸν ιστορικὸν καὶ χρητικὸν ταλέθη λε-
γον — πεφίμων, &c. and *Lib. I.*
cap. 22. §. 3. p. III. ἀλλ' οὐδὲν πεφί-
μωτο τοις ιμεροῖς.

§. 15. *That]* Gr. οπα. Vulg. ut. E. T.
bow, as also *Matt.* xii. 14. and *Mar.*
iii. 6. So *Cant.* πατ.

Matt. xxvi. 59. E. T. renders οπα
Θανάτου, to put to death, where
Vulg. ut; though it has quomodo, *Luke*
xxiv. 20. E. T. *bow.*

Pbar. Lex. p. 550. 3. Οπα, οὐτε
λαμβάνειν αὐτον τε λιπα, οὐτε
ζωτάνειν — οὐτε δὲ λαμβάνειν αὐτον τε
πιπε, &c.

§. 15. *They might insnare:]* Or as E. T. in-
tangle. Gr. παλιδόσαντι.

Palis, according to *Pbarorinus*, is
τιθέσθαι παλον την, ἢ πατιθέσθαι
την ἢ πατηθειν, η Θερεπίνον επανον
τηθείσαν. pag. 565. 2. It is render'd a
Snare, *Luke* xxi. 35.

Hence παλιδόν is to insnare, and is
render'd by the same Syr. Verb with
αἴδειν, *Mar.* xii. 13. and πιπεῖν, *Jeb.*
xii. 3. 10. and ζωτίειν, *Luke* v. 10.
and συλλαμβάνειν, *Luke* v. 9. And the
Noun derived from the same Verb an-
swers to σαρπίζειν, *Matt.* xiii. 47. and
δαρεν. *Luke* v. 5. *Jeb.* xxi. 6, 11.

§. 16. *The Herodians]* Gr. τα Ηρεδίαντα.
These, according to *Christiæm*, were
Herod's Soldiers. II. 442. 21.

Theophylact says, ad loc. p. 131. C. CHAP.
Ηρεδίαντας δὲ οὔτε, η ει τη Ηρεδία τεσσαρά), XXII.
η ει τομιστές Ηρεδίων επαν τη Χειρον. §. 16.
In this latter Sentiment was the great
Sir J. Newton. See his *Cronology*,
p. 358.

Vid. *Hieronym.* ad loc. Tom. VI. p.
47. l. Mittunt igitur Pbarisai discipulos
suos cum Herodianis, id est, militisibus
Herodis — Quidam Latinorum ridicule
Herodianos putant, qui Herodem Christum
esse credebant, quod nusquam omnino legi-
timus.

Tribute] Gr. πλωτον. Vulg. *Censum.* §. 17.

Syr. signifies Poll-tax, or Head-
money.

St. *Luke* expresses this Tribute by
φόρον, Chap. xx. 22. But E. T. and
Syr. use the same words as here.

Pbar. Lex. p. 426: 3. Κλεψόν, π-
τομισμα. But our Saviour expressly
distinguishes Κλεψόν from τομισμα, §.
19. h. cap. π τομισμα τη πλωτον. The
money paid for Tribute.

Money] Gr. πομπεια. Or perhaps §. 19:
Coin.

Aiben. Deiphn. Lib. XV. p. 669. Δι-
χαλλες δὲ πιπεριερβεις (sc. Dionysius) 243
π τομισματοις Αθηναις χαλλει πομπ-
ματι χονσαντ.

Plat. Alcib. I. Vol. II. p. 123. Α.
δὲ εις Δακεδαιμονα πομπειαν οινοψό-
φον τα ιχνη τα ειναι πλοιοψηνα δηλα,
εικονα δὲ, οινοψη απ τη ιδει.

Plut. in Tbes. I. 5. 16. Α. Σερφον ο-
την αιδεις πιπεριερβει, sc. Neptune, οη δι
καρπων επιπεριερβει, δη τερανας πιπεριερ-
βεις τα πιπεριερβει.

Appian. Alex. de Bell. Civ. Lib. IV.
p. 1014. 4. Ει δὲ της Θεραπευτης δημο-
πος ζητει τη πλοιοψη δη αρνητης δη την
μητρα επειδη, δη πομπεια επειδη.

To conclude, consult *Arijet. Eth.*
Nicem. Lib. V. cap. 5. p. 214. Ed.
Ox.

СЛАВ. Οὐδὲ οἱρεῖται πατέρες τοιμο-
XXII. μηδὲ γένος ἔχοντες· ἢ δέ τις τελε-
γ. 19. μηδὲ γένος, εἰτι καὶ φύσις, ελλοῦ τοιμο-
εστι, τοῦτο μηδεπαλλεῖ τοικατα α-
χεπεστο.

γ. 20. *Image*] Gr. *εἰκὼν*.

In general *εἰκὼν* signifies *εἴκημα*.
Rbae. Lex. p. 237. 2. Particularly
here the Resemblance of the Emperor's
Face on the Coin,

The Original Word is frequently
applied to a Face engraven on a Seal.

Joseph. Ant. Lib. XIX. cap. 2.
§. 3. p. 934: *Tribellius Maximus εἰ-
κεντήσας τῷ δοκτυλῷ τα Σερτες· λέγετο
γε εἰκὼν Γαλού εγεγυλυμένος εἰδεμένος
αὐτῷ.*

Thucyd. Hist. Lib. I. §. 129. p. 83.
57. *Schol.* η σφεδίς τη Περσῶν βασιλείων
αὐτοῖς, ἥ μὴ τις, τις βασιλεὺς εἰκὼν
ἥ τις τις, &c.

Elsewhere *εἰκὼν* signifies a Statue.

D. Hal. I. 195. 2. 1. ἡ πατρόποιης εἰ-
κών τυχαῖοι εἰσεγένετο των δημόσιοις, εἰκώ-
να καλαύδωρας αὐτὸς χαλκεὺς διεγένετο θη-
τὴ εἰκόνες. and p. 291. 38.

D. Coss. Xipb. Lib. LXXI. p. 813.
D. E. and Lib. LXXIV. p. 841. A.

γ. 20. *Inscription*] Gr. *επιγραφή*. Vulg.
superscriptio E. T. *superscription*, but
Marg. *Inscription*, as Vulg. *Mar. xii.*
16. *Inscriptio*.

Επιγραφή is applied by *D. Hal.* to
the *Title* of a Book. II. 182. 35.
Which he elsewhere calls *Επιγραμμα*.
p. 83. 25. But in I. 122. 9. it is ap-
plied to an *Inscription* on a Statue.

γ. 22. *And when &c.*] Gr. *ἡ*, omitted by
E. T.

See Note on *Matt. vi. 10.*

γ. 24. *Not having Children*] Gr. *μη εἰκω-
νάτα*. E. T. *having no Children*. *Luke*

xx. 28. *ἀτεκνός*, E. T. *without chil-* CHAP.
dren, or childless. XXII.

Beza has *filios* not *liberos*, but *Chil-* γ. 24.
dren better answers to *ἀτεκνά* γ. 25.
than *Sons*; because *φέρειν* (Bez. *fo-
les*) includes *Daughters* as well as *Sons*.
And, if is observable E. T. renders
Deut. xxv. 5. and have no Childe, Hebr.
ben, usually render'd a *Son*. *Deut.*
xxviii. 56.

De Dieu ad. loc. chooses, with Be-
za, to render *τέκνα*, *filios*; *qui enim*,
says he, *solas filias babebant, semen
babere non censebantur, quia in filiis se-
men propagatur.*

But consult *Ainsworth* on *Deut.*
xxv. 5:

Shall marry] Gr. *θηγανθέσθω*. γ. 24.
Vulg. *ut ducat*. Bez. *ducet affinitatis
iure*. *Mar. xii. 19.* and *Luke xx. 28.*
λαζη.

Syr. uses the same word as for *γε-
μενός*. γ. 25, 30. *Mar. x. 11.* i *Cor.*
vii. 28, and *εχω*. γ. 28. h. cap. and
Mar. vi. 18. and *λαζεστω*, *Matt. xvi.*
5. *Mar. xii. 2, 19.* *Luke xx. 28.*

Until the seven] E. T. *unto the se-* γ. 26.
venth. So Vulg. *usque ad septimum*.
Gr. *εἰς τὸν επτα*.

Syr. *and until those seven*, q. *ἡ τε
των επτα*, sc. *had ber*. *Mar. xii. 22,*
23. *Luke xx. 31, 33.*

Had ber] Gr. *εξει εὐλε*. Vid. Note γ. 28.
Matt. xiv. 4.

In the Resurrection] Gr. *ἐν τῇ αὐτῇ* γ. 30.
εἰδι.

See *Origen. in Matt. Vol. I.* p. 486.
B. He says the *Sadducees* *ταῦτα εἰ-
που τινὲς τὸ φυχῆς οὐ μονον αἰναστατοι, αλ-
λα καὶ δηδιαμοκοι, οιοῦντο μηδεμίον τοις
Ματθαῖοις γεγραμμένοι τινὲς τὸ φυ-
χῆς μη ταῦτα ζητοι, and again D. *εἰδει*
*τινὲς**

CHAP. τινος ἀνθρώπου τινος θεοῦ ποιεῖται εἰς οὐρανόν
XXII. καὶ p. 487. C.

¶. 30. They neither marry] Gr. οὐ γαπεῖν;
Vulg. neque nubent.

Hieronymus ad loc. Tom. VI. p. 48.
L. Latina confutatio Graeco idiomatico non
responder. Nubere enim proprio dicuntur
Mulieres; et Viri uxores ducere: Sed nos
simplificare dictum intelligamus quod nu-
bere de Viris, et nubi de uxoribus scrip-
tum sit.

¶. 32. God is not a God of the Dead] Gr. οὐ εἶναι θεός, θεός νεκρός.

I know no other way of expressing
the difference between the Subject with
an Article, (οὐ θεός, God) and the Pra-
dictive without one (θεός, a God.)

So E. T. have render'd θεός, Luke
xx. 38. For he is not a God of the
Dead, or of dead persons. and Hebr.
viii. 10. I will be to them a God.

The Hebrew Elohim is also render'd
a God, Gen. xvii. 7. Exod. vi. 7. Deut.
xxix. 12. (E. 13.) Jos. xxiv. 19. 1 Sam.
xvii. 46. 2 Kin. i. 3. Psal. lviii. 12.
(E. 11.) Jer. xxiii. 23.

So also the Hebr. El. Exod. xxxiv.
14. Deut. xxxii. 4. Jos. xxiv. 19. Ps.
v. 5. (E. 4.) xix. 8. If. xlvi. 15, 21.
Mich. vii. 18.

And Eloah. as also Chald. Elah.
Neb. ix. 17. If. xliv. 8. and Dan. ii.
28.

Not but that θεός without an Article
is frequently used of the great God,
See in this very Gospel only; Matt. iv.
4. v. 9. vi. 24. xiv. 33. xix. 26.
xxvii. 43, 46, 54. But in those places
it is not joined with οὐ θεός in the same
Sentence as here; and Job. i. 1. where
the Original should be render'd, and
the Word was with God, and the Word
was a God.

CHAP. ΙΧΧΗ.
Gr. ἐξίπλαστο Θεοὶ τῷ σίδηχῃ αὐτῷ. §. 33.
Vulg. mirabat in doctrina ejus.

The Surprise expressed here is that
of Admiration and Esteem, not of Hor-
ror or Fear. See Note on Matt.
xiii. 54.

D. Hal. uses the word σίδηχη in
much the same Sense with our Au-
thor, for Instruction communicated,
through the Thing taught be different.
Vol. I. 332. 41. Εἰ δὲ τοῦτο μάρτυρα
μήτρας οὐκέτε τομίζεται, οφελεῖται δὲ τὸν αὐτοπολεμούντα λύθεται, βεργάντα σίδη-
χη μαβελωσαν τὰ μήτρας θειότες, μαλ-
λον δὲ απομένει.

He had stopt the Sadducees mouths] §. 34.
Gr. οὐκινωτος τοις Σαδδουκαις. E. T. be
had put the Sadducees to silence. Beza,
occlusisse os Sadduceis. So §. 12. h.
cap. Beza, illi os occlusum est.

A like strong Metaphor we find
applied to the Sea. Mar. iv. 39. ει-
νωτα, ωφειπασι. E. T. Peace, be still.
Vulg. pace, obmutescet.

Tempting him] Gr. πειράζειν αὐτὸν. §. 35.
Le Cl. pour l'éprouver. sc. pour voir
s'il avoit bien étudié la Loi et s'il Pen-
tendoit, comme la multitude le disoit.

So Ulysses addressing his son Tele-
macius; Τηλεμάχῳ, μη μηδέ τι μελαπ-
τεν ταῖς Παρεγγένει μεθε. Hom. Odysf. Ψ.
§. 113. Schol. Παρεγγένει. Διεπιπέδη λαρ-
βανεν.

The great Command in the Law] Gr. §. 36.
τὸν μεγάλον ἐν τῷ νόμῳ; i. e. μεγάλον τῷ
νόμῳ.

So the Hebrews exprefs the Superla-
tive Degree, as Lake i. 28. διαδημητ
ον εἰς γυναικαν.

Quar. Gram. Hebr. I. 470. 1. He-
brei effuerunt Superlativum per Adjelli-
cuni.

CHAP. vum regens Ablativum cum Praepositione XXII. 3. in. Pro. xxx. 30. *Leo fortissimus* §. 36. bestiarum.

The Greeks sometimes put the *Positive* for the *Superlative Degree*, and subjoin the *Genitive Case* instead of the *Ablative* with a *Praeposition*.

Hom. Il. B. §. 221. (al. 714.) p. 85. τῷ οὐρανῷ τοῦ διὸ γεωμετρίας αλλαγῆς. *Schol.* Δια γεωμετρίαν. Αὐτὸν τὸν γεωμετρίαν, διδάσκει. ὁ εἰπει, θεωρεῖται καὶ προφέτης τῶν γεωμετρῶν.

See *Nos. Clariss. Hutch. in Xenoph.* K. II. Lib. VII. p. 497.

Mar. xii. 28, 29. μετώνυμος; not first in Order, but Dignity.

§. 40. *Depend*] Gr. καρπεῖν. *Vulg.* *L*ex pendet et *P*rophetæ, qu. ē νομοὶ καρπεῖν, &c. or προφέται. So also *Syr.* as *Matt.* xviii. 6. *Act*s xxviii. 4.

§. 43. *David in Spirit*] Gr. ἐν πνεύματι. *Mar. xii. 36.* ἐν τῷ πνεύματι τῷ αἵρει.

§. 44. *Till I make — the Foolstool &c.*] Gr. ταῦτα γένεσθαι. So τιθειναι is render'd to make, *Mar. xii. 36. Act*s xx. 28. *Ram. iv. 17. 1 Cor. ix. 18. 2 Pet. ii. 6.*

Several MSS. read υπενθάλαι for υπενθάλων. So *Syr.* till I put thy Enemies under thy feet, as also *Arab.* But υπενθάλων is countenanced by *Vulg.* which has scabellum; and agrees better with *Psal. cx. 1*, whence this Citation is made. Besides *Syr.* has υπενθάλων as well as υπενθάλων. See *Act*s vii. 49.

§. 46. *Nor durst any-one &c.*] Sc. of those Pharisees mention'd §. 41. They durst not ask him any more such ensnaring Questions. The meaning is not, that

no-one ever asked him any other Questions at all; for Questions were asked XXII. him by his Disciples, the Governor, §. 46. &c. *Matt. xxiv. 3. xxvii. 11.*

Nor — any-more] Gr. οὐδείς — οὐδείς. §. 46.

The Genius of our Language differs so much from the Greek, that a double Negative in that Tongue may sometimes be render'd into ours by a single Negative and an Affirmative.

So *Luke ix. 36.* οὐδείς απεγνωσα — οὐδείς οὐ τιεγνωσαν. E. T. told no man — any of those things which they had seen.

Herodot. Lib. I. §. 71. p. 28. οὐδείς οὐχὶς τρόπον, οὐκ ἀλλος οὐδείς. nec aliud quicquam boni. and *Lib. III.* §. 77. p. 191. οὐδὲ τιπερία οὐδείς. neque interrogavit quisquam.

D. Hal. I. 428. 45. οὐ (sc. νομοὶ) οὐ ταῦτα πολλὰ οὐδείς δοτούσαν απέστατ. que nullum circium indemnatum occidit finit.

Plat. Phæd. Vol. I. p. 61. E. capis οὐδὲ αὐτὸν οὐδεὶς παντὸς οὐδὲ αὔξεν. nibil certi de iis a quoquam audivi.

However in these and the like Instances the two Negatives do really deny. See *Luke xx. 40. Job. v. 30. xii. 19. xv. 5. xvi. 24. xix. 41.*

Consult *Guar. Gram. Hebr.* Vol. I. p. 572. *Can. III.* Due Negationes apud Græcos fortius negant. Aliquando tandem, adds he a little afterwards, due vel plures negationes apud Græcos, perinde ut apud Latinos, affirmant. See *Act*s iv. 20. οὐ διαμετέλεα — μη λαλεῖν. E. T. we cannot but speak. Bez. non possumus — non loqui.

Cbrysoft. II. 449. 40. Οὐδείς γὰς επομένοις τῷ οὐ μερέζεις εκπηγῆς επεριέλειται επειρ.

C H A P. XXIII.

CHAP. SIT] Gr. *εκάρια*. See the Rev. XXIII. Mr. Blackw. S. Clas. Vol. I. p. §. 2. 128.

§. 4. *And hard-to-be-born]* Vulg. *et impotabilia*, sc. onera. Syr. omits these words, perhaps as thinking them redundant, or only explicative of *βάρεα*, and so only a Marginal Note crept into the Text. I am the rather confirmed in this because Luke xi. 46, the Syr. Version uses the same word as here for *βάρεα*.

Irenaeus, citing this Text has, only *sarcinas graves*. c. Hær. Lib. IV. cap. 12. §. 4. p. 241.

I can't think *δυσεσαῖδα* synonymous with *βάρεα*, because the Effect is really different from the Cause. I may properly say, *This burden is heavy, and therefore I cannot carry it without difficulty or pain*. See Sopb. Aj. §. 774. Schol.

§. 4. *With a finger of theirs]* Gr. *τῷ δάκτυλῳ αὐτῶν*. E. T. *with one of their fingers*, as if they had read *in των δάκτυλων αὐτῶν*, nearly as Luke xi. 46.

§. 5. *They make bread]* Gr. *πλέψωσι*. Pbau. Lex. p. 606. 2. *πλέψω*, *δημιουργός*.

§. 5. *And make large]* Gr. *χειροποίησι μεγάλωσι*. magnas faciunt fimbrias. So Luke i. 58. *μεγάλωσι τὸ εἶδος* is to show great Mercy.

St. Chrysost. explains *μεγάλωσι* by *μεγαλύποιεν*. Com. in Matt. II. 454. 2.

§. 5. *Fringes]* Gr. *κεραῖδα*, called *מִנְנָתָן*, Deut. xxii. 12. See Num. xv. 38,

where the Targum has borrowed the CHAP. Greek word in our Text. XXIII:

See Chrysostom's account of these §. 5. *κεραῖδα*. Vol. II. 453. 41. οὐ πατέρις πάλις υπεριμποκαὶ, ὁ πολλοὶ πολλαῖς πάλαις οὐ δηλαΐανορμός, λιγρά οὐ κρεψη τῷ δακτύλῳ δημόσεμπαντες, τέλος οὐ θεοῖς απετέ παλιδιοῖς εκιλθεῖς ποιεῖν, κλισματα νησιώδης δῆλος των γρατιῶν οὐτε τίνων φασι τίνων οὐτε των ποδῶν δημόσεμπλεῖδης οὐ προσεχοῦτες αγαμηρικοῖς των πλεων, οὐ εκαλέσθη κεραῖδα.

First-place] Gr. *τίλις πρωτοκλίσια*. §. 6. E. T. *the uppermost rooms*. Vulg. *primos recubitus*, but Luke xx. 46. *primos discubitus*, E. T. *chief rooms*. where Gr. in Plur. Num. *πρωτοκλίσιας*, as also Mar. xii. 39. and Luke xiv. 7. Vulg. *primos accubitus*.

At Feasts] So E. T. Mar. xii. 39. §. 6. and Luke xx. 46. Gr. *ἐν τοῖς δειπνοῖς*. Vulg. here, in coenis, but Luke xx. 46, in conviviis. In Sing. Num. *δειπνος* is render'd a supper. Luke xiv. 12, where it is distinguished from *ἀριστα*, a dinner.

So Ιωσεpb. de Bell. Lib. III. cap. 5. §. 3, p. 227. *τίλις τὸ δειπνον η σεριζοτεστίς* δειπνοντας αὐτοῖς εκάστοις, πάσοις οὐδεις.

Xenophb. Hell. Hist. Lib. VI. cap. 1. p. 363. *κατὰ τὸ τιλίνον οὐ τοκτός απερι πρητερος χρήστος, οὐ διατοποδη, αριστερος οὐ δειπνος παντοπαθητος αριστερος πειναστος*.

First-seats] Gr. *πρωτοκλίσια*. E.T. §. 6: *chief seats*, and Mar. xii. 39. but Luke xx. 46. *biggest seats*, and Luke xi. 43. *uppermost seats*, where Gr. in Sing. Num. *πρωτοκλίσια*, as *πρωτοκλίσια* in this Verse.

N O T E S on

CHAP.

XXIII. *Salutations]* So E. T. *Mar.* xii. 38, y. 7, but here, *greetings*. Gr. *εὐαρστίας*. Vulg. *salutationes*.

y. 11. *Minister]* Rather *Waiter*, or as E. T. *Servant*. Gr. *ἀλεκόντης*. So E. T. *Matt.* xxii. 13. *Mar.* ix. 35. *Job.* ii. 5, 9. xii. 26. Hence *ἀλεκόντης* to serve, *Luke* x. 40. xii. 37. and *ἀλεκονία*, Service, *Rom.* xv. 31. *Rev.* ii. 19. and *Serving*, *Luke* x. 40. or *Administration*, *1 Cor.* xii. 5. *2 Cor.* ix. 12. and *Office*, *Rom.* xi. 13. xii. 4.
See Note *Matt.* xx. 26.

y. 14. *Pray long]* Gr. *μακρά προσεύχεσθαι*. E. T. *make long prayer*, or *prayers*, as *Mar.* xii. 40. *Luke* xx. 47.

So *Aristophanes* uses this Neuter Plur. Adverbially. *Plut.* y. 612. *κλαστὸν μακρέα*. and *Pac.* y. 254. *κλαυσὸν μακρέα*. *Lystr.* y. 1224. *κλαυσόθε τὰς τεργάτας μακρέα*. See *Schol.*

I rather read *μακρέα* than *μακρέα* as some read *Luke* xx. 47. See Dr. *Mill*.

y. 14. *A more abundant Judgment]* Gr. *περισσότερον κείμεται*. So *περισσότερος τιμή* is a more abundant honour, *1 Cor.* xii. 23, 24.

E. T. *the greater damnation*. Vulg. *amplius iudicium*.

Dr. Clarke renders the words, *a more abundant condemnation*; i. e. *a Measure of Wrath*, over and above the general Sentence which shall pass upon the World of the Ungodly. Vol. I. Serm. XVII. p. 399.

Κείμεται is render'd by E. T. *Judgment*, *Matt.* vii. 2. *Job.* ix. 39. *Rom.* ii. 2. v. 16. where *κείμεται*, judgment, is distinguished from *καλανεμία*, condemnation. *1 Cor.* xi. 29, 34. Marg. *Gal.* v. 10. Elsewhere *κείμεται* is translated *condemnation*, *Luke* xxiii. 40.

1 Cor. xi. 34. *1 Tim.* iii. 6. and *damn-* CHAP. *nation*, *Mar.* xii. 40. *Luke* xx. 47. **XXIII.** *Rom.* iii. 8. xiii. 2. *1 Cor.* xi. 29.

The Land] Gr. *τὴν έρημον*, sc. *γῆν*, y. 15, as opposed to *the Sea*: *Gen.* i. 10.

Syr. has the same word as for *γῆ*. *Matt.* xiv. 13. *Mar.* vi. 33. and *γῆ*. *Luke* v. 3. and *αἱματος*. *Abel* xxvii. 40.

Athenaeus supplies the *Ellipsis*, from an ancient Poet. *Deiphn.* Lib. XIII. p. 593. B. Δαρδανίου ἡ θάλασσα, υπὸ ξηρῶν διέπει γανακάς &c.

Just so *μῆρα* is used for *θαλασσα*. See *Hom. Iliad.* K. y. 27. Αἴρονται, τῷ δη τὸν εὐεξα πελών εφ' νῆσον Ηλυσίων εἰς Τροίων. *Sch. Πελών εφ' νῆσον* i.e. Επὶ πελλών θαλασσα. *Διλικας*. So also *Odyss.* A. y. 97. τὰ μὲν Φερού πηδεῖ εφ' νῆσον, ήδ' επὶ απειροντα γανακαν αμα πεντης απειροντας.

Aristoph. *Vesp.* y. 676. πολλα μῆρα εἰς γῆν, πολλα δ' εφ' νῆσον πειναλθεσσα. Consult *Spanheim. Observ.* in *Callim. Hym.* in *Jovem.* y. 22. p. 12.

That sanctifieth the Gift.] Gr. *τὸν αὐτὸν γιαζόν τὸ δωρεάν*, i. e. *that consecrates it unto God, and appropriates it to his Use*, according to Mr. Mede. See his Works Book II. Chap. 8. p. 376.

Ye tithe] So E. T. *Luke* xi. 42. but y. 23. here, *ye pay tithe of*, and *to give tithe*, *Luke* xviii. 12. so *Gen.* xxviii. 22. *LXX.* δικαίων δοντεκάλων, *to give the tenth*.

Elsewhere *αποδικαλω* is render'd to *take tithe*, *Hebr.* vii. 5. and *1 Sam.* viii. 15, 17. *to take the tenth*.

Mercy] Gr. *περιστασία*.

Praeverinus defines *ελεεῖ*, (αρσενικός) ή *ελεημοσία*, ή παθεῖ θητεί τας παρέ αξιού τεταπεινωμένες, ανθεῖ ταν συμπαθεῖς *ἀγάθωμάτων γινομένον*. *Ilex.* p. 254. col. 3. But is *Compassion* due only to the *Innocent*?

y. 23.

CHAP. *Innocens?* God's Mercy is without XXIII. doubt extended to the Guilty.

§. 23. ΕΑΞΩ is sometimes used in the Neuter Gender, Luke i. 50; as well as here in the Masculine.

Just so ΣΧΟΛΩ is *Masc.* Hebr. xii. 18. and *Neut.* Matt. xxii. 13.

See Eurip. *Hecub.* §. 1. η εσθιειν απολαμβανειν. Schol. γεγραπται η το σκοτωτον αδηλεμα, η ε σχολω· η τω μην αδηλητη χειρας οι κοντοι, τω δε αρσηνικω οι ατηκοι.

D. Hal. I. 104. 16. εσθιειν απολαμβανειν της απολαμβανειν ειδηλεμα χαραγματα παγιλλασασαντο.

Vid. *Sel. Not.* on Matt. ix. 13.

§. 23. *Faithfulness]* Or *Fidelity*. Gr. ισησις. E. T. *Faith*, instead of which St. Luke mentions the *Love of God*, omitting *Mercy*. Chap. xi. 42.

Iasis evidently signifies Fidelity to men, in *Herodot. Hist. Lib. VIII.* §. 105. p. 492. ισησις η τωι βαεξαροις τιμιοις εισι οι δυσχαι, ισησις εικει τη μαστη, τωι ερεγχειν.

So ισησις is *faithful*. Matt. xxiv. 45. xxv. 21.

Others choose to render ισησις *Faith*, and think it respects God as its Object. See *Joseph. de Maccab.* §. 16. p. 518. η υμεις οι τιων αυτων ισησις εις την θεον εχοντες.

If *Faithfulness* to our Trust be a Duty incumbent upon Men to their fellow Creatures; much more to God, who has a supreme Right to our utmost *Fidelity*.

§. 24. *Who strain-out?*] Gr. οι διαλιζοντες. So *Tind. strayne out*, and E. T. *Gen.* and O. T. *straine out*. Rhem. *Test. straine*. Vulg. *excolantes*.

E. T. *straine at*. Ye do as absurdly (says Dr. Wells ad loc.) as those who in drinking strain at a Gnat, or such

smallest thing, and swallow a Camel, CHAP. or a thing a thousand times bigger. XXIII.

The Idea convey'd by our Saviour §. 24. is that of straining liquor through a Sieve or Strainer.

Phar. Lex. p. 215. col. 2. Διντιζοντες, δινθυδοντες, δινθεντες.

And the French Versions have, *vous coulez, vous passez*, or the like, which expressions convey the same Idea.

After I had made this Correction, and drawn up this Note, I was directed by a learned Clergyman to a Passage in the Rev. Mr. Chishull's *Inscriptio Sigea*, p. 37, which confirmed me in my former Opinion, by the Concurrency of a Gent. of so great Learning and Judgment. The Passage is as follows, *Hunc percolandi morem in Proverbio notabis Evangelico* (Matt. xxiii. 24.) τον καρπατα διντιζοντες, τιων η καρπατον καλαπινοντες. *Ibi enim Hesychius dinthizentes relite reddidit δινθυδοντες, δινθεντες.* *Latina pariter Versio excolantes culicem: et simili certe modo Anglicana reddere debuisset*, which strain out a Gnat, &c. *Nunc vero maxime mirandum, pbrasi plane aliena sacram banc pericopam occupari;* legique passim a popularibus, which strain at a Gnat: *unde conceptus non verus, ab Hagiographo longe alias ac diversus, audientium animis ingeneratur.*

See also the Rev. Dr. Doddridge ad loc.

Swallow] Or *swallow-down*. Gr. ια- §. 24. ταπινωντες.

Though καλαπατα may properly signify to drink down, from καπατα; yet it frequently answers to the English Verb to swallow down, whether Liquids or Solids, to the latter of which it is often applied in the best Authors.

Lucian. de Saltat. p. 508. Α. η σε μα κεχηνω· ταμπιεσα, οις καλαπινηθεις θεατας.

CHAP. *Athenaeus*, speaking of Figs, αλλοι-
XXIII. ε) δε λαγη, και ορθη μεταποντι αιδων,
γ. 24. αλλ' οτι παταπιορθη τι ταχιστης και λαγαν-
τες, και την διεξοδον διοι ταχιστης πουν).
Deipn. Lib. III. p. 79. D.

γ. 25. *Of the Dishes*] Gr. παροφιδιον, which
signifies a *Dish* in which *Victuals* are
served up at *Table*.

Praen. Lex. p. 582. 3. Παροφιδιον, τη
τρυνειν λαγη, and again, Παροφιδιον, εμ-
βαφιον, εγκαθαφιον.

Theo. Magister., *Nom. Att.* p. 143.
Παροφιδια, την ποιαν μαζαν, και τη σφον,
Αττικαι. Ωτι δι κυλικον, η τρυνειν, μη λε-
γε, ως τηνε.

Παροφιδιον may also signify the *Provi-*
nions contained in the *Dishes*, or both
together. Thus we also use the word
Dishes. See *Xenoph.* de *Cyr. Inflitut.*
Lib. A. p. 21. cum Not. *Cl. Hueti*.
and *Athen.* *Deipn.* Lib. IX. p. 367,
368.

γ. 27. *Ye resemble*] Gr. παρομαιζεις. Vulg.
similes esis. Syr. q. φρεσι εσει, as *Luke*
xii. 36.

γ. 27. *Whited*] So E. T. and Vulg. *deal-*
batis. Syr. also is alledged to the same
purpose, but let it be observed, that
the word here used occurs *Deut.* xxvii.
2. 4. and *Dan.* v. 5. for a sort of
Plaster or *Mortar*.

To support the other Rending, viz.
Plastered, consider what follows.

We find a different Syr. word *Att.*
xxiii. 3. παχι πεπαμφιον. The word
there used undoubtedly signifies *whited*,
and a Participle of the same Verb in
Apbel occurs *Matt.* ix. 3. for λαδηα.

Again, *Hieronymus* indeed in his
Version agrees with Vulg. *dealbatis* ;
but in his Note ad loc. has these
words, *Quod in calice et paropside demon-*
strarat, eo quod foris loti essent, et in-
trinsicus fordidit: hoc nunc per exemplum

sepulcrorum replicat: quod quomodo se- CHAP.
pulca forinsecus lita sunt calce, et or- XXIII.
nata marmoribus, et auro coloribusque γ. 27.
distincta, intus autem plena sunt offibus
mortuorum: sic &c.

Pbae. Lex. p. 419. 2. Κεκοπαμφιον,
αειειω κεκελεμφιον. and p. 441. in v.
χειρια. Κοινα, η αειειω, αφ' ει κοινω τη
αειειω χειρια, και πεπαμφιον πειχον, οι
αειειω κεκελεμφιον.

Suid. Lex. Vol. II. p. 410. in v.
Δακηον. Αθηναιη και ει αλλοι των Ελ-
λιων ορυκταια υπο την ζηλω πεινητες δρυ-
χωρει και τροχυλω και πειραματες, και ταυτας
κοινωνεις, οιοντ υπεδεχονται και ελαιον της αν-
τας και ταυτα λακκαι εκαλαν. Were not
these like our *Terrace Cisterns*?

Diod. Sic. Biblioth. Lib. XIII. p.
376. 3. ειναι δι ει αινω (sc. Agrigentum)
τελακονται μην πεινεις, εις αινης τη πειρα-
μημφιον, σκασον σκαλον αμφορεις χωρη-
ται· κολυμβησεσθαι δι παρ αινοις υπερεχειν
πεποιημφιον, χωρησον αμφορεις χιλιας εις
ης την ευνη εις της πεινεις γνεσθαι.

To conclude, the *Dutch Version* has
here *white-plaster'd*, but *Att. xxiii. 3.*
whited.

And what St. *Matthew* calls παφοι
πεπαμφιον, St. *Luke* expresses by τα
μημηνα τα αιηλια. xi. 44. See *Wolf.*
Curae Philolog. p. 330.

If we bad been] Gr. ει μην, or as γ. 30.
other Copies μηνα.

The same Syr. word is used here
which we find *Rom.* ix. 29. for ειηηθη-
μην, where E. T. *we bad been*.

So the *Imperfectum* is render'd as the
Plusquamperfectum. *Job.* ix. 18. *that*
be bad been blind, τυφλον ιω. and xi.
21. *if thou badst been here*, ει η οδε.

See the *Review* of Dr. *Mill* ad loc.

Our Fathers] Gr. του πατερων ηγεσι. γ. 30.
That is, *our Ancestors*. And in this
Sense πατερες is used by *J. Pollux*, in
Onom.

CHAP. Onom. Lib. III. §. 8. p. 270. Το μὴ
XXIII. οὐ κοινὸν αἴτην, γονεῖς, πάτερ, οἱ γένουσται
§. 30. τοῖς, οἱ φυγαδεῖς, οἱ αποικεῖτες, οἱ ποικιλάντες,
οἱ τεκνεῖτες, οἱ προσαβαλεῖτες οἱ φύεται, οἱ
θρησκευτεῖτες, οἱ πατερεῖτες. τόπον δὲ οὐ καὶ τοῦ γένουται
μονον, αλλὰ καὶ καὶ τοῦ αὐτοῦ προγόνων εργαζότες).

§. 30. *Partakers with them.*] Gr. κοινωνοὶ^{τοῖς} αὐτῶν.

Joseph. Ant. Lib. VII. cap. 1. §. 6.
p. 367. Δικαιόμενος δὲ αὐτοῖς αινησμένον τοι
Αἰτητον — εμαρτυρεῖτο — πάτερες,
απαλεύοντες εἰς τοὺς Θεοὺς τίνες δεξιαὶ καὶ βασιν,
οὓς κατε κοινωνοὺς εἴη δὲ Λειτηροὶ σφαῖτες, κατε
κατ' ἐνόδους καὶ βαλλοῦσι ιδίαν δόποντας.

See Note Matt. x. 1. where you'll
find several Instances of the Genitive
Case's not being expressed by *of* in our
Language.

§. 31. *Unto your selves.*] Gr. ταῦται.
Syr. *against your soul, or selves.* So

Jam. v. 3. ψυχή, *against you.*

See Blackw. Sacr. Clas. Vol. I. p.
164, 165.

§. 33. *Brood.*] E. T. *Generation.* So Syr.
in Sing. *jaldo*, which is sometimes used
for a Singular Noun. See Matt. xxvi.
29. Mar. xiv. 25. E. T. *fruit.*

Petrorinus in his Lex. p. 173. 2.
and Hesychius, p. 213. explain γένηται
by παιδεῖς.

Consult Cbryost. II. 462. 15. παιδεῖς
ἡ ἀκέντη τοῦτο γεράσαις καὶ τίνες τοῦ
λυρίου, οὐτως καὶ υμεῖς τοῦτο παιδεῖτε καὶ το
φυγαδεῖς, and I. 38. οφεῖς, γένηται εχεῖτε
τοῦτο, τίλεσι, παιδεῖς παιγνεῖαν παιδεῖς, καὶ
τοῦ γένουται παιχνιδεῖς.

§. 34. *Some of them.*] Gr. οἱ αὐτῶν, sc. τι-
νας οἱ αὐτῶν. See the accurate Mr.
Hutcb. on Xenoph. K. Π. p. 159.

§. 34. *Ye will crucify.*] Gr. σαυτοῖς.

Crucifixion has been thought a pu- CHAP.
nishment peculiar to the Romans. But XXIII.
Josephus represents it as a Syrian one §. 34-
too. Perhaps the Syrians learnt it from
the Romans. See Ant. Jud. Lib. XII.
cap. 5. §. 4. p. 610. οὐ δὲ μαρτυρήσονται,
οὐ τοῦ επιμάλα λυμανομένοι, ζωτες ετοι καὶ
επιπλεύσεις ανεσαυρεῖται. Crucifixio Syriaca
poena, says Reland. ad loc.

That there &c.] Gr. επεις ελθε, &c. q. §. 35.
and so upon you shall come. This does
not express the End aimed at by them,
but the Events, that should take place
upon them. See Matt. xiii. 35. Luke
ii. 35.

Abel.] Rather Habel. Gr. Αἰτηλ, §. 35.
which should be accented 'Αἰτηλ not
"Αἰτηλ.

Vulg. indeed has Abel, but Syr. has
retained the *He*, agreeably to the He-
brew אָבֵל, which signifies *Vanity*.
But in pause the Hebrews write it אָבֵל,
whence Gr. 'Αἰτηλ, as perhaps LXX.
originally pronounced it, but the La-
tins, not finding Accents in the ancient
MSS, nor understanding the original
Hebrew, wrote it Abel. See Gen. iv.
2, 8. in the Original.

Just so Hebr. Hagar, Gen. xvi. 1.
Gr. Αἰτηρ. Gal. iv. 24. Vulg. Agar.

One would think Josephus knew no-
thing of Hebrew; for in his Ant. Jud.
Lib. I. cap. 2. §. 1. p. 9. he thus ex-
plains the proper name Abel. Αἰτηλο—
επιμάλη δὲ πενθετοῦ τοῦ. As if this
Name had been אָבֵל in Hebrew,
which signifies *Mourning*. Gen. 1. 11.
And yet he must in some measure
have been Master of the Hebrew Lan-
guage. See de Bell. Lib. VI. cap. 2.
§. 1. p. 374. l. 10.

Between the Temple.] Gr. μεσάκη το §. 35.
ναοῦ.

Hence

CHAP. Hence it is evident that μέλαχν re-
XXIII. spects Place, as well as Time.

¶. 35. Plato refers it to Time. See *Phæd.*
Vol. I. p. 58. C. οὐδὲ ταῦτα καὶ οὐ τοὺς
χρόνους εὑρίσκει τὸ Σωκράτης ἐν τῷ διερμηθ-
εῖν ἡ μέλαχνα τὸ δικτυόν τοῦ καὶ τοῦ θεάτρου.

D. Hal. I. 305. 42. ἐν τῷ μέλαχνῳ
χρόνῳ.

Xenophon uses the same word with
respect to Place. See *Hist. Græc.* Lib.
VI. cap. 5. §. 16. p. 415. οἱ δὲ ἐκ τῆς
Τείτας Αργαδες, ἔχομνοι τὸν μέλαχνον Μαρ-
τιναῖς καὶ Τείτας ὄρον, παρηγέναν μαλακὰ πλά-
ναις ἀπλύτοις, &c.

So also D. Hal. I. 102. 4. . 121.
28.

Ναός expresses that part of the I-
gor, or Temple, which St. Luke calls
οἶκος. Chap. xi. 51. Elsewhere it is
used to express the whole Iigor, in-
cluding the Sacred House (made up
chiefly of the Sanctum, and Sanctum
Sanctorum) and the several Courts,
with their Buildings.

So Josephus clearly distinguishes the
ναός from the οἶκος, in the passages re-
ferred to in the Note on Matt. xxi. 12.
to which add *De Bell. Lib. VI. cap.*
2. §. 3. p. 375.

Thucydides distinguishes between Να-
ός and Ιερός, *Hist. Lib. IV. §. 90.* p.
290. 77. But there they are applied
to different sorts of Buildings, not dif-
ferent parts of the same pile of Build-
ings.

¶. 37. *A Hen.*] As οἰνος signifies a Hen in
this place, so ὁ οἶνος expresses a Cock in
Atten. Deipn. Lib. X. p. 420. C.

Elsewhere this Noun signifies a Bird

in general, as Dr. Hamm. understands CHAP.
it here. XXIII.

Phæv. Lex. p. 554. 1. Ορίθεις απλαῖς, §. 37.
ταῦτα τὰ πελεφύνατα οἴνος ἦ, εἰ εἰς μαντείαν
πελεψαντες ορίθεις, &c.

Lycophr. Alex. ¶. 104. *Schol.* Βροχός
ἡ, δῶτα τῶν βροχῶν, εἰς Θηρεύσας περιδικας
ἡ ορίς επεργή.

So perhaps *Suidas*, III. 113. in v.
Πικάντεν. Οὐ γὰρ η ορίς αὐτὴ εἰδίκη.

And *Lucian. Halcyon.* p. 52. C. εἰ-
τα δη πελεψαντες οὐδὲ τίνα δαιμονίαν βε-
λτούν, εἰς ορνήτῳ τροπον πελεψίσθε τα πε-
λαῖς, ζῆσσαν ἔκπειν. p. 53. B.

Chickens] Gr. τὰ νοστία, which sig. ¶. 37.
nifies young birds in general, and is
applied to Turtles. LXX. *Psl. lxxxiii.*
4. η τεῦλινον νοστίαν ταῦτη, καὶ θηρεύει τα
νοστία ταῦτης.

Phæv. Lex. p. 528. 2. Νεαροί, νε-
αροί, αὐτοῖς λαττῆι τοῖ, οὐδὲ τέλο αδεκι-
μα. λαῖς καὶ νεοτίος, νεοτίες, πατεράρχαις
Αττικῷ φανεροί.

By no means] Gr. καὶ μη. E. T. not. ¶. 39.
So *Syr. Arab.* and *Vulg.* have only a
single Negative.

See E. T. *Matt. xxiv. 34. . xxvi.*
29. and compare *Matt. xxiv. 2.* καὶ μη,
with *Luke xxii. 6.* μη.

Blessed be] So E. T. in later Edd. ¶. 39.
Luke xix. 38. but originally *blessed bee.*
Here the same Version has *blessed is*,
but later Edd. *blessed is.* Gr. διλογ-
ικός. And *Mar. xi. 10.* E. T. *Bles-
sed be the Kingdome &c.* Gr. διλογ-
ική &c.

C H A P. XXIV.

CHAP. HIS Disciples] Gr. οἱ μαθηταὶ εὐ-
XXIV. τοῦ. Mar. xiii. 1. οἱ τῶν μαθητῶν
γ. 1. αὐτοῦ.

¶. 3. When shall these things be &c.?] Gr.
ὥτε ταῦτα εἰσὶ, &c.

Castellio expresses this without an
Interrogation; *Dic nobis quando haec fu-
tura sint, et quod signum sit adventus
tui, inscritusque mundi.*

But I think ὥτε is properly an Inter-
rogative, and in Luke xxi. 7. it is
evidently so; διδασκαλε, ώτε καὶ ταῦτα
εἰσὶ;

It is observable however, that R.
Steph. has no Mark of Interrogation
in Mar. xiii. 4. though Dr. Mill has
put one in his Edition.

¶. 3. Coming] Or Presence. Gr. παρουσία.

In this Sense Josephus uses the word
Παρουσία, Ant. Lib. XIX. cap. 8. §.
1. p. 949. ult. η Δῆμος τοῦ γέ θοντο
δικαιούση τῷ τού βασιλεῖται παρουσίᾳ.
and De Bell. Lib. IV. cap. 5. §. 5. p. 289.
τοῦ δὲ λόγου εἰδη τὴν παρουσίαν μετεπέλε,
&c. jam se venisse poenitebat.

Syr. uses the same word for παρουσία,
2 Cor. vii. 6. 7. 2 Pet. iii. 12. and for
εἰδούσις, Acts vii. 52. and εἴδοδος, Acts
xiii. 24. and in 1 Cor. xi. 26. αχεῖσι
εἰς εἰδή. Syr. has αχεῖς τὴν παρουσίαν αὐτοῦ,
till his Coming.

¶. 5. The Christ] Or the Messiah, or the
Anointed one. Gr. οἱ Χριστοί.

So the Hebrew word *Messiah* comes
from מְשִׁיחַ, to anoint. See Exod. xxix.
7. 1 Kin. xix. 16.

Consult, 1 Sam. xxiv. 7. (E. T. 6.)
Jekoniah's *Messiah*, or Anointed one.

and 2 Sam. xix. 22. (E. T. 21.) and CHAP.
Psal. ii. 2. against Jeboval, and against
XXIV. his *Messiah*, or Anointed one. LXX. γ. 5.
Ἄς το Χριστὸν αὐτοῦ.

Ye shall bear] Gr. μελλοῦσι ακριβ. γ. 6.
Mar. xiii. 7. οταν ακεράτε.

Rumours] Or Reports. Gr. ακοὰς. γ. 6.

See Note on Matt. iv. 24. and to
the Passages there cited from Thucy-
dides add Athen. Deipn. Lib. XIII. p.
575. Αἱ χρεῖ δὲ θαυμαζεῖν εἰς ακοη-
τικὴς εργασίας τινων, οποῖα Χρεῖς —
Φρεῖον ονειρεῖται θαυμαζεῖς τινας οἱ μη προ-
τερον εἰδον, εργασίων αὐτῶν. p. 574. E.

The Beginning of Sorrows] Gr. αρχὴ γ. 8;
Χριστοῦ αὐτοῦ. Vulg. initia sunt dolorum.
qu. αρχαὶ αὐτοῦ, as Mar. xiii. 9.

Olearius by αρχὴ αὐτοῦ understands
dolores maxime insignes. See Wolf. Cu-
ræ Pbilolog. ad loc. p. 340. but I agree
with this great Man that the αρ-
χαὶ in St. Mark, leads one to the Idea
of Beginning.

Syr. has a Sing. Noun, *Risbo*, both
here and in Mark. Now *Risbo* may
signify the Beginning, as Mar. xiii. 9.
and the Chief &c. Matt. xxiii. 6.

Vulg. has *initia* here, but *initium*,
Mar. xiii. 9. as if the Greek had been
εργα, agreeably to the Reading of se-
veral MSS. and Versions. See Dr.
Mill ad Mar. xiii. 9.

Ωδίαι may signify Sorrows in ge-
neral, or Pains, Acts ii. 24. as well
as Travail, 1 Thess. v. 3.

Consult Phœn. Lex. p. 756. 3. where
ωδίαι are made equivalent to οὐραὶ, and
αληθίαις.

Shall

CHAP.

XXIV. Shall grow-cold] Gr. φύγει.

γ. 12. Suid. Lex. III. 710. Υχεῖ. αὐτὶ τὸ φυγεῖν, μαρσαῖ. ἐπίσημα δὲ καὶ φλοξ — φυχεῖ αυτομάτως.

γ. 13. The same] Gr. γένθ., He. Vulg. bic. but frequently render'd the same by E. T. elsewhere omitted, as Matt. x. 22. Vid. Not. as also εὐτοι, Matt. xiii. 38.

So the Hebrew נִתְמַנֵּה seems redundant Prov. xxvi. 30. But this is not peculiar to that Language; for consult Xenoph. Cyp. Paul. Lib. VI. p. 437. 9. οὐ πέμπων μὴ τρεῖς — εἰ δὲ πέμψει πακτεῖται ημές ωὐτοι παλιν τρεῖς — επιτηδεῖ, οὐ πότε ἐπικοφάντες —, νησὶ υπὲ προχωτεῖς, &c.

J. Poll. Onom. Lib. IX. §. 116. p. 1103. ὁ ἦ πεπεριτεῖται πέρι θεοῦ πλευραῖς, — πεκαρ γένθ. δοκι.

γ. 14. In the whole World.] Gr. ἐν σύντομῳ.

The great Mr. Mede understands this of the Roman Empire. Book III. p. 705. So it is used Luke ii. 1.

Οὐαρμῆν is doubtless used in a limited Sense: as in Joseph. Ant. Lib. XIX. cap. 1. §. 2. p. 916. Λαππιτλεῖται οὐτὸς τοὺς τοιούτους οὐ κακοὺς πασαν τὸν οὐαρμῆν οὐ επιχειρεῖ, &c. and in some respect, Cap. II. §. 4. p. 935. l. 15. speaking of Cæsaria, τὰ πατέα αὐτῶν επει τὸν οὐαρμῆνθιν Θεὶ τῷ Ρωμαῖον τυχεῖς οὐ τὸν πατέαντος αὐτοῖς οὐαρμῆν.

However elsewhere this word is more extensive than the Roman Empire, and takes in the τολμέα habitable World.

Joseph. de Bell. Lib. II. cap. 20. §. 7. p. 209. μαλισκα οὐ αὐτες ησει πέρι πεπλεματ, περὶ σπασα τὸν Ρωμαῖον διατεῖται οὐτοῖς δικαιοῦται, οὐ, οὐ παλεμησοντο πέρι αὐτοῖς, οἱ δὲ αλλα τὰ εἴη, as in Mar. xiii. 10.

οὐαρμῆν πατέας οὐδὲ διηγήθη τοιούτος. And Lib. XIX. cap. 2. §. 4. XXIV. p. 935. l. 17.

D. Hal. II. 76. 24. οὐ μιας πολεως — αλλα γερον απασης τὸ οὐαρμῆν.

Polyb. Hist. Lib. III. p. 335. ταῦτα πειδεῖα ταῦτα Καππαλίου — οὐ τούτοις της επιπολεούσης χρησθή, εἰς αὐτὸν απασης τὸ οὐαρμῆν παταπερεζούσην οὐ πλεοτες εἰς Ιταλίαν.

Herodot. Hist. Lib. III. §. 106. p. 201. οἱ δὲ οὐαρμῆναι καὶ τὸ οὐαρμῆνος τα καλλιστα πλαχον, (sc. Indi) καταπερ η Ελλας τας πρεξ πολλοι τι καλλιστα πλαχον πλαχον.

Aiben. Deipn. Lib. I. p. 20. Β. Οτι οὐαρμῆνος δημον τὸν Ρωμαῖον Φροντίδης — οὐ δὲ οὐαρμῆνος αὐτοῖς (sc. Romae) σπασιστοί, οὐ το Καππαδοκον οὐ Σεβίνον οὐ Πορτικον, οὐ αλλα πληνον εὐτοι οὐ παντες ουμπες δικαιοῦ τὸ οὐαρμῆνος.

Strab. Geogr. Lib. III. p. 201. Τευτούς δὲ εἰς δυτικωτατον, οὐ τὸ Ευρωπῆς μονον, αλλα οὐ τὸ οὐαρμῆνος απασης σχμιντον περιεστον μὴ δὲ τὸν των δυον ηπειρων η οὐαρμῆνον πέρι δυον, τοις τε τὸ Ευρωπῆς ακραις, οὐ τοις πρεποτες τὸ Διβυχον.

Diod. Sic. Bibl. Lib. I. p. 8. 16, 26. Φασι δὲ τοις περιττας θεον τους πρεπερχετενες πατεα τὸν οὐαρμῆνον διπλοεμεδον, Φαγαταζεμενον τοις ανθρωποις εἰς εἴσον ζων μορφαις, &c. p. 10. 21. 12. 2, 17.

The passages referred to in my Review ad loc. make it evident, that Origen and Chrysostom understood οὐαρμῆν as equivalent to καρμῆν, or in other words πατέα τα εἴη, as in Mar. xiii. 10.

The End] Gr. τελοῦ. Vulg. con. §. 14 summetio, qu. συνέλεια.

The End, either of the World, or of the Jewish State, according to Mr. Mede, Book I. Disc. VIII. p. 36.

CHAP.

XXIV. *The Abomination &c.*] See *Joseph.* y. 15. *de Bell.* Lib. IV. cap. 6. §. 3. p. 292. with *Hudson's Note &c.*

y. 18. *Clothes*] Gr. τὰ ψατία. But *Mar.* xiii. 16, τὰ ψατίων, as *Vulg.* and *Syr.* here.

St. *Austin* has *tunicam*, and in *Mark vestimentum*. *Epist. CXCIX.* col. 572. A. B. Tom. II.

y. 19. *To them—that give suck*] Gr. οἱ θηλαζόντες.

Θηλαζω is to give suck, so here and *Mar.* xiii. 17. *Luke xxiii.* 29.

Elsewhere it is render'd to suck, *Luke xi.* 27. and *Matt.* xxi. 16. θηλαζόντες, *sucklings*, or sucking children.

See Note on *Matt.* xxi. 16.

St. *Austin ad loc.* translates this *Participle* by *nutritoribus*, Tom. II. col. 572. A. but Tom. IV. col. 256. *mammantibus*. See F. ej. pag. where he explains *mammantes* by *lactantes*.

y. 20. *On a Sabbath*] Gr. ἐν σάββατῳ.

Vulg. in *byeme vel sabbato*, not that its Author did not read, ἐν in the Greek here, any more than in *Mar.* ii. 24. *sabbatis*, Gr. ἐν τοῖς σάββασι.

See *Mede's Works*, Book IV. p. 841.

y. 21. Εἴ τοι δὲ &c.] *Irenaeus*, citing this Text by Memory, has it thus; *Erit—tribulatio qualis non est facta ab initio, neque fiet*; unless his Translator may be supposed to vary from the Original.

y. 22. *Shall be shortened*] Or curtailed. Gr. σκολοπάθεαν. The *Aorist I.* seems put for the *Future*; as *D. Hal.* I. 369. 34.

Suidas makes κολοβός equivalent to τὸ ολλιπόν. Vol. II. p. 339. and *Pbav. Lex.* p. 439. I. κολοβός, ολλιπός. To

this purpose *Athenaeus* cites *Aristotle* as CHAP. opposing this word to τέλεον and ολον. XXIV. *Deipn.* Lib. 674. F. οτι καὶ κολοβός γ. 22. προσφερομένη περὶ τας θευς, αλλα τέλεα καὶ ολα.

So the Verb κολοβῶ conveys the Idea of Curtailing.

Hesych. Lex. p. 543. 2. Κολοβός, θηλαζόντες.

See *Athen. Deipn.* Lib. XV. p. 675. l. 3..

Should be saved] Or escape with y. 22. their Lives.

So the Verb σωζομαι is frequently used. See *D. Hal.* I. 336. 44. Αὐτοὶ τοι τελεχειμενοι τιχων, καὶ τελεχιλιπιπτεων, — εἰ λειφθεῖτε ελετίσσι μυειστ, σωθήσαν Θητα τα σφετερα.

Here — bere] Gr. οὐδε — οὐδε. y. 23. E. T. *bere* — *there*. *Vulg.* hic — illuc, qu. οὐδε — οὐδε. as *Mar.* xiii. 21.

They shall show] Gr. δεῖσαν. So y. 24. *Ab*s* ii. 19. δεῖσι, I will show wonders &c.*

Signs and Prodigies] Gr. σημεῖα καὶ y. 24. τεργάτα.

These words are frequently joined together. See *Joseph.* *de Bell.* *Prooem.* §. 11. p. 51. τὰ τε τὰ ολης πολεως αλατον, καὶ τα προ ταύτης σημεῖα καὶ τεργάτα.

The precise Distinction between these two words is not very easy to determine.

Consult *Hom. Iliad.* Δ. y. 398, 403, where the *Scholiast* explains τεργάτα by σημεῖα.

You have an Instance of a *Prodigy*, τεργάτη, in *Herodot.* Lib. I. §. 78. p. 31. τὸ προσαστὸν ταν εφια τεργάτη.

Closets] So E. T. *Luke xii. 3.* Gr. y. 26. ταμεῖοι. *Vulg.* in penetralibus.

CHAP. Dr. Hamm. *Store-houses, Cellars, XXIV: Places of Strength, Magazines, Fertility, 26. fixations, &c.*

Syr. has a Sing. *Noun*, as *Matt. vi. 6.* though sometimes it uses the *Plural Number*, as *Luke xii. 3, 24.*

St. Chrysostom writes the word ταμίαις in his Comment. ad loc. II. 475. 44. and I. 680. 9. but II. 476. 31. we find οἱ τα ταμίαι.

Vid. Note *Matt. vi. 6.*

§. 27. *The West.] Gr. δυσμα.*

The Reader may perhaps wonder at the *Plural Nouns*, ανατολαι and δυσμαι, for *East* and *West*. But this is usual in Greek Authors.

Josephb. Ant. Lib. VI. cap. 6. § 3. p. 327. γνει, ετι — ο πάλις απόπει γραπτοῖς ταῖς ταρταροῖς μὲν δυσμαῖς, εἰδικῶς μῆνας επανατάσσει. And *Lib. VII. cap. 1. §. 6. p. 367.* αλλ' αμέσως γραπταῖς μηδενὶ, εκτελεῖ μὲν δυσμαῖς.

Plat. Phæd. I. 61. E. ἐν τῷ μήχει τοῖς δυσμαῖς χρονοῖ.

Herodot. Hist. Lib. III. §. 98. προτι τῷ τοι καὶ τοῖς ανατολαῖς εἰσειτι αὐτῶν τοι τὸν τὴν Ασίην.

§. 27. *The Coming] Gr. η παρεστα.*

In this Sense *Josephus* uses this *Noun* *Ant. Lib. XX. cap. 2. §. 3. p. 958.* φυλασσειν αὐτοὺς διοικεῖς παρεσταῖς τοῖς παρεσταῖς υπὲρ ασφαλεῖας τοῖς εἰσιτοῦσι.

§. 28. *The Carcase] Gr. τὸ πτώμα.*

D. Hal. I. 233. 3. ετι Ἰ τοσφαγεῖς τε πτωμαῖς τοι σωμαῖς οὐ πατεροῖς — αἱ πτωμαῖς τοι πτωμαῖς ιδεῖσαι διπταρεύθησαν — οὐ σέσει — τοι πτωμαῖς τοι τεκέον κατέβησαν, οὐ πτωμαῖς τοι ισταται αλλίσι, ο μηδεὶς τοι πτωμαῖς; αλλ' θιστας τοις ημίονος καὶ τοι πτωμαῖς. and p. 683. 37, 42.

Josephb. de Bell. Lib. V. cap. 12. §. 3. p. 359. ταῖς τε ακμαῖς τοις ξιφοῖς εἰδοκαῖσον ἐν τοῖς πτωμαῖς.

CHAP. *The Eagles] Gr. οἱ αετοί Vulg. et XXIV. y. 28.*

So *Chrysost. II. 476. 3, 35.* and *V. 528. 16.* in which last cited place as well as *II. 476. 35.* the *Verb εἰσαχθεῖσθαι* is wanting.

The Sun shall be darken'd] Gr. οἱ λαμπεῖ τοῖς.

Herodotus expresses the darkening of the Sun by the Verb Αμαρτεῖ. See *Lib. IX. §. 10.* αποτελεῖται τὸ σεγίδιον οἱ Κλοποφόροι ἐκ τοις λαθραῖς Δῆμος τοῖς θυσιαῖς οἱ δῆται τοις Πέρσαις, οἱ ηλίοι ομαρτεῖται τοις σεγίδαις.

Consult also *D. Hal. I. 61. 27.* Οι οἱ πληνοὶ μυθολογεῖται τοις δαμανοῖς ειδιλλοῖ — ηλίοι τοις αφανεμοντοι, οἱ ζεφοι τοις σεγίδαις καλαρχοῦσθαι.

Shall give] Gr. δωρεῖ, i. e. show, ex. §. 29. bibit, or emis.

The Syr. word is the same as for δεκανοῦμι, *Jam. iii. 13.* and ζωτόδοκηνοῦμι, 2 *Tbeff. ii. 4.* and έρδανοῦμι, *Rom. ix. 22. Ἐρβ. ii. 7. 1 Tim. i. 16.* and Ζαρδανοῦμι, *Matt. xvi. 1. Hebr. vi. 17.* and σημανεῖ, *Job. xii. 33. xxii. 19.*

Her Light] Gr. τὸ φεγγόν ακολεύει. So §. 29. Mar. xiii. 24.

The same Syr. word is used here as for φως, *Matt. iv. 16. xvii. 2.* and φωτιοῦσθαι, 2 *Cor. iv. 4.*

Pbae. Lex. p. 729. 3. Φεγγός, φως πτερεψει, φως οελικης. To the same purpose *Hebæb. Lex. p. 948. 1.*

Josephb. Ant. Lib. IX. cap. 10. §. 4. p. 499. Καὶ Διγενεῖτο τοις πτωμαῖς, φεγγός τοις λαμπεῖσι εξελαμψει.

Eurip. Hec. §. 248. Ως τοις επορευει τοις φεγγοῖς ηλίοι τοις. Vide Schol. φως τοις εἰσιτοῦσι.

D. Hal. I. 297. 5. οἱ δὲ πληνοὶ εἰδοκαῖσον τοις χαρεῖσθαι οἱ πρώται πτωμαῖσι,

CHAP. μῆνις, καὶ οὐ φεύγει λαρυτῆσιν εἰρον,
XXIV. vte &c.

¶ 29. Xenoph. Symp. Cap. I. §. 9. p. 127.
Πρῶτην μὲν ἡδονήν, οὐτεπέπειραν φεύγει· τοι δὲ
τοκτι φεύγει, πάντων προσαλεῖ) τα εμπειστα,
&c. Vide Aitken. Design. p. 188. A.

¶ 30. *The Tribes of the Land*] Gr. αἱ φυλαὶ τῆς γῆς. E. T. *the Tribes of the Earth*.

The word φυλαὶ rather leads one to the Idea of *Land*, sc. of *Judea*, than of *Earth*. And γῆ is certainly applied to particular Countries.

D. Hal. I. 46. 34. λύματα τὰ πλανῆ
πλει πρὸς γῆν μονη λαβόντα). p. 47. 2. « δέ με,
θεος τοι δαμόνας οι κατεχονται τοιδε τίσι γῆς
&c. p. 49. 30.

¶ 31. *With a Trumpet of a loud Sound*] Gr. μῆλος σαλπίγξ Φωνὴ μελαλη. E. T. *with a great sound of a Trumpet*.

The Interlineary Version in the Polyglott has *cum tuba vox magna, with a loud sound of a Trumpet*. Fr. L'Enf. *au son éclatant de la trompette*. But others, as Fr. Gen. *avec des trompettes d'un son éclatant*, and Le Cl. *avec des trompettes, dont le son sera très-grand*. And Arab. *with the sound of a great trumpet*.

Syr. omits φωνὴ, and has only *with a great trumpet*.

Vulg. *cum tuba et voce magna*. So E. T. Marg. *with a Trumpet and a great Voice*. These Versions insert τὸ between σαλπίγξ and φωνὴ. Hence it appears, that a Marginal Note of E. T. doth sometimes express a *Various Reading*, as well as a different *Rending* of the same Reading.

St. Chrysost. agrees with Syr. in reading μῆλος σαλπίγξ μελαλη. II. 477. 36.. IV. 198. 36.

Mis̄as when applied to Sound is translated *loud*; Luke i. 42. , viii. 28. with

a loud voice. Rev. xiv. 18. with a loud CHAP.
cry.

So the Hebr. תְּנִינָה. Gen. xxix. §. 31.
14. *with a loud voice. Marg. great.*
2 Sam. xv. 23.

*From the Fig-tree &c.] E. T. learn §. 32.
a Parable of the fig-tree. Gr. στρατεύεσθαι
μαρτυρεῖσθαι &c. Bez. a fico autem discite
parabolam. Vulg. ab arbore autem fici
discite &c.*

*A Parable, Gr. τίσι τοῦ δένδρου, or
this Parable, according to Beza, who
makes τίσι equivalent to ταυτίς. See
Beza ad locum. Cum autem Articulus
et hoc loco et Marc. xiii. 28. contra
Græcæ Lingue usum exprimatur, —
puto illum omnino ex Hebreorum idictismo
respondere littera τί, He, quam Notifi-
cationem vocant, ut idem valeat atque
ταυτίς, ejus Parabole commendanda
causa.*

Tender] Gr. απαλός.

This is a proper word to express a small, young, and tender plant.

Pbarv. Lex. p. 97. 3. Απαλός, ὅπε
ζειν τὸ φυτόν, οὐο απαλα βρεφον, τὸ α-
παλον φοῖον. and a little higher, Απαλος,
μικρος. Which agrees with Hesychius,
p. 115. 2. Απαλός, μικρός, τρυφερός.

*It putteth-forth Leaves] Dr. Hamm. §. 32.
leaves sprout forth.*

The original Verb εκφύει may be accented εκφύη, as Dr. Mill, or εκφύη, as some MSS, with which Vulg. seems to agree, *folia nata*, sc. fint. and Cast. *enascuntur folia*. So also Syr. all which Versions, and many others, make φυλ-
λα the Nominative Case. But St. Luke seems to countenance the Reading followed by E. T., sc. εκφύη, the Subj. Mood of the Active Voice; for Cbarp. xxi. 30. he has οὐαν προσαλαστι ηδη,
sc. διατεξει, in §. 29.

See

CHAP. See *Wolf. Cura Phiol.* ad locum. XXIV. p. 352. and *Er. Scbm.* ad loc. p. §. 32. 328.

§. 33. *At the doors]* Vulg. *in januis.* Gr. οἱ τὰς θυραῖς. Syr. uses the Sing. Numb. qu. οἱ θυραῖς. See *Job.* xviii. 16. *Acts* v. 9.

But the Greeks frequently use the Plural for the Singular, perhaps because *folding doors* might then be in fashion.

Athen. Deipn. Lib. X. p. 441. B. Ηερκλῆς δὲ θυραῖς εἴως, &c.

D. Hal. I. 271. 1. καὶ πέρι τῶν Θυρῶν ταῖς αἰρετοῖς απελθειν. 1. 9. μετειπορεύεσθαι τῇ θυρᾳ. 1. 23. καὶ παρελθειν εἰς τὰς Θυρὰς &c. yet 1. 11. in Sing. Number, αἴμην την τῇ θυρᾳ Διόφανδος εἰς τὸν προσβάσιον.

§. 34. *Till]* Gr. εἰς αὐτ. perhaps εἰς ἕως, as *Mar.* xiii. 30. μεχεῖς ἔτι.

§. 36. *My Father]* Gr. οἱ πατέρες μν.

Cbrysoft. II. 481. 11. and *Vulg.* as also Syr. omit μν.

Other Authors frequently omit the Relatives. So *Xenopb. Hist.* Gr. Lib. IV. cap. 1. p. 199. καὶ ἐγώ μοι ὁ πατήρ (sc. μν) καὶ εἰκασταί καλα, καὶ αἰσχετοῖς καὶ διεύρων καὶ θεραπεύοντας καὶ λειπον, &c.

§. 38. *The Deluge]* Gr. τὸν κατακλυσμόν.

D. Hal. uses this same word to express a remarkable Deluge in Arcadia. See *Ant.* Lib. I. p. 48. 49. επειτα κατακλυσμόν φυμένην μεταλλεύειν τὸν Αρκαδιανό, τα μέν πεδία τελειωμένην, καὶ πολλα χρονα γενεθεῖσα αδικαίων.

§. 42. *Watch]* Gr. γενέσθει.

The Verb γενέσθει signifies to be awake, as opposed to the being asleep.

Xenopb. Tyrann. Cap. 1. §. 6. p. 201. καὶ οὐδεὶς εἴσεις τὴν Θαυμαστὴν, εἰ το

ἐν τῷ εργοτερναι σαφεστερεῖς ημιν τὰς αὐθη- CHAP.
τεις πατέρας), η τα ἐν τῷ νπτῳ. XXIV.

Pbaeu. Lex. p. 489. 1. in v. *Maria*. §. 42. *Maria* αὐλικοῦ εὐφροσυνῆς, μεθ δὲ τῷ η-
φαν, ιπνα δὲ τῷ εξενορεται, καὶ αἰρυπτεν.

Hippocrates in Coac. Præp. p. 197. B. καθθέαται δὲ χρη τὸν ωντα, τὸν δὲ πρε-
πελα εργαζεται.

Hence there is an easy Step from being *awake*, to the being *wakeful*, or *watchful*, when we designedly keep *awake* to answer some valuable End.

To be broken - through] Gr. διορυ- §. 43.
γύλων.

The same Verb is used by Xenophon for the *Breaking open* of a House. See *Cordiv.* Cap. 4. §. 30. p. 157. Εγω πινα ἐν τῷ τύδε τῷ πολει οτι μὴ πλεσιθεῖσι, πρωπτι μὴν εφεβγμένι, μη τις μη τὸν επικαν διορυκτε, καὶ τα χρηματα λαβει, καὶ αυτοι τι μη κακοι εμπαταντο.

Prudent] Gr. φροντιθεν. Vulg. pru- §. 45.
dens. but E. T. wise. qu. σοφος.

Syr. has the same word for σοφος, Matt. xi. 25. Rom. xvi. 27. and φροντιθεν, Matt. vii. 24. . x. 16. Luke xii. 42. and σωιθεν, *Acts* xiii. 7.

St. Cbrysoftom thinks this Servant is said to be *Prudent*, οτι εἴη προφέτης πο δε-
ον εικονομησε τα δοθεια. II. 483. 43.

Servants] Gr. τοις θεργηταις. Service. §. 45.
So Gen. xlv. 16. Εχαρη δὲ Φαρεων, καὶ η θεργηται αυτοι. Hebr. bis Servans:

Elsewhere it properly signifies *Service*. Plat. Pbed. I. 62. D. But in Herodot. Servants. Lib. V. §. 21. Καὶ επιτι μὴ τοις τοι μορφαι διεφθαρεσσαν, καὶ αυτοι καὶ η θεργηται αυτων. επειτα δὲ δι οφι καὶ οχηματα, καὶ θεργητοις, καὶ η πασα πολλη απογονων. And Lib. VII. §. 55. p. 401. Οι δὲ ταυται οι επεποιηται, διεβασαν καὶ μέν των επερκου των γεφυρων των προπτεων, ο πειθεν τε καὶ η ιππος απασα

CHAP. ΧV. ἡ τὸν πεθαίνειν τον Λίσταν, τον Καρκίνον.
XXIV. ἡ ἡ θεραπείη.

¶. 45. Just as our Author uses θεραπεία for θεραπεύεις, Thucydides may have put πεθαίνεια for πεθαίνεις. Hist. Lib. II. §. 12. p. 105. Λω γὰρ Περιπλέκει γερμην πεθαίνειαν πενηντάρια, περικαὶ δὲ πεθαίνειαν μη περιπλέκειδες λαοιδαιμονῶν εἰσεργεῖδομένων. So also the same Author uses the term θελητα. Hist. Lib. V. p. 332. 64. Schol. πεθαίνειαν δελητα.

¶. 45. Food] The Greek word τρόφη signifies rather Food or Provision in general; than Meat, according to the present use of that word, whereby it is determined to Flesh.

D. Hal. II. 62. 45. τὸν μὴ δεινον, ετι μεσοῦ Διός, καὶ ετι η προτῆ καὶ πεθαίνειται τρόφη των ανθρώπων.

Ιοσηφ. Ant. Lib. XX. cap. 2. §. 6. p. 960. τοις ὑπερεμβάνοις διενεμει τροφήν. and De Bell. Lib. II. cap. 8. §. 5. τοις δὲ αὐτοῖς η διάνοια την τροφήν, καὶ το μετρεῖσθαι περι αὐτοῖς τροφήν καὶ ταῦτα μετέχει κορυ.

The Syr. Version has the same word for τροφή, Matt. vi. 25. . x. 10. and βρωμα, Matt. xiv. 15. Luke iii. 11. . ix. 13. and θητημόν, Luke ix. 12.

¶. 46. Happy is] Gr. μακαρεῖθεν.

Sometimes εἰσιν is added, Matt. xi.

6. Luke vii. 23. AIs xx. 35. or εἰσιν, Job. xiii. 17.

At other times εἰσιν is omitted, Rom. xiv. 22. Or εἰσιν, 1 Pet. iii. 14. . iv. 14. or εἰσιν, Rev. xiv. 13.

Μακαρεῖσθαι εἰσιν ωντες οι βασιλεῖς, οι δεκα. says one to Antiochus. See Aiben. Deiph. Lib. V. p. 194. B.

¶. 48. Delayeth] Gr. χρονίζει. Vulg. moram facit.

Syr. uses the same word as for βερδίων, i Tim. iii. 15. and θημάτων, 1 Cor. xvii. 7.

Pbar. Lex. p. 751. 2. Χρονίζει, άγε- CHAP. τελεῖ.

Drunkards] Gr. ταυτικούς. Vulg. ¶. 49. ebrios, which is the same word by which it translates μεθυστοί, 1 Cor. vi. 10. Beza prefers the word ebriis, men actually drunk, or in drink, whereas ebrios denotes rather habitual drunkards.

If the Participle doth not in this place degenerate into a Noun, I had better have render'd μεθυστοί by drunk-en-men, or men-in-drink; and in this Sense it frequently occurs.

Aiben. Deiph. Lib. XV. p. 1036. C. μεθυσταί δὲ κτητασα γαπη βασιλεῖα, γεργες εχον επενεται τα σκανον θλαστησαντα.

Χεορβ. de Cyr. Exp. Lib. IV. cap. 8. §. 16. p. 250. αλλ' ει μὴ εἰλέσθητε, εφοδεψ μεθυστον εργεσαν. Hist. Græc. Lib. VI. cap. 4. §. 36. p. 407. καὶ δεξαμένη μεθυστα τα Αλεξανδρεον, επει κατεκομησαν, ε μὴ λυχνίθεον εκάπιο, το δὲ ξιφόν αυτούς εβλεψαν.

Wherein] Gr. ἡ. Here is another ¶. 50. Instance of the Relative's being put in the same Case with the Antecedent. See Note on Matt. xviii. 19. To the Authorities there produced add the following one.

Diod. Sic. Bibl. Lib. I. p. 11. 1. 40. τελεῖστας δὲ τυχον αὐτεν (sc. Νειλον) τοις ιχθεσ προσπορευει δότο το βασιλευτον Νειλεως.

He doth expect] So E. T. AIs iii. ¶. 50. 5. Gr. προσδοκει. Vulg. sperat. E. T. be lookeith for.

Pbar. Lex. p. 628. 3. Προσδοκειν, πεπιθειν αλλα κακα.

Πλut. Dion. V. 181. 1. Μιλας — σκιλλεις θαρρει αυτες καὶ προσδοκειν τα γεγινεσα

CHAP. Joseph. de Bell. Lib. VI. cap. 7. §. XXIV. 3. p. 395. Εδαπτε δ τοις τε τυγχανεις — §. 50. ελπις εγκατισθαι των υπονομων, οις εις καταρρεσοντες και προσδοκειν ερθυνται.

§. 51. *Shall cut asunder*] Gr. διχορηγητ. Vulg. dividet. The same word, by which Syr. renders this Verb here and Luke xii. 46, is used for διχαζω, Matt. x. 35. and μεριζω, Luke xii. 13. and συμμεριζω, 1 Cor. ix. 13.

Chap. Phavorinus and Hesychius explain the Ch. Noun διχορηγητ by αναρριχητ, and διχη- XXIV. ερηματιδη by τριπαλας; whence we may §. 51. gather their Sense of the Verb διχο- τημεν.

Appoint] Gr. θεστ. So E. T. i Theb. §. 51. v. 9. God bath not appointed us. Gr. εις οικους ο θεος.

C H A P. XXV.

CHAP. Lamps] Gr. τας λαμπαδας. Vulg. XXV. Lampades.

Slumber'd] Gr. ενυπαξαν. Vulg. dor- CHAP. mitaverunt. XXV.

Nυσαζω, as distinguished from εαλδη. §. 5. δω, signifies to slumber or to be drowsy; or as we say to take a Nod, in opposition to sleeping soundly; or to Nod in sleeping.

Etymolog. Mag. col. 609. Νυσαζω. Διπλοι την ελεγχον, απειποιησιν επινειπον καλαθησιν, επιτηλυσιν δικιν ειν τη νυνει καλαφεσσον. Phav. Lex. p. 530. 2.

Athen. Deiph. Lib. V. p. 192. Α. τε μηδε νυσαζειν, καλαθεσθειν δι προσερην πν Αγριοφαγη.

Plat. Io. Vol. I. p. 532. B. C. ελαν μηδε τις αθει αλλα τη πεινης Διελεσθη, ειτε προσεχω την πεινην — αλλα ελεχως νυσαζω επιθετη δι της αθει Ομηρος μηδην, ελευς τε επειδειη δι προσεχω την πεινην, δει.

Arc gone-out] Gr. εστησι), are go- §. 8. ing-out, as §. 6. ιψις), is-coming. This last Version supposes the Lamps were not actually gone-out, but ready to go out. And so, I think, St. Jerom, who renders εστησι) by extinguitur, understood it. See his Note ad loc. Tom. VI. p. 55. e. Quae lampades suas queruntur extingui, offendunt eos ex parte lucere: &c.

§. 1. What we now call a Lamp seems rather to be expressed by λυχνη, which Vulg. renders lucerna. Whereas λαμπας usually signifies a Torch.

Such Torches the Jews snatch'd up to destroy the Roman Engines with. See Joseph. de Bell. Lib. V. cap. 11. §. 5. p. 355. αεραστης λαμπαδας, αεραστηδον οην τας μυχας.

And such Judas and the Officers carried with them. Job. xviii. 3.

But in this Place λαμπας is of the same import with λυχνη, because of the Oil mentioned afterwards §. 3, 4. &c.

§. 1. *A Bridegroom*] Not the Bridegroom, as E. T. renders την νυφην, because no particular Bridegroom is spoken of.

The Article seems redundant, as την διλητη, Matt. xxvi. 51. is well render'd by E. T. a Servant.

See Sel. Notes on Matt. v. 15. viii. 4.

§. 2. *Prudent — Foolish*] Gr. φρεγης — μουσης. Vulg. inverts the Order, fatua — prudentes.

CHAP. His Effects] Gr. τὰ ὑπαρχόντα art. XXV.
XXV. Not so, left] Gr. μηδέν.
¶ 9. St. Jerom. ad loc. Tom. VI. p. 55.
f. Ne forte. Hoc non de Avaritia,
sed de Timore respondent. Unusquisque
enim pro operibus suis mercedem recipiet :
neque possunt in die Iudicij aliorum Vir-
tutes, aliorum Virtutum sublevare. Did this
Father believe the Romish Doctrine of
Supererogation?

Elsner supposes an Ellipsis of οὐδὲ
οὐδὲν before μηδέν; see his Ob-
serv. ad loc. p. 115. To the Authorities
produced by this Critic add,
Phæn. Lex. p. 506. 2. Μηδέλιος οὐδὲν
οὐδὲν αλλακτ., τί τα μη ταῦτα διαφένει
χαλεπά, εἰσθεντὸς εἴχει ταύτη
η δύσις, η ταύτη τοῦτο.

In LXX. μη ταῦτα frequently answers
to the Hebrew יְהִי, left, Gen. iii. 22. .
xix. 17. . xxvi. 7, 9. and sometimes
to יָמָן peradventure. Gen. xxiv. 5, 39..
xxvii. 12. 2 Bas. xviii. 27. or to יָמָן,
why, Gen. xxvii. 45. and sometimes
to יָמָן, peradventure, Gen. i. 15. or נְאֹת,
not, Gen. xlvi. 18. See Dr. Whitby
on 2 Tim. ii. 25.

To conclude, E. T. renders μηδέλιος
by whether, Luke iii. 15. Beza, num-
nam. but Vulg. ne forte.

¶ 10. Wedding-feast] Gr. γαμέτη.

Γαμέτη may either signify what Atheneus calls γαμονος συμποσιον, a Wed-
ding-feast, *Deipn. Lib.* V. p. 188. B. or else the Room where the feast was
kept, which Syr. expresses by *beth ebluto*, *domus nuptiarum* or *domus ebori*.
See Schaeff's *Lex.* Syr. p. 185.

¶ 14. His Servants] Or his own Servants.
Gr. τοις ιδιοις δουλεις.

Ιδιοις seems to be no more Emphatical
here and *Matt.* xxii. 5. than ιδιοις
would have been. Syr. makes no
difference. See that Version in *Matt.*
xxi. 34, 35. . xxii. 3, 6, 8.

CHAP. E. T. his goods, or Substance, Luke §. 14.
viii. 3.

In this general Sense Plato uses the
Participle υπαρχόντα. *Alcid.* I. Vol. II.
p. 104. A. ταῦτα υπαρχόντα εστι, μηδέλιος
εσται, οὐτε μηδέλιος δεσμός, δοῦλος ταῦτα υπαρχόντα
εγκαρδίνει, τελετεῖται εἰς τὴν φύσην.
Though in this Passage the Endowments
of the Mind, as well as outward Circum-
stances, are included.

Syr. has the same word here and
Matt. xix. 21, that it uses for ιδια, in
Luke xv. 13, and βιτρον, *Mar.* xii. 44.
Luke viii. 43. . xv. 12, 30.

His Ability] Gr. τὰς ιδιας δυναμιν. §. 15.
E. T. his severall abilities. Vulg. pro-
priam virtutem.

Our Saviour seems to intend the
Person's Capacity of improving the
Talents. So Hilarius understood it,
Comm. ad loc. col. 616. B. *Divisa pe-
nitentia inqualis est, sed non ad dividentem
referenda diversitas est.* *Ait enim, u-
numquemque secundum virtutem suam ac-
cepisse. Ergo in quantum quis capax es-
set accepit, et extra moderantis arbitrium
est, quod erat in jure fumentis.*

Others understand this Expression
rather of the Man's own Power or
Rights to distribute. But this Senti-
ment is more properly expressed by
εξουσια than δυναμις. See 1 Cor. vii. 37..
ix. 4, 5.

Several French Versions have selon sa
Capacité. Consult Beza ad loc.

Traded] Gr. επιβάλλει.

Syr. has the same word used Jam.
iv. 13. for επιβάλλειαι, and *Luke* xix.
13. for επειβάλλειαι.

Made] Gr. εποίει. Vulg. lucra. §. 16.
tus est. and to the same purpose
Syr.

CHAP. Syr. as if its Author had read οἰχεῖ
XXV. διοτε, with several MSS. mentioned by
§. 16. Dr. Mill.

§. 18. Money] Gr. τὸν αργυρόν. Vulg. pecuniam. So αργυρόν is render'd Money; Mar. xiv. 11. Luke xix. 15, 23. Acts viii. 20.

Ptar. Lex. p. 116. 3. Αργυρόν, παν
τομομά εἴτε χαλκός, εἴτε ἐργασία, εἴτε
ἐκ χρυσοῦ, πανταὶ αργυρόν καλέται.

J. Poll. Onom. Lib. III. §. 86. p.
310. τὸν ἄργυρον, καλέται χρυσαλα, καὶ
τομομάται, παντεὶς καὶ τὸ χρυσον. See D.
Hal. I. 249. 1.

Xenoph. Conviv. Cap. i. §. 5. p. 126.
Socrates said, αὐτὸν σὺ θησαυρόνες πατείς
καλεφρότερον, εἴτε σὺ μὴν Πρωταρχός τε πολὺ^ν
αργυρού δεδικτας θέπτη σοφίᾳ, &c.

D. Hal. I. 245. 30. επιχεὶς ἡ διεφ-
θάρκως τον θεραπεύσαν τινας αὐτὸν αργυρόν,
&c. p. 526. 46. οὐ τίς πολὺ απλικέται
τὸ αργυρόν.

Αργυρόν in the Plural Number often
signifies a particular Species of Money,
or Coin; especially when any Numeral
is joined with it.

Matt. xxvi. 15. τετρακόντα αργυρά,
thirty shekels, or pieces-of-silver; or sil-
verlings, as E. T. If. vii. 23. LXX.
σκλαν.

Just so the Hebrew שְׂכָלֵת, which
signifies Silver, Gen. xliv. 2. is used to
denote Money in general, Gen. xliv.
1. . xlvi. 16.

When a Numeral is added, E. T.
inserts Pieces, Gen. xx. 16. or else She-
kels, Num. iii. 50. Deut. xxii. 19, 29.
and frequently elsewhere.

§. 19. After a long time] Gr. μῆνας χρονεν πολὺ. The Idiom of our Language ad-
mits of rendering πολὺ by long.

D. Hal. I. 95. 24. ἢ διμετανοεις πολὺς χρόνος δια αὐτῷ πολὺς ρυμανοις τα
πειρατα εργα. p. 526. 22, 47.

So πολλῇ ὁδῷ, a long way, Xenoph. CHAP.
de Cyri Inst. Lib. IV. p. 256. 9. οὐ δὲ XXV.
διζησοι τέ τοι ταχὺ επορθετό, πολὺς πολὺ. 19.
λίνε τι εօδοι διλυνεται, &c.

I will set thee over] E. T. I will §. 21.
make thee ruler over. Gr. κατασηγεῖ,
which Verb E. T. renders to set over,
Hebr. ii. 7. where Syr. has the same
Verb by which it renders εξεσταί δινει.
Job. v. 27.

An hard man] Gr. σκληρός αὐθεν- §. 24.
τος.

The Adjective σκληρός expresses an
ill-natured or morose Temper, as ηδύς,
to which it stands opposed denotes a
good natured and courteous one.

So Athen. Deipn. Lib. II. p. 55. F.
διο καὶ Στυπαν δικτύλεις σκληρός οὐ καὶ παν
θυμολικός πρό τοι γνωρίμος θέπτη πλειν
τε εὐεις πατασσει, ηδύς εἰσιτω καὶ μελιχός.
&c.

Syr. renders σκληρός by the same
word as αὐτηρός. Luke xix. 21. and
πεπαραμψίω, Mar. viii. 17. and βε-
ρεία, Acts xxv. 7. and ιαγνον, Matt.
xiv. 30. and χαλιποι, 2 Tim. iii. 1.

Exchangers] Or Bankers. Gr. τρεπτίς §. 27.
πεζίταις. Vulg. numulariis. Luke xix.
23. θέπτη τρεπτίζαν, E. T. into the
Bank.

Such a Banker perhaps was Diogenes's
Father, see Diog. Laert. in Diog. p.
325. §. 20. Διοδήνης, Ιερεὺς τρεπτίζειτο,
Σινωπός. Φέρει ἡ Διοκλητος, δημοσίαν αὐτο
τοις τρεπτίζαν εχοντος το πελέα, καὶ τρε-
πτερχειν το παρόμια, φύσιν.

Theophylact makes these τρεπτίζει the
same with the καλλυντεῖ, mentioned
Matt. xxi. 12. See Com. in Matt. p.
121. E.

See Joseph. Ant. Lib. XII. cap. 2.
§. 3. p. 588. l. 1.

CHAP.

XXV. When I came] E. T. at my coming.
 ¶ 27. Gr. εἰλαν. So elsewhere a Participle is render'd Substantively. Luke xix. 30, at your entering, εἰσερχομένοις, and Acts xiv. 11, in the likeness, εμοιωθείς.

¶ 27. With Interest] Gr. τιμὴ τοκε. Vulg. cum usura, but Syr. τιμὴ τοκος αὐτοῦ, as also Luke xix. 23.

D. Hal. I. 344. 28. ἀξιώλας δὲ οὐδὲ τὸν δανεῖσαν οὐδεὶς μέσος ὑπεμένει, κατὰ τὸν χρεωφελέσαν οὐδεὶς ποιεῖ δικαιον, ἀλλὰ τὸν μόνον, οὐδὲ τοὺς τοκες αφένει, τῶν δὲ μηδὲ αὐτα τὰ συναλλαγμάτα Διελανει.

¶ 30. Unprofitable] Gr. ἀχρήστος, or ἀχρεῖον.

Pbae. Lex. p. 145. 2. Ἀχρήστος, οἱ ἀχρήστοι, οἱ τὰ χρεῖα, δὲ οἱ αφελεῖς εποιεῖσθαι. Κανοὶ γὰρ εἴησι οἱ λεγούσι, οἵτι τὰ δότα ταν εἰς ἄλλα ταν ή, Θεούς ταν εὐλεμένα, προπαροξύων) —. εποιεῖσθαι τὰ χρεῖα, ἀχρήστος, οἱ οὐ περιόδιοι οἱ τὰ χρεῖα μᾶλλον τὰ σερῆπτας οἱ αχρήστοι, δὲ μη εχούσι τὰς χρεῖαν.

Plat. Alcib. I. Vol. I. p. 122. B. Σοὶ δέ, οἱ Δλεῖσαδη, Περιεκλητε επεισοεις πανταλῶν των οπίσιων των αχρησιαλῶν οὐτούς γηρας, Σαπνοφορον θερετικα.

Syr. has the same word here and Luke xvii. 10, as for αρ[Θ]. Matt. xx. 3. Tit. i. 12. 2 Pet. i. 8.

¶ 32. Sheep] Gr. πρόβατα, which being distinguished from the τερψι, goats, evidently signifies Sheep.

Sometimes however πρόβατα denotes all kind of Quadrupeds.

Pbae. Lex. p. 623. 3. πρόβατα φασι τοις, τα τετρεπτόδα παντα βοσκηματα. and Suid. Lex. III. 176. Πρόβατα, παντα τα τετρεπτόδα.

Hom. Iliad. Ε. §. 124. Schol. Πρόβατα. παντα τα τετρεπτόδα ἐκαλον οι παντας πρόβατα, Διεργον τα προ των οπισιων βασιν δεσμος εμπροσθινει σχετ. And

then the same Scholiast refers to Hesiod. CHAP. Ep. §. 556, where πρόβατα stands opposed to αἴραται. Consult the Schol. §. 32. liast on that Passage of Hesiod. p. 122. col. 1. . 124. col. 2. . 127. col. 1.

See this confirmed by the Illustrions Spanbeme, from an unpublished Scholiast on Homer, and from the Prince of Physicians, Hippocrates. Observ. in Callim. Hymn. in Apoll. §. 51. p. 78.

Goats] Gr. τερψι, equivalent to τερψ. §. 32. φια §. 33. See by all means Pbae.

Lex. p. 311. 1. where you have the several Names given to Goats by the Greeks, and the difference between them.

I was sick] Vulg. infirmus. Gr. ηθε- §. 36. τητα, which expresses in this place Sickness, in opposition to Health, rather than Weakness, as opposed to Strength. See Luke iv. 40. Αθετιας νοσοις παπιλαις.

Pbae. Lex. p. 126. 2. Αθετη, αρ- εντω, καρπα, νοσω, αλροφω.

Plat. Phaed. I. 59. B. Πλαστην δι (ει- μαι) ηθετη, which accounts for Plato's Absence on this Occasion.

See Note on Matt. x. 8.

Fed] Gr. εθριψαμένη. Where τερψη §. 37. is of the same import with δειπα φα- γεν. §. 35.

To one of the least of these my Bre- §. 40.thren] Gr. ει τῶν των αδελφῶν μη των ελαχιστῶν, which may be render'd, to one of these my brethren; even the least of them. So §. 45. to one of these, even the least of them. But I see no reason to depart from our received Version.

Did not minister] Gr. ον διηκονη- §. 44. σανθ.

CHAP. Διακονεῖ signifies to tend or wait on, XXV. or do friendly offices, or services.
§. 44. See Note on Matt. viii. 15.

§. 46. *Into eternal Punishment]* Gr. εἰς οὐαῖς αἰώνιος.

I see no reason for rendring οὐαῖς by two different words in the same Verse; *everlasting Punishment*, and *Life eternal*. And why was the order of the original words observed in the latter part of the Verse, rather than in the former? *Eternal Life* sounds more agreeable to the Genius of our Language than *Life eternal*. See E.T. Matt. xix. 16. Mar. x. 17, 30. Luke x. 25. . xviii. 18. &c.

The Reader may observe that the word οὐαῖς respects both the *Punishment* of the wicked, and the *Reward* of the righteous.

Οὐαῖς is used very laxly by Greek Writers, particularly by Josephus, who

was a Jew. *De Bell. Jud. Lib. VI.* CHAP. cap. 9. §. 4. p. 399. οὐαῖς χθνη ἐστὶ μόνον XXV. τῷ Σελαμέῳ σφαίρων, ὃ δὲ λεάντης διερπεῖ §. 46. αἰώνιος, for *perpetual Imprisonment*, viz. for Life. and *Ant. Jud. Lib. VII.* cap. 14. §. 5. p. 407. αἰώνιος αὐτῷ εἰνδύχοντι τὸν οὐερον. This Idea is expressed by βασιλεὺς οὐαῖς. *Lib. VII.* cap. 9. §. 5. p. 389. and in *Daniel*, according to LXX. Chap. ii. 4. βασιλεὺς εἰς τὰς αἰώνας ζητεῖ. iii. 9. And απ' οὐαῖς αἰώνια, in *Joseph. de Bell. Lib. I. Proem.* §. 5. p. 49. is of the same import with αἰώνια αἰώνια.

So *D. Hal. I.* 234. 25. μυρτὶς αἰώνιος, *immortal Memory.*

Just after the same manner αἰώνιος φύση is *perpetual Banishment*, or for Life. *D. Hal. I.* 266. 18, which the same Author elsewhere expresses by one word, αιφνία. I. 480. 30. . 525. 28.

C H A P. XXVI.

CHAP. *All these Discourses]* Gr. πάντας ταῦς XXVI. Λαζαρούς τετταῦς, E. T. all these say- §. 1. ings.

St. Chrysostom ad loc. II. 495. 7. omits πάντας, and this Omission is confirmed by several MSS. mentioned by Dr. Mill.

May not λαζαρούς, in the *Plural Number*, refer to the Contents of the two last Chapters?

Josephus applies this Term in the same Number to a *single Discourse* of Herod's. *Ant. Jud. Lib. XV.* cap. 5. §. 2. p. 752. παρακαλεῖ ἡ πίνδης πανεύκρατος τῷ εχθρῷ ταῦς λαζαρούς.

§. 2. *After two days]* Gr. μῆδε πρεστεῖς. Perhaps two days hence, or on the se-

cond day, as *Matt. xxvii. 63*, after CHAP. three days, compared with *Matt. xxvii. XXVI. 64. . xvi. 21. . xvii. 23. . xx. 19.* the §. 2. *tthird day.*

So I think Josephus uses this Expression, *De Bell. Lib. V.* cap. 11. §. 5. p. 355. Μετὰ δὲ πρεστεῖς δύο, καὶ τοις ἀλλοις θάτισιν) χαρακτήριον οἱ ἄλλοι τοις Σι-μωναῖς.

Vid. Note on *Matt. xxvii. 63.*

The Passover] Gr. η πάσχα. E. T. §. 2. *the feast of the Passover.* (later Edd. have printed *the feast of* in *Italic.*) Not that we must necessarily suppose those Rev. Translators read η τοῦ τοις πάσχα, as *Luke ii. 41. Job. xiiii. 1.*

Elsewhere

CHAP. Elsewhere this Version renders *was-*
XXVI. χε simply by *Passover*, Job. xi. 55. .
f. 2. xviii. 39. Hence to keep the *Passover*,
y. 18. h. cap. And once by *Easter*,
Acts xii. 4.

Compare Job. xii. 1. with Job.
xiii. 1.

Joseph. Ant. Jud. Lib. II. cap.
14. §. 6. p. 111. οὐτοι ταῦτα
τὸν ἀρχόντα θυμόν, τὸν πορτίν Παρθα-
καλιστεῖς.

§. 3. *The High-Priest]* Gr. οἱ ἀρχιερεῖς.

It is plain from *Josephus*, that sev-
eral were called *High-Priests*, besides
that one Person, who emphatically
had the honourable Title of *the High-
Priest*.

De Bell. Jud. Lib. II. cap. 15. §.
3. p. 183. οἱ δὲ ἀρχιερεῖς εἰς τὰ σέργα τῶν
πληθῶν συναθλοῦσιν υπαίχον τοὺς Ριμανοὺς
παρεκάλου. and §. 4. ead. pag. τοὺς δὲ
ἀρχιερεῖς αὐτοὺς λω ἐστὶν καλαμαρίνες μήδε
κιφαλῆς κονῖτος, γυμνοὶ δὲ τὰ σέργα τῶν εὐη-
τῶν ἀθέρρημάνται, &c. and Cap. 17. §.
6. p. 194. εἴθα δὲ τῶν διωδαλῶν, καὶ τῶν
ἀρχιερεῶν οἱ μήδε — οἱ δὲ σων τοῖς βασιλε-
ῦσι τῶν αὐτοτεροι φύλακτοι αὐλίς τα-
χεῖς απεκλείσαντες τὰς πυλας, σων οἱ λα-
ναῖς οἱ ἀρχιερέδαι, &c. and Lib. VI.
cap. 2. §. 2. p. 375. ὁ δὲ σταύρος τοῦ ἀρχιερεῦ
μήδε Ιωσηπὸς τε καὶ Ιησος, καὶ δὲ ἀρχιε-
ρεῖαν, &c.

See *Theophylact ad loc.* p. 157. C.
Τὰ τομεὶς πελεύοντος επανατολὴν αὐτοῖς
βίᾳ, πελλές εποιεῖν αὐτοῖς εὐθυγραμματος, απε-
βούστες αὐτοὺς κατ' ἐπιστολον. — Αρχιερεῖς
δὲ λέγοι, τὰς πετεληρικόδες καὶ τὰς πιλαιοὺς
λεπτορίαν.

Vid. Note Matt. ii. 4.

§. 3. *At the Palace]* Gr. οἱ τῶν αὐλῶν,
Vulg. in *atrium*. E. T. *unto the Pa-
lace*.

Sometimes indeed αὐλή signifies a
Court-yard, or other *Area open to the*

Air, which properly answers to *A-C* CHAP.
atrium.

XXVI.

Athen. Deiphn. Lib. V. p. 189. F. y. 3.
Οὐρανῷ δὲ τίς αὐλήν αἱ τάπες δῆπε τον
υπαθρώποντα.

Phar. Lex. p. 135. 3. Αὐλή, οὐδε-
τελεχισμένη καὶ υπαθρώποντα.

Arist. Lys. y. 722. Schol. Αὐλή εὐ-
ειτε τοποὶ διατηνεμένοι, υπαθρώποι, προ-
τερικαὶ μηδαλον οικαν.

In such an *Atrium* I suppose Haman
put the Gallows or Cross for Mordecai,
which was fifty cubits high. *Joseph.*
Ant. Lib. XI. cap. 6. §. 10. p. 572.
l. 5. b. and p. 574. l. 7. b. Though
this Gallows or Cross is said to be δέκα
τοισι εὖλοις, which in a lax sense it
might be when in a Court-yard be-
longing to the House.

However I apprehend, that αὐλή,
in this Verse, signifies the *House* or
Palace of the High-Priest, notwith-
standing the Assembly might be in a
Court belonging to the House.

St. Luke calls this the High-Priest's
House, οἱ τοις οικαν τα ἀρχιερεῖς. xxii. 54.
and *Josephus* mentions the οικα of the
High-Priest, as distinct from the βασι-
ιλεῖα of *Agrippa* and *Berenice*. *De*
Bell. Jud. Lib. II. cap. 17. §. 6. p.
194. οἱ δὲ Θητικοῦσι, τῶν τε Αὐτοῖς τα
ἀρχιερεῖς οικαν, καὶ τα Αγριππα καὶ τα Βερ-
ενίας βασιλεῖαν πατεραντα.

Αὐλή is frequently used for a *House*.
See *Luke xi. 21.*

Jul. Pollux reckons αὐλή among the
Terms that properly denote a *House*.
Onom. p. 47. §. 73.

Josephus uses the word αὐλή in speak-
ing of *Abraham's Tent*. *Ant. Jud.*
Lib. I. cap. 11. §. 2. p. 34. ἐκαθίστη
δέ τη θυρῇ τὸ αὐτὸν αὐλήν. See
also *D. Hal. I. 365. 36.*

And emphatically it denotes the
King's-House, or *Palace*, or as we call
it *the Court*.

СНАР. *Arist. Lyf.* ѿ. 722. *Schol. Bifet.* Ау-
ХХVI. λαὶ τὰ βασιλικά, ἀλλ᾽ η μετάλλη ἔχει
§. 3. πρὸ των εἰκαν ὑπαγένετος.

Suid. Lex. I. p. 379. Αυλη, η το βασιλεως αυλα.

Athen. Deipn. Lib. V. p. 189. E.
τιο ἐ τα βασιλεια λεγεντι αιδα. p.
575. E.

Plut. Sch. I. 204. II. ή τα Σελανο-
τίκια καλής Διάποροδημήτρου, ή πολλας ε-
ργατὶς των βασιλικῶν κεκομιμένης πολλί-
λως — σκαρφ. εδοκει Κροισφ. εναντι.

Herodot. Hīj. Lib. III. §. 77. p. 191.
I. 9. οἵ τε ἦν παραλίοις εἰς τὸν αὐλίν,
see I. 4. γέσαν οἵ τα βεσιδάτα.

Sometimes βεπιλικ; is added to determine the meaning precisely.

Joseph. de Bell. Jud. Lib. II. cap. 19.
§. 4. p. 204. επείσα προτίθεται τὸν αὐτὸν πόλιν
αὐτῷ, αὐτούς τὸ βασιλικόν αὐλῆς εἰσεχό-
τείδεσθο. and Lib. VI. cap. 7. §. 1. p.
394. Οἱ σατιασαὶ δὲ θηταὶ τῶν βασιλικῶν
ορμηγατές αὐτῶν, &c.

Suid. Lex. I. 29. in v. Αἴκαντ. ἐν τῷ
βασιλεὺς αὐλῇ τα Γελίμεροθεοῖς εἰκόναις ἴω-
στοῖς απετάλεισαν, ὃ μὴ Αἴκαντας ἐκάλειν εἰ-
Καργυδανίοις.

Herodian. Lib. II. §. 30. p. 70. Ed. Ox. 1678. τις τε τα περὶ τὸν Ἀλιοχεῖτον Νίσεαν αἴστι, καὶ εἰς τὴν εαὐλὴν οὐκαν καθιστασίν χαῖτι αὐτὸν ιδιωτικόν, ἀλλὰ βλέπειν αὐτὸν τομεῖσθαι, πάσι τοις μητραῖς.

§. 4. By a Wile] Gr. δολῳ. Vulg. dolo.
E. T. by subtletie.

In this Sense we may understand
Ιοσερπιν, Ant. Lib. IX. cap. 6. §. 6.
p. 488. Βελαινής ἐστι, μηδεκα των φύλων
περιφέλαι μηδὲ εἰσερχονται Αχαΐας Θεσπιαίς
μηχετα θερινέσσι, απάλη γέροντος πατέρας
κατεις εὐθελεσθε.

So also Herodot. Lib. I. §. 205. p.
83. ΚυρΩ ἢ μᾶ τις, ας οι δέλω κα πε-
στήσαρες, ελασσας &c. And Lib. V. §.
37. κα συλλαβεσσίς δέλω &c.

C H A P.

In the Feast] Gr. ἐν τῷ εορτῇ. E. T. XXVI.
on the feast day. But Mar. xiv. 2. on y. 5.
the feast day. and Job. ii. 23, in the
feast day.

Matt. xxvii. 15. οἵ τε στήλων signifies some time during the Celebration of the Feast.

Athen. Deiph. Lib. X. p. 456. D.
πλησιον ἢ τὸ σοφὺς καὶ εἰς χαλκίου δε-
ῖται τοῦ πτερεκτίου.

Among the People] So εν τῷ λαῷ fig. 5.
nifies. LXX. Numb. xxi. 6. Jud. v.
9. 1 Bar. iv. 17. . xiv. 34. 2 Bar.
xvii. 9.

Ἐν τῷ λαῷ in this Passage is equivalent to τῷ λαῷ *Mar.* xiv. 2.

Qu. Whether ὁ δερμός ἐν κυελῷ,
Eph. iv. 1. be not of the same import
with ὁ δερμός τοῦ Χειρὸς λύση, Eph.
iii. 1.?

So Hebr. Exod. v. 6. הַנְּגִישִׁים בְּעֵד, E. T. Taskmasters of the People, §. 10. נְגִישָׁה הַעֲמָדָה.

*Simon the Leper] Hieronym. Com. ad §. 6.
loc. Tom. VI. p. 57. f. Non quod le-
prosus et illo tempore permaneres: Sed
quia antea leprosus, postea a Salvatore
mundatus est: nomine pristino permanente,
ut virtus curanis appareat.*

An Alabaster-box] Gr. Αλαβαστόν. γ. 7.

Αλασσός, or **Αλασσές**, was the general name of these Ointment-boxes, whether made of *Wood*, or *Metal*, or *Stone*, &c. So we use the word *Snuff-box*, though made of *Gold* or *Silver*, as well as *Wood*.

In general, *J. Pollux* makes αλαβάσ-
τερον expressive of a Vessel that held
Ointment. *Onomast.* Lib. VI. §. 105.
p. 631. Τα δὲ αγέλαι τον μυριαν, λακνάς-
μυριες, οὐ αλαβάστερον. So *Pbavotinns*
in *Lex.* p. 46. 2. Αλαβάστη, διχα τη ρ

ΧΑΡ. Απίκαιος, μηδὲ τὸ ἁρ, οἱ απλανοὶ Ελλῖνες. εἰς
XXVI. ὃ λαχνόθεν μυρεῖ, παῖς δέ μη εχοτε λαβάσαι,
§. 7. λίθινοι. η λίθινος μυρεόν. To the same
purpose Suidas in Lex I. 97.

Aristoph. *Lysistr.* §. 946. where the
Scholiast makes ποταμούσαι equivalent to τὰς μυρούσκις; but another
Scholiast, *Bisetus*, on the same Verse,
explains the same Term by τὰ μυρεῖ ποταμοὺς λίθινοι, λαβάσαι τὰ εχοῦσα. See also
Aristoph. *Acarn.* §. 1052. and *Sibol.*
on §. 1050.

We find frequent mention of these
Cruises or Boxes in several Authors.

Lucian Dial. Meretr. Dor. et Myrt.
p. 989. C. Καὶ οὐδὲ πχα σπ. Συελάς, α-
λαβάσαις μυρεῖ σπ. Φεινίκης, δύο καὶ τρε-
τεράχιμα, &c.

D. Hal. I. 409. 12. καὶ ελασον κατεξ-
αγ), πλεας οι τα βαλανεια φερονται, καὶ
μυρη αλαβασαις καποπλεο.

Perhaps they might generally be
made of *Alabaster*, a Sort of Marble,
or some other brittle matter because
they seem to have been broken when
used (*Mar.* xiv. 3.) However they
were sometimes made of *Glass*, accord-
ing to *Etymolog. Mag.* col. 56. l. 36.
or according to some, of *Gold*; for so
they understand *Plutarch*, in *Alex.* IV.
30. 13. οτι δὲ ειδεις μνολκια (οτι μη ει-
ναι) καρπαγεις καὶ πτυλαις καὶ αλαβασαιρι,
παττα χρυσου ποτημψια επειτως, &c.
Though our Author may respect the
Ornaments of these Vessels, as well as
the Matter of which they were made.

See *Spanhem. ad Callim. Hym. in Pallad.* §. 13: p. 540.

§. 7. *Very-costly Ointment*] Gr. μυρη βαρυ-
της.

I question whether this *Muρη* was
so consistent as what we call *Ointment*,
perhaps it was perfumed Oil. We are
led to this Thought by the Verb κα-
ταρχεῖν in this Verse, which expresses
Fluidity.

The same appears to have been the *ΧΑΡ.*
State of the *Muρη*, spoken of by other XXVI.
Authors.

Hippocr. *de Superfici.* p. 265. l. 45.
Βαθασαι ἃ ποτεκος ἐσ μυρεῖ λαβασαι αιματ-
την διαδι, καὶ διποικιλα λινη λασαμηνη
προσιθεσθαι.

Athen. *Deipn.* Lib. V. p. 194. Β.
πποικιει αιδη καταχθισαι τὸ πεφρακτη μετ-
τοι περιμει πολυτελεσται μυρεῖ τὸ ειδης
καλαμηνη. and Lib. I. cap. 14. p. 18.
C. D.

Lucian in Afino. p. 667. Β. παρειη
τῷ λυχνῳ γυμνη ολη, καὶ μυρος ἐπι των α-
λαβασαιρι προχειμην, τινω αλινθε), κα-
μη δὲ μυρεζη, &c. And *de Mor. Philos.*
p. 24. Α. τάξει ειναι της καὶ τα μυρε-
τωνταις. &c.

This *Ointment* is said to be *very-*
costly. The original word βαρυτης is
of the same import with πολυτελη,
which is read in several Copies here,
and occurs *Job.* xii. 3. or with πολυ-
τελη, which is read *Mar.* xiv. 3.

Strabo seems to make use of βαρυτ-
ης and πολυτελη indifferently, *Geogr.*
Lib. XVII. p. 1149. C. εἰς ὡν ἡ πολυ-
τελεσταις καρπεῖ φέρεις — τὸ δὲ βαρυτ-
ης βαρεται δι τα τελη.

[They had indiguation] Gr. εἰσαγῆσαι. §. 8.

See St. *Jerom ad loc. Tom. VI.*
p. 57. b. *Scio quosdam bunc locum ca-
lumniari; quere alias Evangelista [sc.
Iohu, Chap. XII. 4, 5.] Judam solum
dixerit contristatum, eo quod loculos te-
nuerit, et fur ab initio fuerit, et Mat-
thaeus scribat omnes Apostolos indignatos;
nescientes Trophim qui vocatur Συλληψις,
qua et pro uno emnes, et pro multis unus
appellari soleat.*

[When Jesus knew] Gr. γνωστον οι Ιησος. §. 10.
E. T. When Jesus understood. So the
same Version renders γνωστον to under-
stood, *Job.* viii. 27. *Acti* viii. 30. Un-
derstandest.

CHAP. derstandest thou what thou readest?
XXVI. xxiv. 11.

y. 10. Wrought a good Work upon me] Or
done a good Work for me. Gr. εργον κα-
λων επείσαντο εἰς τὴν.

Egəzopau is render'd to do by E. T. Gal. vi. 10. Col. iii. 23. *Whatsocver ye do, do it heartily.* Gr. πάντα ἀπό της καρδιᾶς εποιεῖσθαι. 3 Job. p. 5.

As it may also be render'd after the same manner in the following places.

*Xenopb. Hell. Hist. Lib. I. cap. 1.
§. 13. p. 6.* οὐδὲν ἄλλο πάκιον τρέπασσε μόνης
ἐν τῷ πολὺ.

*Arrian. de Exp. Alex. Lib. IV. §.
9. p. 163. 7. Άλλα τα δύτι πιστε ως
πάντας Αλεξανδρος, ετι καθηγείται εἴω χε-
λιόν εργόν τελεστακέντρο.*

Joséph. Ant. Lib. V. cap. 7. §. 15.
P. 299.

*y. II. With you.] Gr. μετ' εστων. Matt.
xxv. 3. with them.*

y. 12. In that she poured] Gr. βάλεσα εἰς.
So Matt. xxvii. 4. ἀπέδει, in that I
have betrayed. Acts xxiv. 11. διωρύχη
εἰς, because that thou mayest.

γ. 12. *For my Burial*] Gr. $\pi\epsilon\zeta\cdot\tau\omega\alpha\tau\alpha-$
 $\sigma\mu\mu.$ Vulg. *ad sepeliendum me.*

Phav. Lex. p. 272. 2. Εἰλαφιαζω, εν-
σοεριαζω, θαπιω.

Cbryst. II. 499. 15. οἱ περιαφίσσε-
μον με γὰρ, Φησὶ, επωνύμοι. p. 500. 12,
27. See *Mar.* xiv. 8. *Job.* xii. 8.

*Theophylact. ad loc. p. 159. D. 19. Λη
ποιει Ιερωνίμος μὲν μυρεων εὐλαβεῖσιν τα σε-
ματα, ὡς ἐγ οἱ Αἰματίοις ἐποιεῖ, Καὶ το-
σακῆλα τηρεῖσθαι καὶ αὐτὸς διενειδεῖς.*

Vid. *Casaub. Exercit. contra Baron.*
p. 672.

¶. 13. *Spoken-of.]* So E. T. *Mar.* xiv. 9.
but here, *told*. Gr. λαλήσει). Vulg.
dicetur.

For a Memorial] Gr. επι μνημοσιων. CHAP.
.. Thucyd. Hist. Lib. V. §. 11. p. 325. y. 13.
86. καλαβαλοτες το Αιγαίονα οικοδομημέ-
τα, η αφανισατες επι μνημοσιων που
επιλλεις αυτος το επιστει το θερετικό.

*Herodot. Hist. Lib. IV. §. 81. p:
248. 4. b.*

Iscariot] Gr. Ἰσκαριώτης.

Theophylact. ad loc. p. 160. A. :

Ισχαρωλῆς ἢ προσιθησί, οὐτε γυναικούσιν
αὐτὸν τείνου, λευ γέ καὶ επερφέ Ιεδας, ο γέ
Δεσσαφέ· μήτρα μήτρας ὁ προδότης, Δάσος
καμης τιρφέ· λευ, γήις ἐκαλεστο Ισχαρρ.

I will deliver up] Gr. αποδοσις.

Παρεγδίδωμι signifies a lawful Surrender, and a traitorous Betraying of a Person or Thing.

Judas and the Historian use the same Verb, but a softer one in English becomes the Traitor's mouth, and a sharper one the Historian's Pen; the former says, *I will deliver him up*; the latter, *that he might betray him*, y. 16. So also our Saviour says, *One of you will betray me*, y. 21.

D. Hal. I. 182. 46. οτε γράπαθησαν
ει φέλειτομβοι, το σωτηριας εδινε πορον
διρη διασιμβοι, φεγγάρουν της κεκρυπτη-
σιν ταύτης. D. 311. 50.

*Joseph. de Bell. Lib. VI. cap. 6. §.
2. p. 393. εὐφασίς ἢ τα σπλαχνά, ηγε-
δεις τα ευμάλα, χρηστήματα το ζων. Cap.
9. §. 4: p. 399. 1. 4. b.*

D. Hal. I. 33. 45. ει μή τινες επεγίνεται παρεδίδοσαν αὐτῷ τας πολεις, μαλισκα δέ εστι λόγο τη Ελλήνικη γένεσις ημάν.

"Plutarch furnishes us with a remarkable Instance of a Schoolmaster, who betrayed his Scholars into the hands of the

CHAP. the Romans. *Camill.* I. 296. 6. These XXVI. generous Enemies rewarded him ac- §. 15. cording to the just demerit of his Treachery.

Another instance of a perfidious Surrender, was *Tarpeia's* Betraying the Capitol, mentioned by *D. Hal.* I. 102. 10, 32.

§. 15. *They agreed-with him]* E. T. *they covenanted with him.* Gr. εἰσαγαγεῖ αὐτῷ.

This sense of εἰσαγ. is countenanced by Vulg. illi constituerunt. as also by Syr. and Arab. *Jam enim conductos tan-tum fuisse nummos verisimile est, datos vero denum tradito Cbristo.* De Dieu ad loc. p. 376.

Theophylact ad loc. p. 160. Λ. εἰ ἦ, εἰσαγαγεῖσθαι αἴνεσθαι, αὐτὶς τοι συμφι-
νεται, αφιερωσαν δέσμου, εχ' αὑτοῖς εἰς πόλλους
πεινεῖν, αὐτὶς τοι εἰδοσαίσθαι.

According to this Sense of the Verb εἰσαγ., St. Matthew perfectly agrees with St. *Mark* xiv. 11. επηγένετο αὐ-
τῷ, and St. *Luke* xxii. 5. εντίθετο αὐτῷ.

However others understand the Greek Verb εἰσαγ. to answer to the Hebrew וְיָדַע, Zech. xi. 12. accordingly *Berza* renders it appenderunt.

Consult the truly learned Mr. Hutchinson's Note on *Xenoph.* K. Π. Lib. VIII. p. 585. 6. τη̄ ἥ γε μῆδεις Διδφε-
γει μηδέδοι τοι πλειστον, οτι ει μῆδι επι-
δαν τοι αρχιλοχον αέτια πλησιον, τα μῆ-
δον καλοεντεισει, τα ἥ καλαστησει, τα ἥ
αετημενοις ἥ μεγαλεις ἥ εισαγεις ἥ Διδφε-
γεις ἥ φυλαττοις περιμαλα εχοντο, &c.
Quæ verbi εἰσαγ. hoc in loco vis est, ean-
dem illi, γνωμὴ εψει, reple tribueris
Matt. xxvi. 15. — *Nec enim tantum pauci ita fuerunt cum Iuda, sed paratam pecuniam adpenderunt et praefiterunt;* quandoquidem paucis diebus post, Iesu jam condemnato, eam retulit, et in Templo ad pedes aegripias et περιβολης ab-
jecit. Matt. xxvii. 4, 5. Read on to

the end of the Note, and judge for CHAP. your selves. XXVI.

Pieces- of- Silver} Vulg. argenteos. §. 15;
Dr. Hamm. *Staters*, agreeably to *Cant-*
salvegas.

What *Eusebius*, quoting this Text, calls αἴνεσθαι, *Dem. Evang.* Lib. X. p. 468. C. he expresses by σαλβεγεις, p. 479. D. ej. lib.

On the first day] E. T. *the first day:* §. 17.
Gr. τη̄ πρώτη, sc. πρώτη, as *Mar.* xiv.
12. So also Syr. and Vulg. and E. T.
though in later Edd. day is printed in
Italic:

Chrysost. II. 503. 25. Πρώτη την αξι-
μωτίων πρέπει τον αἰχματικὸν Φροντίδην ειδῆσαι
ἡδη τοῦτο τοι πατερεσσεις απ αειθετη την πρέ-
πει.

To succ-a-one] Gr. περι- περι διανα. §. 18.
Vulg. ad quendam. Syr. *pelan.* Vox.
says Schaf. Lex. Syr. p. 455. qua in-
nominatum significamus, cuius nomen sup-
primitur. This answers to the Hebr.
πελονι almoni, which is applicable to
Persons. *Ruth* iv. 1. and *Places.* 1 Sam.
xxi. 3. (2 E. T.) and 2 Kin. vi. 8.

Consult *Suid.* Lex. II. 656. ο-ιντρ-
καλ. and *Pbau.* Lex. 535. 3.

Aristot. Rhet. Lib. III. cap. 15. p.
517. l. 2. οι ειμιτελαιμονεατοι, οι εμολο-
γεις μη πολιχει ειναι τη Διδφειηγη ειναι, οι
οι καταρρει οι μοιχη, η η διανα, η η δι-
ανα αερ.

Aristoph. *Thebes.* §. 627. την διανα γι-
ρωνται τη ειναι Κούκαδων; See *Schol.* §.
628, 629, 632. and *Ran.* §. 949. with:
Schol.

I will keep] Gr. παιδει. Vulg. Facio. §. 18.
So *Acti* xviii. 21. I must keep the
Feast, Gr. οι μη την εορτην παιδειαι. and
Hebr. xi. 28. He kept the Passover. Gr.
πεινειητη τη παιχα.

CHAP. The same Verb is render'd to observe. XXVI. *Acts* xvi. 21. ἢντοιεν, to observe Ch. §. 18. *tous*, or Rites.

The Hebrew Verb תִּמְמָנָה, which answers to *wawē*, is likewise render'd to keep. So *Deut.* xvi. 1, 10. and *Jos.* v. 10. to keep the Passover.

Consult the Rev. Mr. Blackwall's *S. Class.* Vol. I. p. 32, 33.

Now may perhaps be the *Fut. sec.* as well as the *Present Tense*. Though the Author of the *Nova. Metb. de Grecque*, Lib. III. Reg. LXXVI. p. 229, &c. confines the Rule to *Verbs* that end in *ω* preceded by a *Consonant*. However this may be an instance of the *Present Tense* put for the *Future*. See *Guar. Gram. Hebr.* Vol. I. p. 545. Can. III.

§. 18. *At thy house*] Gr. ἡρὶ οὐ. Vulg. apud te.

Theophylact. ad loc. p. 160. D. πρὸς οὐ τοῖον τῷ παρὰ οὐλῇ τῷ ἐν τῷ συ εἰκόνῃ.

In this Sense perhaps we may understand *Matt.* xxvii. 62. συνηθέσαν πρὸς Πιλάτον. were assembled at Pilate's house. E. T. came together unto Pilate. Fr. chez Pilate.

πρὸς οὐ might have been render'd with thee. See *Mar.* vi. 3. . xiv. 49. . *Job.* i. 1, 2. 2 *Cor.* v. 8. *Gal.* i. 18.

§. 19. *Had appointed them*] Gr. εὐταῖσθαι αὐτοῖς. So *Matt.* xxvii. 10. but *LXX.* uses the *Verb* εὐθαστος, where E. T. has to command, *Deut.* v. 15.

Syr. has the same *Verb*, by which it renders προσαγασσο, *Matt.* i. 24. . xxi. 6. and καλέω, *Matt.* xviii. 25. . xxvii. 58.

§. 20. *He lay-down to eat*] E. T. be sat down. Gr. ενείην. To sit at meate, E. T. *Matt.* ix. 10. and §. 7. h. cap.

The *Syr.* *Verb* serves to express the

reclining Posture at Meals, and is the CHAP. same by which that Translator renders XXVI. ενακλων, *Mar.* vi. 39. and καλαχλων, §. 20. *Luke* ix. 14. and ενανακεμαι. *Matt.* xiv. 9, which compare with *Matt.* xxii. 10.

See Note on *Matt.* viii. 11. and ix. 10.

They began every-one of them &c.] §. 22. Gr. ερχαντο — εκαστον αὐλαν.

So Herodotus joins this Collective Word εκαστον with a Plural *Verb*. Hist. Lib. I. §. 135. p. 56. γαρ ενεισι δε εκαστον αυτων πολλας μηδε εκειδιται γυναικας, πολλα δε ετι πλειναι παλλακας κινητοι.

Vid. *Sel. Not. Matt.* xviii. 35.

He that dippeth] Gr. ειμαζειας. *Mar.* §. 23. xiv. 20. ειμαζειον, which may be a Participle of the Imperfect Tense, and so may be render'd dipped, as well as ειμαζειας.

Aristoph. *Nub.* §. 149. Κηρον Διδηκης, ειτα τινων ψυλλων λαβεν, Ειμαζειει εις την κηρον αυτης τω ποδε.

Xenoph. *Pax.* Lib. II. p. 121. 10. δε δε ετι αυτω λοιποι των ειμαζειον, τετω πους, υπο τη εκπειτεληχθαι τε κηριζειδη τη τυχη, διαφορερην ανειρειει.

The Original undoubtedly conveys the Idea of dipping, but whether our Saviour intended to say, *He that is now dipping his hand into &c.* or *He that just now dipped his hand &c.* may admit of a Query. I think the Aor. 1. seems to favour the latter Rendering. Accordingly *Er. Schmidt.* has qui intinxit, and *Cast.* qui — intinxerit.

In the Dish.] Gr. εσ τῳ τρυπλῳ. *Mar.* §. 23. xiv. 20. εις τῳ τρυπλῳ.

Theophylact. ad loc. p. 161. C. ανα-δης δε μη ει λειτει, ενιβαπτει εις τῳ αυτῳ τρυπλῳ, ητι πινακιψ. Agreeably here-
to

CHAP. to Suid. Lex. III. 511. Τευθλιον. εὖσα-
XXVI. φιν. πνευμ. And Phov. Lex. p. 710.
§. 23. 2. Τευθλιον, εἶδος εὖσαθι.

So also Aristoph. Equit. §. 647.
Schol. Τευθλιον ἥ, τα εὖσαφα. and Con-
cion. §. 252. Schol. Τευθλιον. Εἰδότε εὖ-
σαφα τὸ τευθλιον. Yet in Avib. §. 360.
where the εὖσαφα and τευθλιον are
mentioned together, the Scholiaſt says
οὐτὶ τὸ τευθλιον μηδὲ τὰ εὖσαφα. and to
the same purpose consult Suidas in the
above cited Passage. p. 511.

I shall only refer the Reader to
Athen. Deipn. Lib. XII. p. 549. F.
and Diog. Laert. Lib. VI. §. 37. p.
333.

§. 24. *Goeth*] Gr. ωκεῖν.

Consult the Rev. Mr. Hutchinson's
Note on Xenoph. Kyp. Παιδ. Lib. V. p.
370. After having shown that the
Verb οἰχομαι is used with reference to
Death, he adds, *eadem est significatio*
re ωκεῖν. Matt. xxvi. 24. *Operæ pre-*
mium est notare, quali studio consensuque
diversa genes omnem in mortis mentione
δυσφεμia vitarunt. Hinc enim tum He-
braei tum Arabes &c.

§. 26. *As they were eating*] Gr. εὐπολεῖν au-
tur. So Vulg. coenantibus eis, but Er.
Schm. coenatis illis, when they had eaten,
i. e. done eating. According to this
Rendering the Participle is in the
Aor. 2.

§. 26. *Bread*] Gr. τὸ αρτόν, a Loaf, or
the Loaf appropriated to that sacred
use. St. Mark xiv. 22. and St. Luke
xxii. 19. omit the Article, and have
only λεῖν αρτόν. Not but that αρτός
without the Article i signifies Bread or
Vituals in general. Matt. iv. 4. . xv.
2. . xvi. 11. Mar. iii. 20. Act. xvii.
35. So also with the Article i, Matt.
vi. 11. . xv. 26. Mar. vii. 5.

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Having blessed] Gr. διλαμψει, sc. τῷ Θεῷ,
God, not τῷ ἀγλῇ, the Bread, as §. 26.
E. T. and Arab. understood it.

What St. Matthew here, and St.
Mark, xiv. 22. call διλαμψει, St. Luke
xxii. 19. and St. Paul: Cor. xi. 24. choose
to express by διχαρεστεῖσας, as several
MSS. and Fathers read in this Verse,
which shows, in my mind, how they
understood διλαμψει, viz. of Blessing,
praising, or thanking, God.

Compare Matt. xiv. 19. διλαμψει
ἡ κλασσεῖσα, εἰδωλε. with Matt. xv. 36.
διχαρεστεῖσα, εἰδασσεῖσα, εἰδωλε. and Mar.
viii. 7. with §. 6. ej. cap. This is
evidently the Sense in Luke xxiv. 30.
for this Benediction was before the
Disciples Eyes were opened, that they
might know our Saviour, consequently
this could not be meant of Blessing
the Bread, or asking a Blessing on the
Bread, as Luke ix. 16. It was our Sa-
viour's usual Method to give thanks
before Meals, as we do after them,
therefore by blessing the Loaves and
Fishes may be meant his thanking God
for them.

Tucydidies uses the Noun δλασι in
the Sense of Praise, Hist. Lib. II. §.
42. p. 123. 36. and therefore the Schol-
iaſt explains it by εραυγό.

See the Plain Account of the Sacra-
ment, p. 11, &c. A truly Christian
Performance, which will be of lasting
Use to Posterity, when many of its
professed Enemies, will, I hope, be
praising God in Heaven.

St. Cbryſſtom read διχαρεστεῖσα. II.
509. 21. . 510. 1. as also Theophylatt.
ad loc. p. 161. D. and E. διχαρεστεῖσα ἡ
μελλον κλασσεῖσα τῷ αρτῷ, αμαρτύριον τῷ αρτῷ
ημαρτύριον μετ' διχαρεστεῖσα τῷ αρτῷ
πρεσφερεῖσα, αμαρτύριον τῷ αρτῷ διχα-
ρεστεῖσα τῷ κλασσεῖσα τῷ αρτῷ εμπατό, καὶ
τῷ αρτῷ εμπατό, δεκτό.

CHAP. Syr. renders *λαλέσσεις* by the same
XXVI. Verb, which it uses for *λαλέσσεις*,
y. 26. 1 Cor. xi. 24; but Luke xxii. 17, 19,
it translates this latter Participle by a
Verb, which properly answers to our
Praise and Thanksgiving; whereas the
Verb in our Text is usually render'd to
bless.

In Mar. viii. 7. Syr. has blessed over
them, that is blessed God over, or for
them.

y. 27. Having given-thanks] Gr. *λαλέσσεις*, sc. τῷ Θεῷ, as Acts xxvii. 35. .
xxviii. 15.

y. 27. Of it] Or out-of it. Gr. εἰς ἀπό.
Vulg: ex eo, but y. 29. εἰς τὸν, de hoc.

y. 28. Covenant] Gr. *διαθήκης*.

Cbrysoft. II. 510. 12. ὡς αὐτὰς καίνες
Διαθήκης καλεῖ, τούτεις τὸς υποχρεώσεως, τὸς
επαγγελίας, τὰ νομία τὰ καίνου — καρ-
τελέσι διατελεῖ, οτι ὡς μέλλει τελέσαι.

y. 29. Henceforth] Gr. απ' αρτί, or απαρτί.
Syr. ἄπο τοῦ νῦν, as Luke i. 48. or τοῦ
λοιποῦ, 2 Thess. iii. 1. or εκεῖτι, 2 Cor.
v. 16. or μητέτι, Eph. iv. 17.

Cbrysoft. II. 510. 43. omits απαρτί.

y. 29. Of this Produce of the Vine] Gr. εἰς
τὸν τὸ φυτεύματος τὸ αρπάξεις. Vulg. de
hoc genimine vitis, but Luke xxii. 18,
de generatione vitis. and Cyprian. Epist.
LXIII. p. 278. ex ista creatura vitis.

E. T. chooses to render φυτεύματος by
Fruit:

D. Hal. calls Wine the fruit of the
Vine, but uses the word καρπός. See
Vol. I. 54. 42. ειπεν οστος η Δασινων γη
Φρεσοι — τὸ μήτρα αρπάξεις τὸν καρπόν περ
ενθυμοτάτω τοι Δι. ονται, &c.

The Produce of any thing may be
called its φυτεύματος. So St. Paul, 2 Cor.
ix. 10. τὸ φυτεύματα τὸ δικαιοσύνης, the
Fruits of Righteousness.

Consult Strab. Geogr. Lib. XV. p. CHAP.
1013. A. XXVI.

From this Text St. Chrysostom argues y. 29.
against mixing Water with the Wine
in the holy Sacrament. II. 511. 13,
&c. though this was practised long be-
fore his Time. See Cyprian. Epist.
LXIII. p. 277. (al. 281.) *At enim non*
mane, sed post Coenam mixtum calicem
obtulit Dominus. and a little before, *An*
illa sibi aliquis contemplatione blanditur,
quod est mane aqua sola offerri videtur,
tamen cum ad coenandum venimus, mix-
tum calicem offerimus. and again p. 278.
(al. 282.) *Religioni igitur nostrae con-*
gruit et timori, et ipsi loco atque officio
Sacerdotii nostri, — in Dominico calice
miscendo et offerendo, custodire Traditionis
Dominicae veritatem.

When they had sung-an-Hymn] Gr. y. 30.
υμνεῖσθαι. Syr. uses the Verb *Shabach*,
by which it renders *λαλέσσεις*, Matt.
xv. 36. Acts xxvii. 35. and *ενεψειν*, Acts
iii. 8, 9. and *επανεψειν* Luke xvi. 8. 1 Cor.
xi. 2, 17. and *ενεψειν*, 2 Cor. x. 18. or
ενεψιημη.

Tho' all men — I &c.] E. T. y. 33.
has yet I. later Edd. have printed yet
in Italic. Gr. εἰς τὰς τάστας — τα. Per-
haps E. T. might follow some Copies
that read τας τας. Now τας is render'd yet,
Matt. xiii. 21. 1 Cor. ii. 6. 2 Cor. vi.
10. . ix. 3. Jam. ii. 11. 1 Pet. i. 8.

St. Cbrysoft. has αλλ' τα. II. 512. 3.
513. 10, 20.

Shall have crow'd] That is, shall y. 34
have ended Crowing, or the Time of
Cock-crowing shall be expired.

E. T. before the Cock crow, that is,
before the Cock shall crow the first
time, or begin to crow, or in other
words, before the beginning of the
Time called the Cock-crowing. But how

CHAP. how does this agree with Mar. xiv. 68, XXVI. 72?

§. 34. So *ποιησαι*, to have done; Matt. xxiii. 23. and to have caused, Job. xi. 37.

And thus the Infinitive Mood in Hebrew, Ezek. xxxvi. 33. I shall have cleansed.

Jul. Poll. in *Onomast.* Lib. V. §. 89. p. 525. expressing the proper Greek words for the Notes of several Birds, would have *αδην* to denote the Cock's Crowing, which answers to the Verb *Cantare*, used by the Vulg. here.

§. 34. Thou shalt have denied me thrice] Gr. τρεις απαρεμηγει με.

The Editor of St. Chrysostom puts the Comma after τρεις, and so joins the Adverb with φωνησαι; πελεσθει φωνησαι τελι, before the Cock shall have crow'd thrice, thou shalt have denied me. But this Pointing doth not agree with the same Father, pag. 526. 26. ej. Vol.

The Adv. τελι evidently refers to the Denial, Mar. xiv. 30. Luke xxii. 34. 61. Job. xiii. 38. So undoubtedly Origen understood it, e. Cels. Lib. II. p. 69. 4. b. πειραφηθειναι ἢ οὐ τῷ Πετρῷ, ετί πέρι αλιθοφυνας αρνου με τελι ἢ οὐ Πετρῷ τελι πειρωτο, &c.

§. 36. A Place] Gr. Χωρα, of the same import with πόλις, Matt. xvii. 33. Vulg. villa. E. T. a Place. Sometimes a field, Acts i. 18, 19. and a Parcel of Ground. Job. iv. 5.

Joseph. Ant. Lib. I. cap. 1. §. 4. p. 8. ὁ μὴ θεός — μάλισκης τὸν Αδημόν οὐ τῶν Ευταν ἐκ τοῦ καποῦ εἰς τερερ χωραν. Lib. VIII. cap. 1. §. 4. p. 415. Ιωαβός δὲ εὐκ εῷ καταληψεῖ τον ιερον, αλλ' αυτον τεθησεῖδι μαλλον η ἐν τοτε χωρᾳ.

D. Hal. I. 43. 10, 27. αμυχανε οντος ἐν πλησι τῷ αὐλον τεθαφθαι χωραις,

&c. . 288. 38. ἐν πλη χωρᾳ. . 45. CHAP. 26. . 308. 6. . 309. 33. XXVI. Χεορβ. K. P. Lib. VIII. p. 568. 1. γ. 36. ἐν πλησιον χωραις.

Sit ye here] Perhaps καθιστε αυτοι γ. 36. may be equivalent to μενετι με, γ. 38.

Καθιζω is render'd to tarry, Luke xxiv. 49. and so continue, Acts xviii. 11.

Joseph. Ant. Lib. XVIII. cap. 4. §. 1. p. 879. οἱ δὲ σπλαν το περι, — γ καθισταντες ἐν τηι παρη — παρελαμβανον τηι Θησυλλεοιδηις, &c.

Vid. Blackw. S. Clas. I. 163.

Αυτη signifies here, as με γ. 38. and stands opposed to εκει, there, in this same Verse.

Pbar. Lex. p. 138. 2. Αυτη θηρημα, θηι των τελων λαμβανει, τωι τη επανθα, η αυτοι, η εκει.

Syr. has the same word as for με in γ. 38.

There] Gr. εκει. E. T. yonder. and γ. 36. Matt. xvii. 20. yonder place.

Took with him] Gr. παρελαμβω. I γ. 37. choose to put with him in Italic, because in a parallel Text those words are expressed by μει ταῦτα. Mar. xiv. 33. So also Matt. xii. 45.

See Xenoph. K. P. Lib. I. p. 44. Αἴγυατες σωεξην τῷ Κυρῳ, η αλλις τε πολλας παρελαμβανει, η τας παιδας, Κυρ ενεκα.

To be very-heavy] Or to be full of γ. 37. Heaviness. Phil. ii. 26.

According to Suidas, Αδημονει is λιανη λιπημα. I. 51. and Αδημονει, αινιανη. And Pavorinus makes Αδημονει equivalent to σκυθρωποης φυχη. Lex. p. 16. 2.

CHAP. I am apt to think this *Verb* conveys XXVI. the Idea of more intense *Grief* than is y. 37. expressed by *Heaviness*. Perhaps the force of the Original *Verb* may be answered by our *English* word *Anguish*. See *Le Clerc's Note ad loc. Mess. L'Enf.* and *Beaus.* have render'd *αἰσχυνθεῖν* by *être saisi d'angoisse*, and *Fr. Gen.* by *être extrêmement agité*. and *Syr.* by the same word used for *αθυμεῖν*, *Col. iii. 21.* to be quite disheartened.

Consult the following Passages in *D. Hal.* I. 45. 14. . 194. 4. . 529. 8.. 679. 46.

y. 38. *My Soul*] Gr. η ψυχή μου. That is *I.* So *Hebr.* וְאֵלֶּךָ. *Num.* xxiii. 10. *Jud.* xvi. 30. *Let me* (*Hebr. my soul*) die. and *Psal.* cv. 18. *He*, *Marg.* *bis* soul. *Prov.* xvi. 26. *He that laboureth*, *Marg.* *the soul of him that laboureth*. and *Job* xxxvi. 14. *They die*. *Marg.* *their soul dieth*.

y. 38. *Exceeding-sorrowful*] Gr. ὄβλιψτος. *Plut. Theb.* I. 18. 12. επελθούσα δὲ τῇ Θετίᾳ δὲ ὄβλιψτος φροντίζει, &c.

This is supposed sometimes to increase the Force of whatever word it is connected with, as here it expresses extreme *Grief*. So *Plut. Alex.* IV. 41. 15. ὄβλιψτος. and ὄβλιψας denotes abundant Joy. *Athen. Deipn.* Lib. XIII. p. 575. *F. D. Hal.* I. 151. 23. *Ari-*
stoph. *Pac.* y. 308. *Schol.* and ὄβλιψ-

τος exceeding-great Fear. *Plut. Ages.* III. 396. ult.

y. 38. *Watch*] Gr. γηρωπεῖται. The Idea convey'd is that of Keeping awake, as opposed to *Sleeping*.

So in *Plato's Phed.* I. 71. C. γηρω-

πεῖται stands opposed to καθάδειν.

See Note *Matt. xxiv. 42.*

y. 39. *Let this Cup pass*] Gr. παρελθεῖται &c. 3

Syr. as y. 42. h. cap. and frequently **CHAP.** elsewhere, has a Future Tense for the XXVI. Imperative Mood. So also *Luke xxii. y. 39.* 42. whence I am apt to think that Translator did not read οὐ βολεῖ παρελθεῖν, but οὐ βολεῖ, παρελθεῖν, or the like.

Were ye not able?] Gr. οὐτοῦ εἶπετε. y. 40.

Pavorinus makes οὐνον of the same import with οὐαμαν. *Lex.* p. 392. 2.

Syr. uses the same *Verb* as for οὐαμαν. y. 9, 42. h. cap. *Acts* xiii. 39. . xvii. 19.

Ιντε μη επελθῆτε τοι παρελθεῖν] *Hac est*, y. 41. says St. *Jerom ad loc. Tom. VI. p. 60.* b. ne tentatio vos superet et vincat, et vos intra cassis teneat.

Saying the same Words] Gr. οὐτοῦ εἶπετε y. 44. λαλοῦ εἶπετε.

If we suppose the *Prap.* δὲ understood, we may render these words, *saying to the same purpose*. Or else, with *Vulg.* eundem sermonem dicens.

In the former Sense I understand *Polybius*, *Hist.* Lib. X. §. 18. p. 825. cited by *Wolfius ad loc.* p. 382. Εἰ δὲ τοι αὐχμαλωτίδαν τὸ Μαγδανή γυναικόν — προστέτασσος αὐτῷ καὶ διοικήσεις μὲν δακρύειν — παλιν ομοίως αὐτῷ μάρτυρις αὐτῷ τοι γονατῶν τὸ γυναικόν καὶ περιποτε λαλοῦ.

Raphaelius Annot. Pbilol. ad loc. p. 100. citing this same Passage *Iisdem verbis de precibus repetitis Polybius.*

Sleep on] Or *Sleep on now*. Gr. οὐτοῦ εἶπετε παρελθεῖται. I think the word on answers sufficiently to the Gr. παρελθεῖται, which is render'd by E. T. from henceforth, *Hebr.* x. 13. or now, as here and in its parallel Text, *Mar.* xiv. 41.

Syr. renders παρελθεῖται by the same word as εἴη, y. 65. h. cap. and *Luke* xvi.

CHAP. XVI. 2. OR νω, Luke ii. 29. Job. ii. XXVI. 8.

¶. 45. Take your rest] Or take your ease, as Luke xii. 19. Gr. απαναστάτι.

Herodot. Hist. Lib. I. §. 12. p. 5. ή ταῦτα, απαναστάτις Καρδανίδεων, υποδύσις τοῦ ἀποτελεσμάτος αὐτοῦ, εχεῖ οὖτος γυναικαὶ τῶν βασιληγόντων Γύνης.

Xenoph. Pæd. Lib. II. p. 165. η, φέρεται διατάξις ὡς ιδε τοις σων αυτῷ μελλυσι πορθμεῖς, απαναστάτι.

¶. 46. Let us be going] Gr. εἰμιδί.

Αἴων is frequently render'd so go. Mar. i. 38. . xiv. 42. Job. xi. 7. . xiv. 31.

D. Hal. I. 309. 21. η γερεφαρίδην τα δέξαντα αυτοῖς, οἷον αὐτὸς θητὸς τῶν ἐκπληρεῖσαν, η το προσβελθύμα ανθενταν. Ήγειρ, (says Syllburg.) absolute hic usurpatum pro neutrō ηγειρ.

And perhaps Arrian. de Exp. Alex. Lib. III. §. 28. p. 145. 3.

¶. 47. Staves] Gr. ξύλαν, rather Clubs. for a Staff more usually answers to εγέδος. Mats. x. 10. And Clubs are more suited to the Idea of a Mob.

Joseph. de Bell. Lib. II. cap. 19. §. 3. p. 203. τὰ δίκτυα ἢ τὰς επιστατακήσατας λίθους η ξύλαν πανοίτε, εἰς το αὐτούς επιλασταν. and Lib. V. cap. 3. §. 1. p. 324.

D. Hal. I. 555. 18. αλλα ξύλαντες αὐτὸς εβαλεν αθροοῖς, η ξύλοις η λίθοις, η οτῷ αλλᾳ επιτυχοῖσεν.

Lucian. Ajm. p. 650. B. ξύλαν παιεῖτε, with Sticks.

Herodot. Lib. II. §. 63. p. 112. Ο-λμοὶ μῆ — ει — η πολλοὶ αυτοῦ, ξύλον πορώνας εχοίτε, εσασι τὰ ιψε δὲ τη εποδη. αλλοὶ δ — εκαστοι εχοίτε ξύλα, η οτοι δητὶ τα επεργού αλέτε εσασι.

D. Sic. Bibl. Lib. I. p. 14. l. 36. κατ' ἔκπειτα τοις χρονεσ μηκω των οπλων δι-

εμβάντι, τοις ανθερπτικοῖς μὲν ξύλοις α- CHAP. μιανδροῖς τοις απιτατομένοις. XXVI.

Gave] Gr. εδωκεν, which may be ¶. 48. render'd bad given; so Syr.

Aor. 1. for the Plusquamperf. used by Mark, xiv. 44.

So Matt. xxvii. 18, παρεδωκαν, they bad delivered. and Mar. xiii. 20, ἐκελούσατε, bad shortened.

Joseph. Vit. §. 54. p. 26. οι τασι εχηρησαν, οι μη τιν συνεδον διελυσετ επελεγεται εὖη μερ.

A Sign] Gr. σημεῖον.

St. Mark expresses this signal or token, by σημεῖον, Chap. xiv. 44.

Sometimes σημεῖον is used for the Watch-word. See Joseph. Ant. Lib. XIX. cap. 2. §. 3. p. 934. Χαιρετας ἢ σημεῖον αὐτοι τοις υπαλεγετ — Χαιρετας ἢ, η σημεῖον λαβεται.

Ποιοι συμβολοι εἰσοι το προδοσιας, says St. Chrysost. II. 517. 35. Concerning which word συμβολοι see Suid. Lex. III. 395.

I shall kiss] Gr. φιλησω.

The usual word for to kiss, is καλαφίλειν, see ¶. 49. h. cap. but that φιλειν is used in the same sense is evident from the following Passages in Xenoph. Conviv. Cap. 4. §. 25. p. 155. and Cap. 9. §. 4. p. 196. and de Cyr. Instit. Lib. VIII. p. 621. 6.

See also Herodot. Hist. Lib. V. §. 18. p. 292.

Hail Rabbi.] Gr. Χαιρε εργεσι.

Χαιρε is a usual Form of Salutation at the first Approach or Meeting. Mats. xxviii. 9.

Xenoph. de Cyr. Instit. Lib. V. p. 351. οθνος; Γαδαλας — εξαλητο προς την Κυρον, η τω γεμια προσκυνησας, ειπε, Χαιρε α Κυρε.

D. Cass.

CHAP. D. Cels. Xiph. Lib. LXIX. p. 796.
 XXVI. A. Cornelius Fronio πατερες πολεις Βα-
 γ. 49. θεας δοτικης ειπαδε επανω — πα-
 σασαδο, υτι γε τη ειδησ προσφυμει τη
 Χαιρε, αλλα τη πατερεινη τη Τιμαι χρη-
 σαντ^ς. Not that these Forms were
 not promiscuously used at any time of
 the Day.

γ. 50. *Wherfore*] Or *to what End*, or *with
 what View*. Gr. εφ· φ. Vulg. *ad quid*.

Theopbylast. ad loc. p. 166. C. εφ· φ
 φ· φ παρι, αρι τη θη ποιη εποπη πα-
 γει επανα.

Thucyd. Hist. Lib. I. §. 136. p. 89.
 24. επαν νφ· επ· φ· φ διοκε). The
 Scholiast explains εφ· φ by επεκα.

D. Hal. I. 122. δ. εφ· φ τιμας αφε-
 τη πελασ εξειπατη μεγαλας, αε η τη ει-
 κηθ^ς αιτη τη ετη Κατηιαλη ρυμουμης θη-
 γευφη μαρινη. and 575. 10.

Xenoph. Ped. Lib. VIII. p. 636. εφ·
 ει, quas ob causas. Vid. Not. Cl.
 Hutch. p. 672. 2. *to the purpose which*.

γ. 50. *Art thou come*] Gr. παρι. Vulg. ve-
 nisti. Others as Cels. and Beza, ades.

Παρειη signifies *to come*, and *to be
 present*.

Suid. Lex. III. 47. Παρι. ελευθερ.
 παρειης. and Ptole. Lex. p. 578. 3.
 Παρι, αιτη τη παρειης, ου ηθει.

D. Hal. I. 333. 29. παντες οι παριδι-
 οντες τη βελοτηκη συνεδρυ παρηστη, ad-
 iunct.

Plat. Phed. I. 58. C. ου παντες οι αφε-
 ρυμοις των θητηδηνων τη αιδει; η· η
 παντες ει αρχητες παρηναι, αλλ' ερημ^ς επε-
 λεια φιλω;

Xenoph. de Cyr. Hist. Lib. IV. p.
 256.—ου παρητων ου δοπιτων. 2 Cor.
 x. 11.

Luke xiii. 1. παρησαν, there were
 present. (Acts xxv. 24. ει συμπαροιτη).

Syr. *Is it for this that thou art come,
 my friend?*

CHAP.
 XXVI. Drew his Sword] Gr. απιστασ της
 μαχαιρηι αιτη. Mar. xiv. 47. απασ- γ. 51.
 μφθ^ς &c.

The simple Verb παν is generally
 made use of by Dion. Hal. See Ant.
 Rom. I. 528. 11.

Sword] Gr. μαχαιρη. Vulg. gla- γ. 51.
 dium.

May not μαχαιρη rather signify a
 knife, than a sword?

Chrysost. II. 521. 10. αλλα ποτε π-
 εαν οικη μαχαιρη; δοτι δεπη παν η
 τεχπειη εξειπλυθειε. επφη η μαχαι-
 ρη ειπει οικη Διβε τη αριεν. To the
 same purpose consult *Theopbylast* ad
 loc. p. 166. E. ειχε ή μαχαιρη, οι
 αρι τη αριαν θεας οι φασεν.

D. Hal. I. 633. 18. οι εγινε λει τε-
 γασκειη μανερη, μαχαιρη εξειπτασατ
 δοτι τη τεχπειη παντες της θυσιασει Διβε
 των αιλαζχων.

Herodot. Hist. Lib. II. §. 41. p.
 104. των εινεια ετι αιτη λειπτιθ^ς, οιτι
 γηηι αιδει Ελλεια φιλησηε αι τη ειμιαδη,
 οιδι μαχαιρη αιδεθ^ς Ελλιθ^ς χρησε), οιδι
 οιελοιει, οιδι λιθηι, οιδι κρητις παθαρη βεση
 Διγιειμερικηις Ελλειαη μαχαιρη γεσε).

Joseph. Ant. Lib. VIII. cap. 13. §.
 5. p. 460. η τιμονιων αιτη μαχαιρη
 η σιρομασαις. E. T. knives and lances.
 1 Kin. xviii. 28.

Hence the Diminutive μαχαιριη.
 See Suid. Lex. III. 414. Σφαλιδιη. τη
 των μαλαιων μαχαιριη.

Took-off] Gr. αφειλε. E. T. smote γ. 51.
 off. and Luke xxii. 50. cut off.

Syr. has the same word by which
 λιπησηι is render'd, Job. xviii. 10.

Into its place] Gr. ει τη παν αιτη. γ. 52.
 Job. xviii. 11. ει της θηιω, without
 αιτη.

CHAP. XXVI. *I cannot intreat]* Gr. καὶ διώδου ταῦτα.
§. 53. εὐθαλεῖα. The Verb εὐθαλεῖα is render'd to desire, *Matt.* xviii. 32. and to beseech, *Matt.* viii. 5. 31. *i Cor.* xvi. 15. and to pray, as here, and *Mar.* v. 17. 18. *Acts* xxiv. 4. and to intreat, *Luke* xv. 28. *i Cor.* iv. 13. *i Tim.* v. 1.

Josephus undoubtedly uses this Verb in the Sense of Intreaty. *de Bell.* Lib. II. cap. 10. §. 5. p. 170. αἴρουσας τε τοὺς διωδύνεις καὶ μίαν, ἢ τὸ πλεῖστὸν ἐν πολῷ συλλαβεῖν, τοῦτο μὲν παρεκάλει, πολὺ δὲ συνεπέλαβεν. *Ant.* Lib. VIII. cap. 8. §. 1. 10. p. 443.

See Note on *Matt.* viii. 5.

§. 53. *He will furnish]* Or provide. *Acts* xxiii. 24. but here E. T. shall presently give. Gr. εὐθεῖα, which is render'd to assist. *Rom.* xvi. 2.

§. 53. *Legions]* Gr. Δῆμοις.

Suid. Lex. II. 422. Δῆμοις. εὐθ. Πυ-
μανοι εἰκασχίλιοι σεγίων). With this
account *D. Hal.* agrees, who makes a
Roman Legion, or ταῦμα, consist of
Six Thousand. See *Ant. Rom.* I. 544.
5. Μαρτ. Φλαβολιγός — εὐθ. τον
ταγματαν τη λαμπροτατη ερχυ κεκομι-
μένος, ο τας εἰκροτα εἰκασταρχας
επεδει τη ἢ το κελδεμψον υπηρέτην πελεν
πομός.

Hesych. Lex. p. 590. I. Δῆμοις πλη-
θ. σεγίδημας η ταῦματος οι κιλιαδοι
εἰκοσιοι εἰκοσιοι εξ.

So that a Legion seems to have con-
sisted of different numbers at different
times. See *Lipsius's Note on Sallust.*
Bell. Cat. p. 76. l. 4.

That a Roman ταῦμα was the same
with λέγιον is evident from *D. Cels.*
Xiph. Lib. LXI. p. 806. A. Speak-
ing of *Marcus Antoninus's Legio fulni-*
atrix ο ταῦμα κεραυνούσοις. καλεσι δι,

says the Historian, το ταῦμα οι γηραιοι Δῆμοι.

Polybius uses the word Στρατιάδες, §. 53. for a Legion. See *Hist. Lib.* II. p. 156. 11. &c. *Lib.* III. p. 357. 27. *Lib.* VI. p. 650. 22.

To take] Or to take up, or apprehend §. 55.
by force. Gr. συλλαβεῖν.

Josephb. Ant. Lib. XIII. cap. 1. §. 1.
p. 631. οἱ δὲ συλλαβόντες τοιαύτα φίλας,
οἱ τα σκέπαι φρονύλας, τοιαύτα παρε-
δέσσαν. and §. 5. p. 633. 2. b. and *Lib.*
XV. cap. 5. §. 2. 15. p. 752.

D. Hal. I. 271. 26. οἱ τας σεαντικας
συλλαβεῖν κατίσησιν δῆτα τας υπατιας. p.
307. 37. . 308. 17.

Xenoph. *Hist. Grec.* Lib. I. cap. 1.
§. 6. p. 5. Τισαφερην — Δλικιαδιω,
ξινα τι διεργει αεινα, ξυλλαβεῖν, ερξετ
ει Σαρδει, &c.

I sat daily with you] Gr. καὶ πρεσεγι §. 55.
πρεθ. υμας επαθιζομεν.

Καὶ πρεσεγι, daily. *Luke* xi. 3. day
by day. So *Josephb. Ant.* Lib. VIII.
cap. 9. §. 1. p. 447. 4. b. καὶς δὲ εἰ-
νεσσεις εις το θεον οι παρεπιμονει, οι καὶς
αλλα καὶ πρεσεγι ζειν, οι &c.

Οι καὶ πρεσεγι may signifiy in the day
time, and stands opposed to, or distin-
guished from, νυκτα. *Josephb. c. Apion.*
Lib. I. §. 22. 18. p. 453. οι νυκτας οι
καὶ πρεσεγι.

Πρεθ. υμας. *Origen. c. Cels.* Lib. II.
p. 99. 8. b. citing this Verse, reads it
thus, καθημεγι μιτι υμανημεν ει το ειπω
διδασκα. See also *Cibysoft. Il.* 521.
41. . 522. 3, 6.

Επαθιζομεν. *Cant.* επαθιζομεν. Per-
haps the Transcriber of this part of
Cant. MS. was not well acquainted
with this Verb, and thought καθημεν
the Verb used by our Author or his
Translator. See §. 58. But though
the Verb επαθιζομεν occurs no where else

CHAP. in this Gospel, we find it several times XXVI. in St. Luke and St. John, as well as in §. 55. other Writers.

Joseph. Ant. Lib. V. cap. 10. §. 2.
5. b. p. 307. . Lib. IX. cap. 6. §. 3.
p. 487. 4. . Lib. XIX. cap. 7. §. 4.
10. p. 949. and σύκοδιδομαι. p. 950.
6. and υπερκαθέδομαι. ead. pag. 2. b.

D. Hal. I. 257. 29. Θρόνος ἡ τοις ανδρῶσιν πλευράτορος, ἐν τῷ καθεδόμαντος δικαζούσαι, &c. p. 71. 16.

Plat. Phæd. I. 61. D. καθητε [Socrates,] τὰ σκέλη ὃποι τὸν κλίνει. Θητὶ τὰς γέλων ἢ καθεδόμαντος, μίας γένη τα λογικαὶ διελεῖστο.

§. 58. *With the Officers*] Gr. μὲν τῶν υπηρετῶν.

Suid. Lex. III. p. 550. Τηχρετῆς διάλογος.

D. Hal. I. 69. 9. Επεροι ἡ κατιν τῶν μυθωδεστρῶν αξιωτές εἰσορκή γρεψθεῖν, τίλω τε διπθεσιν τῶν βρεφῶν καχί, αἱ ἔκελθοῦ τοις υπηρεταῖς, γλυκύβιοις, απιθανοῖς φασι, &c. and 81. 25. τὰς ἢ θηριώδικες υπηρετοῦ τίνεις, οὐ αὔροι κερεστοῖ βοῶντοι πρενυκατατίτι, δῆλη τὰς ἔκκλησιας επικίνδυνοι.

E. T. *Servants*, elsewhere, when speaking of the publick Servants of Magistrates or Bodies of Men, *Officers*. *Matt.* v. 25. *Job.* vii. 32, 45, 46. . xviii. 3, 12, 18. where the υπηρετοῦ are distinguished from διλοι. . xix. 6.

See *Joseph. Ant.* Lib. IV. cap. 8. §. 14. p. 233.

§. 59. *False-evidence*] E. T. *false witness*. Vulg. *falsum testimonium*. See Note on *Matt.* xv. 19.

Strab. Geogr. Lib. XV. p. 1036. B. Φύδιδομαστινεταις ὁ αλλει ακριδινεταις.

§. 61. *In three days*] Vulg. *post triduum*, but *Mar.* xiv. 58. *per triduum*. Gr. 2^{ds} τριῶν γρεσων, which is expressed *Matt.*

xxvii. 40. by ἐν τριετει γρεσον. Vulg. *CHAP.* in triduo. XXVI.

Δια is render'd in by E. T. *Act*s y. 61. xvi. 9. 2^{ds} τὸν τριδιον. 2 Cor. v. 10. 2^{ds} τὸν τριμετον, in or by the Body. 2 Pet. iii. 5. δι τριδιον, in the Water.

Witness-against thee] Gr. εν κατημαρ- §. 62. τυρσοι. Vulg. *adversum te testificansur*.

D. Hal. I. 82. 29. κοινὴ δι αμφοδε-ρεις, sc. *Patrons and Clients*, καταστατεις ιων κατημαρειν αλληλων θητη δικαιηση, η κατημαρτυρηση, η ψηφον επωνιαν θητη δικαιηση, η μὲν των εχθρων εξιλασθειση. p. 164. 24.

Answering said] Gr. άποκελευεις επιτε. §. 63.

Observe the *Jewish Form of Expression*, viz. an *Answer without a preceding Question*, as also *Matt.* xxviii. 5.

See Note on *Matt.* xi. 25.

Whether] Gr. ει. Vulg. si. §. 63.

So I understand this *Particle in Joseph. Ant.* Lib. XIX. cap. 4. §. 5. p. 943. οις περ θητη το χωρον, κρετο τη τεχνιαιων, οι 2^{ds} μιλετης αυτω γεγονοις αι σφαδιαι.

Tacit. Hist. Lib. I. §. 118. p. 75. 84. πειμανητης ἡ ει Διελφης, επηριπον τον θεον ει πολεμησον αμεινον εισαι.

See *Matt.* xxvii. 49. *Mar.* iii. 2. *Luke* xxiii. 6. *Act*s xxv. 20.

Thou hast said it] Gr. εν επιτε. §. 64.

Our Saviour's Answer to Pilate was εν λεβεις, in *Luke* xxiii. 3. *Syr.* the same in both Places.

And both εν επιτε and εν λεβεις are of the same import with ειν επι. *Mar.* xiv. 62.

In the Clouds] Gr. θητη την τεφελωτ. §. 64. Vulg. *in nubibus*.

CHAP. Syr. on the Clouds, not in, as Mar. XXVI. xiii. 26, and 1 Cor. x. 2. in both places y. 64. Gr. εστιν.

εστι is render'd by E. T. in Matt. xxiv. 30. on, Luke xxiii. 30. Rev. xiv. 14. ερπετον, Rev. x, 1.

y. 65. Rent his Clothes.] Gr. διερρήξε τα υμάτια αὐτού.

It was a Custom for the Jews to rend their Clothes upon extraordinary occasions of Grief. Joel ii. 13.

Joseph. Ant. Lib. X. cap. 4. §. 2. απέστιε τὸν μὲν θερρηξαμένῳ τὸν εἰδότα, &c. Lib. XI. cap. 5. §. 3. p. 561. διερρήξε μὴν αὐτούς υπὸ λυπῆς τὸν εἰδότα, &c. Lib. XVIII. cap. 3. §. 4. p. 878. 10. b. θερρητον) τὸ τὸν γελῶν. and De Bell. Jud. Lib. II. cap. 15. §. 4. p. 183. τοις δὲ αρχιτρεσ αὐτοῖς λιγισταί καλαμαρικούς μὴν τὸ κεφαλής κοπή, γυμνούς δὲ τὰ σεργα τῶν εἰδῆτων θερρητομένων.

y. 66. Worthy of Death]. E. T. Guilty of Death. But says Dr. Wells ad loc. p. 261. By the Expression, Guilty of Death, we now adays commonly understand One that is Guilty of having kill'd another, not One that is worthy of Death for any other Crime. And therefore I judged it best to alter the common Reading; though it be literally agreeable to the Greek.

So that by ἐνοχῷ Σαῦλος this learned Gent. understands One by whom τι αἴτιος Σαῦλος εστιν πεπειμένος, agreeably to Luke xxiii. 15.

Syr. is the same as οφελεις διπθανειν, Job. xix. 7.

Aeschin. Orat. in Timarch. p. 180. C. ἐνοχος ονται τοις μείζοις καὶ τοις μείζοις — Θηδεοκράταις ἐνοχος ονται αὐτοις τοις μείζοις θηδεοκράταις.

D. Hal. I. 82. 32. εἰ δὲ τις εἰδεῖχθει τοις τοις Διεπεστιομένῳ, ἐνοχῷ λιγισταί εργοδοταίς, εν γυμνωστεις οι παρηλα.

CHAP. XXVI. φίας. Vulg. colopbis occiderunt. y. 67.

Struck.] E. T. Buffeted. Gr. ἐσθλα- φίας. Vulg. colopbis occiderunt. Κολαφίσειν, says Theophylact ad loc. p. 169. Αἱ εἰς τὸ Δίχειραν χειραν πληγίειν, συκαιμπολημένοι τοις δακτύλοις. Ηγένεται αφελεσσερον επιτι, Δίχειρας τοις γρονθάς ποιεύλιζεν.

Pbar. Lex. p. 438. 3. Κολαφίζειν, πολύρη πάσιν. and Κολαφώ is πληγή η διδούλην Δίχειρας τοις μεταν δακτύλοις.

According to these Authors κολαφίζω is to strike with the double Fist, or Knuckles.

Smote him with the Palms of their hands] Or with Rods, as E. T. Marg. Gr. πρεπτίσαν. Vulg. palmas in faciem ejus dederunt. This Rendering is favoured by Matt. v. 39, where E. T. uses the general word smite.

Suid. Lex. III. 252. Πατίσαι. πατάξαι τοις γραβοις απλῃ τῇ χειρί, οἱ λέγοντες δὲ πάπι κορρές.

Pbar. Lex. p. 644. 2. Πατίσαι, το παταξαι γραβοις απλεισι χειρει, (perhaps απλησι, as Etymol. M. col. 702. 30.) In the preceding Column the same Author explains Πατίσαι by σκωττι, αλοϊ, παζι, μασιν (or μασιοι, as Hesych. p. 811.) τυττι.

Other Translators render επτίζω by bacillus cedere, as Beza, Er. Schm. &c. And this Version is approved of by H. Steph. App. Thef. II. 4. A. and somewhat countenanced by the three Greek Lexicographers, Hesychius, Suidas, and Phavorinus, who explain Πατίσαι by η εργάζοι.

That smote thee] Gr. ο πατάξαι στι. Suidas makes πατάξαι of the same import with τυττι. Lex. p. 68, 69, and therefore a general word comprehending κολαφίζω and επτίζω, and other ways of Striking.

CHAP. This Verb *παιω* is frequently used to XXVI. express a Person's striking himself from §. 68. extreme Grief.

D. Hal. I. 151. 30. οὐ τοῦ χρεοῦ αμφοτερούς παίσατο τὸν θεόν οὐδὲντος οὐ παλεύοντος αποψιῶν.

Plut. Sol. I. 178. 11. φησαντος δὲ αρχέων, τῷ μήρῳ ορμησαν παίσαντες τὸν καθαλλόντας, οὐ τάλλα ποιοντες οὐ λίπει ἀσυμβατούσις επειπάντες.

§. 70. What thou sayst] Or meanest, for Peter knew what she said, but would not be thought to know or understand her Meaning.

Αἴων frequently signifies to mean, or to speak of, not only in N. Test. Job. vi. 71. . xvi. 18. but in other Greek Authors.

J. Poll. Onom. Lib. I. §. 30. p. 22. οὐ οὐδὲ μῆλα θύνοντες βοσκούσιν Ηρεμαλίδης λέποις δὲ καὶ τὰ προσβάσια, τὰ ποιητικὰ φάνη, αλλὰ τὰ ακροδρυνά δέσι.

Aiben. Deipn. Lib. X. p. 456. A. B. δος δὲ αὐτοῖς δαμαστὸν εχούσιον — λέποις δὲ λαρυγγούσιν καὶ Διονυσού.

D. Hal. I. 152. 33. . 257. 24. . 654. 22. . II. 230. 13. . 317. 7.

Tbucyd. Hist. Lib. I. §. 1. p. 2. 9. Schol. Θεοκρατος λέποις οὐ περιστασι.

So Aristotle uses the Verb φημι, if the Treatise *De Plantis* be his. II. 1010. C.

§. 71. Into the Porch.] Gr. εἰς τὴν πυλώνα. Mar. xiv. 68. εἰς τὸ προσωπίον.

J. Poll. Onom. Lib. I. §. 77. p. 50. αποιοῦσις δὲ προσθέσει, οὐ προπνησια. οὐ τὸ μήρον πυλώνα, οὐ θυρώνα παλαιστι.

§. 73. For thy Speech discoveretib thee] Gr. οὐ δοῦσθεντος σε δηλοῖσθε ποιεῖ.

Kai δοῦσθεντος οὐ δηλοῖσθε ποιεῖ. E. T. for.. So also Matt.

viii. 9. 1 Cor. xii. 14. Vulg. nam et, CHAP. qu. οὐ δοῦσθεντος οὐ δηλοῖσθε ποιεῖ. XXVI.

Δαλιτα. E. T. Speecb. Vulg. loquela. §. 73. Not barely Speaking, as Joseph de Bell. II. 8. §. 5. 6. b. p. 162. and Diog. Laert. in Arcesil. §. 33. p. 247. l. ult. but Dialect or manner of Speaking. Non quod alterius sermonis esset Petrus, (says St. Jerom ad loc.) aut gentis exteræ. Omnes quippe Hebrei erant; et qui arguebant et qui arguebatur: sed quod una quæque Provincia et regio habeat proprietates suas, et vernacularum loquendæ sonum vitare non possit. Unde et Ephraites in Iudicum Libro non possunt εὐδημονεῖν dicere. Chap. xii. 6.

Vid. Buxi. Lex. Talm. col. 434. and col. 2416. in voce ΕΓΓΥΩΣ. So that it is no wonder the Galileans should be distinguished from the Natives of Judea by their Speech. Mar. xiv. 70.

Syr. renders δηλοῖσθε ποιεῖ by the same word used for γνωσθεῖν, Job. xvii. 26. and εγκαίωσιν, Job. xviii. 32. and Αἴγυρος γελλος, Acts xxii. 26.

I do not know] Gr. εκ νοῦ. Vulg. §. 74. turns the Expression from the Direct to the Oblique Form, non nevisset. So also St. Jerom.

The Expression] E. T. words. Gr. εἰς §. 75. εργαστὴν. So λεγον is render'd words, §. 44. Vulg. here, verbi, and §. 44. sermonem.

Bitterly] Gr. πικρῶς. Vulg. amare. §. 75. Pbaeu. Lex. p. 603. 2. Πικρῶς, κακά πικρῶς, ακρεβάτως.

So Joseph. Ant. Lib. IX. cap. 6. §. 3. p. 486. l. 10. b. Βλασφημησαν δὲ πικρῶς αὐτον Ιησον, ος οὐ τὸν μητέρα αυτον φαρμακον οὐ περιειν ἀποκαλεσα.

C H A P. XXVII.

CHAP. *Whet the Morning &c.*] Compare
XXVII. this and the next Verse with
y. 1. *Cbrysoft.* II. 526. 33. and judge Whe-
ther this Father's Text be a fair
Transcript of the Greek Copy he made
use of.

y. 2. *Delivered him to]* Gr. παρεδωκεν αυ-
των.

D. Hal. I. 245. 14. οτι καταπεφύλαξεν
εις τὸν ἀνεστον πάντα αμα της εἰσιστος, κα-
ταδικην συλληχθεις ωστε τιναν τῷ πατέ-
ρνος δόθειναι.

y. 2. *Pilate the Governor]* Gr. Πιλᾶτον τῷ
ηγματι, sc. τῷ Ιudeo, *Luke* iii. 1.

Πέμπων is Pilate's Title in *Josephus*,
Ant. Lib. XVIII. cap. 3. §. 1. p. 875.
Πιλᾶτος, ὁ τῷ Ιudeo οὗτος. But in
Eusebius's Eccl. Hist. He is stiled Επί-
τροπος. Lib. I. cap. 9. p. 30. 21.

Gratus, Pilate's Predecessor, was
called Επαρχος. *Ant. Jud.* Lib. XVIII.
cap. 2. §. 2. p. 873.

Felix is stiled Επίδεοπος, *Ant.* Lib.
XX. cap. 8. §. 5. p. 971. and *De Bell.*
Lib. II. cap. 12. §. 8. p. 176. and
cap. 13. §. 2. ead. pag. *Festus*, Suc-
cessor to *Felix*, has the Title of Επαρ-
χος. *Ant.* Lib. XX. cap. 8. §. 11. p.
975. 10. So also *Albinus*, Successor
to *Festus*, cap. 9. §. 1. ej. lib. p. 975.

y. 3. *He repented.]* So E. T. renders the
Verb μεταμελομαι, or μεταμελομαι.
Matt. xxii. 29, 32. 2 Cor. vii. 8. but
here, repented himself. *Vulg.* poenitentia
duellus.

J. Pollux reckons μεταμελεω and με-
τανοω among his Verbs expressing Re-
pentance. Lib. VI. §. 115. p. 637.

Tbucyd. Hist. Lib. VIII. §. 92. p. CHAP.
563. 7. εις τὸν οπλον ομοτε τε εχωριν ει XXVII.
πλεισι τῷ ιρμῳ, καὶ μεταμελοντο. p. 135. y. 3.
48. 255. 25.

D. Hal. I. 526. 48. Θησειον δὲ τον
αρχαιεστιν, τῶσε τοις παλευκοις ηρθισ-
μον ερωτε τῷ δέμοι, καὶ μεταμελομένον θητ
τῷ Καστοις παλαδίκη, δεε.

Hence μεταμελητα signifies *Repen-
tance*, *Joseph. de Bell.* Lib. V. cap. 11.
§. 2. 18. p. 354.

Having thrown-down] Gr. ενθεσ. y. 5.
This Verb frequently signifies to
throw down, or to throw away, or
throw off.

Joseph. de Bell. Lib. VI. cap. 6. §.
2. p. 393. ενθεσι δὲ τα επλα, καὶ αντί-
δεσι τα συμπλα, χαελομα το ζεν.

D. Hal. I. 242. 8. 297. 18. 347.
30. ταῦτα επλα, τρεπτει το σεκιον, καὶ
εδίκνυε το Στρατο μεσον τεχνητων. and I.
45. ὁ δὲ Σεργιλος ενθεσ τὸν αετιπορφυ-
ρον επιθησ, καὶ περικυλομένος δεε.

Hanged-bimself] Gr. απηγέλο. y. 5.
Syr. be strangled bis Soul, i. e. him-
self, That Version uses the same word
for ξυπνια, *Luke* viii. 33, to be choked,
and ευπνια, *Matt.* xiii. 22. and εν-
γω, *Matt.* xviii. 28. to choke. as also
for στοχηρεω, to be distressed, 2 Cor.
iv. 8.

Let the Reader examine whether
απαγμεναι doth not signify to strangle
or hang one's self, in the following Au-
thors.

Pbae. Lex. p. 102. 2. Απηγέλο,
βροχει ηψει. So also *Suid. Lex.* I. 262.

Tbucyd. Hist. Lib. IV. §. 48. p. 267.
72. ει πελλει εφας αινις διεφθεισ —

NOTES on

CHAP. ὅπερ εἰπον τοις, αἱ στυχοὶ αὐτῶν ἐποστοῦν, XXVII. τοῖς αὐτοῖς, καὶ ἐπειδὴ τοῖς μαίαις πονηροῖς. 5. τὰ πονηρά, απαλγόμενοι, πάντες τροχῷ τῷ πεδὸν τῷ νωπῷ — απαδύνεται φας αὐτος, &c. This remarkable Passage is cited by J. Poll. in *Otostath.* Lib. X. §. 37. p. 1184.

Aelian. V. Hist. Lib. IV. cap. 8.

Σωκράτης μὲν εἰς καρπαδεμὸν Θ., μέλαιναν Πολιτεῖον, καὶ απηγένετο.

Lucian. *Philopseud.* p. 840. A. εἰ τις απηγένετο, οὐ απετινθῆ τινα κεφαλίων, οὐ απεσκαλαπιώθη, οὐ αλλοὶ γε τῷ τροχῷ πονεῖται απηλεῖ ἐκ της βίας, &c.

Herodot. Hist. Lib. II. §. 131. p. 138. μῆδος δὲ, λέγεται ως η παῖς απηγένετο νύτος αχιοῦ.

Strab. Geogr. Lib. XII. p. 950. D. Λέιον Εφεσίον, says *Heracitus*, ἔνδειν απαγένεσθαι, οἱ τινες Ερμηδόροι — οἱ Κέρατοι. *Diog. Laertius* represents this Philosopher, as using the general word θνθάνειν, instead of that particular kind of Death expressed here by απαγένεσθαι, Lib. IX. §. 2. p. 549. So also *Cicero* translating this Passage in *Tusc. Disp.* Lib. V. §. 36. p. 424. *Universos ait Ephebius esse morte multantibus*, &c. Vid. *Jamb. de Vita Pythag.* §. 173. p. 176.

¶. 6. *To put them]* Gr. βαλεῖν αὐτά.

So E. T. renders βαλλω *to put*, *Mass.* ix. 17. . xxv. 27. *Mar.* ii. 22. *Job.* v. 7. . xii. 2. *Jam.* iii. 3. *Rev.* ii. 24.

Syr. αῦλο, sc. τὰ αργυρά in Sing.

¶. 6. *Into the Treasury]* Gr. εἰς τὸν κορβα-

ραν, or κορβαν. Vulg. in *Corbenam*.

Syr. renders κορβαντας by *domus oblationis*, the same as *Luke* xxi. 4. for δωρε, which is of the same import with *beth gazo*, Gr. γαζοφυλακιον, *Luke* xxi. 1.

Hieronymus ad loc. Tom. VI. p. 68.d.

Si enim ideo non mittunt pecuniam in CHAP. Carbonam, hoc est, Gazophylacium, et XXVII. dona Dei, quia pretium sanguinis est: ¶. 6. cur ipsum sanguinem effundunt?

Κορβαντας εἶλον, says *Theophrast.* ad loc. p. 170. Εἰ τοῦ τῷ περὶ θυσίαν, εἰς τὸν εἴδαν τὰ προσφερόμενα τῷ θεῷ δῶρα.

Joseph. de Bell. Lib. II. cap. 9. §. 4. p. 167. Μέλα δὲ ταῦτα ταρράχη επεξεῖται, τον περὶ θυσίαν, καλαὶ δὲ Κορβαντας, οις καλανγήσιν υδαῖσι εκαπαλίσανται. Vid. *Not. C. Rolandi.* See *Suid.* Lex. II. 348.

The Price] Gr. τιμή. So the original Word is render'd, *Acts* iv. 34. v. 2, 3. . xix. 19.

D. Hal. I. 429. 23. τας τιμας ενται των ανιων των περὶ τον καθ' ημερον θυτον, απεινεις εγμονται ελαχισται προ τοις εμφυλιον γενεται.

For a Burying-place] Or the Burial. ¶. 7. Gr. εἰς ταφὴν.

Syr. has the same word as for μημπτον, ¶. 60. h. cap. and *Matt.* viii. 28. *Mar.* xvi. 2. or μημπα, *Luke* viii. 27. . xxiv. 1.

Vulg. in sepulturam.

J. Pollux distinguishes between ταφε, sepultura, and ταφῷ, sepulchrum. *Otostath.* Lib. VIII. §. 146. p. 968.

Demosth. *Orat.* in *Olympiad.* p. 692. B. evidently distinguishes between ταφα and μημπα. ταφα απαν δέδον τι αγηλαθη εις τε τινα ταφήν, καὶ τα αλλα τα μημπομένα, καὶ εις τινα εικαδομιστα τα μημπομένα.

Ταφα in *Herodotus* evidently signifies Burials or Funerals. See Lib. V. §. 8. p. 289. Ταφα δὲ τοῖσι θεάμαισι αὐλεῖσι αἵδε τρεῖς μέν ημερος πρόσθεται περὶ εκρητον. — επειδὲ δὲ θαπίσιοι κατακλαστεῖσι, οὐ αλλως γε κρυψαντεῖσι.

Elsewhere

CHAP. Elsewhere I think ταφη signifies the XXVII. Burial-place. As in Diod. Sic. Bibl. §. 7. Lib. I. p. 12. τινες δέντε Ιερον — βαλομένων ἢ τινες ταφόθε ταφησι αδηλον ποιησαι, &c.

Herodot. Hist. Lib. III. §. 16. p. 165. Cambyses ἐκελεύει ὅπις ταφης τον Αμασιθε τεκιν εἰκεφερεις οὗτον.

§. 9, 10. They took — they gave] Gr. οἱσαν — οἴσαν. Dr. Hamm. I took, and consequently §. 10. I gave, agreeably to Syr. but I find no MS. that reads οἴσαν, in the first Person. If this Reading were supported by sufficient Authorities this Quotation would better agree with the Hebrew of Zabdiel. xi. 13. which has I took — I cast, or gave. LXX. agrees with Hebrew, οἴσαν — ἔκβαλον, at least we have no reason to suppose the Contrary.

See Mr. Mede Book IV. p. 786.

§. 9. From the Children of Israel] Gr. οἱον γαρ Ισραὴλ. Or else; according to the Ellipsis supposed by Mr. Locke, on Gal. ii. 6. p. 123. οἱ οἱον γαρ Ισραὴλ, like οἱ ἀπό τον μαθητῶν αὐτοῦ, Job. xvi. 17. E. T. some of his Disciples. This Ellipsis is followed by E. T. in this Verse. whom they of the Children of Israel did value; but Marg. whom they bought of the Children of Israel.

§. 11. The Governoour asked him] Gr. επηρεπτον αὐτὸν ὁ κύριος.

Origen cites this Text without οἱ γαρ. c. Cels. p. 1. Perhaps it is only a Citation by Memory, though introduced with a γέγραπτο.

§. 11. Thou sayst it] Gr. οὐ λέμεν. E. T. thou sayest. but Luke xxiii. 3. thou sayest it. later Edd. have it in Italic.

Theophrast. ad loc. p. 171. C. Δη-

περου δοὺς αὐτῷ εοφετάλλων· οὕτοι δὲ εἰπειν, CHAP. οὐτι τὰ εμοὶ, οὐτε ταλιν, οὐτε εμοὶ, οὐτα με- XXVII. επει τὰς εφη, οὐτε λίθιν.

Not — to any one word] Gr. ως — §. 14. ποτέ οὐδεὶς ἴντε εμπα. E. T. to never a word. So Mar. xi. 2. οὐδεὶς αὐθεωτων, never man.

Syr. not by one word. Arab. by a word. That is, Jesus did not give Pilate one word of an Answer.

At that Feast] Gr. κατεσθίων.

§. 15.

Vulg. per diem solennem. Syr. at every Feast. So also Arab. but Pers. every year on the feast day, viz. this same feast the Passover.

In Josephus καθεσθίων signifies on a certain feast day, not on every feast day. De Bell. Jud. Lib. I. cap. 22. §. 2. p. 110. 5. b. κατεσθίων θεωρεῖσθαι καθεσθίων. Ant. Jud. Lib. II. cap. 4. §. 3. p. 73. Δημοσελευτει κατεσθίων θεωρεῖσθαι, καθεσθίων τινες παρηνεψει κατεσθίων τοιμαζοντεις λευ. Vid. Not. Relandi. κατεσθίων, id est, in festo, qu. έτοις της εορτής, as έτοις της παραχώρας. Job. xviii. 39.

Used] Gr. ενθάδι. Vulg. confueverat. §. 15. E. T. was wont, or accustomed. So Mar. x. 1.

To release] Gr. διαλειπειν. Vulg. dimit- §. 15. tere. or as Cesar, de Bell. Gall. Lib. IV. §. 27. p. 133. i. remittere, to release from confinement, which stands opposed to comprehendere, answering to ενλαβειν, Mass. xxvi. 55.

Joseph. Ant. Lib. XII. cap. 2. §. 2. p. 586. εγω τούτους καλεσσαι τον βασιλεα, επεις ξπολιση τες αιχμαλωτες Ινδιων, επεις ιδει τινες βασιλειαν ησαν αὐτοι. §. 3. 1. 3. and p. 820. §. 3. 4. b.

A noted Prisoner] Gr. δειμιος οὖτος §. 16. μον. E. T. a notable Prisoner.

Cbrysoft.

СИАР. *Chrysost. II. 531. 27.* οὐδὲ γὰρ τόπος εἰδί^{τη} ΧΧVII. απλωτήσιν, οὐχοῦ λαγῆσιν, αλλ' ἀπίστεμεν. §. 16. τύποι, απέβολοι εἰς τάκτα, μυρμήξ εργατα- μήνον φορεῖ.

However the Original word is ge-
nerally used in a good Sense. See
Pnev. Lex. p. 299. 3. Επικηρύξ, ἐν-
δοξός, δημοφανής. So *Rom. xvi. 7.*

§. 16. *Barabbas]* Gr. Βαραβάσσας.

Theophylact. ad loc. p. 172. Β. Βα-
ραβάσσας ἢ ερμίνιος), οὐτός τοι πατέρας
Βαράς ή, οὐτός, Αβέας ἢ ο πατής.

§. 18. *Through Envy]* Or as we say, *out of Envy*, E. T. for Envie. Gr. Δι
φθορού.

*Joseph. Ant. Lib. XVI. cap. 11. §.
1. p. 819.* ἐπεινὼς γὰρ δι' εἰχθύος εἰς ηξιον
απολύτησαν, &c.

D. Hal. I. 604. 25. καλυθήσεις ἡ τοῦ
τυχοῦ Διετίνας, οὐδὲ αδενίας, οὐδὲ τῶν
πελλατῶν τῆς αἱρήσης, &c.

Was it Envy moved the Jews to de-
liver up our Saviour into the hands of
the Romans?

*Simplicius in Epist. Cap. XXVI.
p. 118.* οὐ γὰρ οὐδὲ φθορός, λυπη εἴτε επ'
αλλούσιον αἰσθάνεται.

Pnev. Lex. p. 732. 3. Φθορός, εἴτε
λυπη επ' αλλούσιοις καλοῖς· απειρ χακιά,
ηδονή επ' αλλούσιοις κακοῖς.

Suid. Lex. III. 3. and p. 617.

And to conclude, consult *Aristot.
Rhet. Lib. II. cap. 12.* p. 285.

Syr. uses the same word as for ζη-
λός (render'd Indignation, Marg. En-
vy. *Act. v. 17.* and Envy, *Act. xiii.
45.* and Envying, *Rom. xiii. 13.*) as
also for ανοία, Madness, *Luke vi. 11.*

§. 19. *The Judgment-seat]* Or Bench, or
Tribunal. Gr. βρύμα, render'd Throne,
Act. xii. 21.

It evidently denotes a Tribunal, or
Judgment-seat in *D. Hal. I. 289. 43.*

καθίσας δὲ τὸ βρύματον σταύλῳ μὲν ΣΙΑΡ.
τὸν φίλων, οὐ τὸν φίλων σταύλῳ καθίσας, ΧΧVII.
&c.

What shall I do with Jesus?] Or §. 22.
unto Jesus. Gr. τι ποιέω Ιησού. Vulg.
quid faciam de Jesu.

See Review on *Matt. v. 44.*

Let him be crucified] Gr. σαυρωθῆται. §. 22.

Σταυρός is a Verb that properly ex-
presses Crucifixion. See *Joseph. Ant.
Lib. XIX. cap. 1. §. 13.* p. 925. οὐ γὰρ
μημόντος επαύει κατ' οὐ σαυρώντος λύγων πέμπων
— οὐ τὸν τοῦ σαυρωθείται σκητεχυμένον,
&c. However this Historian gene-
rally uses the compound Verb σαυρω-
γεω, which signifies to crucify, not
to crucify afresh, or again, as E. T.
Heb. vi. 6.

*Joseph. Ant. Lib. XVIII. cap. 3. §.
4. p. 878.* οὐ οἱ Τιβερίος, μαθητες α-
κελέσει αὐτῷ θύμοικης εἰδίσασι τῶν περιτῶν,
ἐκπίπτει τοις ανταντίσει, οὐ τίνω θάλια ολίθες
θύμοικεις αἰλιαν, &c. and *de Bell. Lib.
V. cap. 11. §. 1.* p. 353. ματέρεψιος
δη οὐ πρεσβαταρίζειτο τε θαλάτης πατει-
ακιαν, ανεβαρύπτει τα ταχχεις αιλικέν—
p. 354. 3. οὐ Διός τοι πληθύος χωρεῖ τε
ἐντελεπτει τοις σαρροῖς, οὐ σαρροῖ τοις σα-
μασιν. p. 558. 11.

Why rebat harm] Gr. τι γὰρ οὐκον. §. 23.
E. T. why, what evil &c.

*Vocula γὰρ interrogatio hic inserviens,
vix suam causalem amittit.* Eodem mo-
do adhibetur, *Matt. xxvii. 23.* See the
accurate Mr. Hutchinson's Note on
Xenoph. K. Π. p. 318.

The more] Gr. ακέμασις. E. T. ex- §. 23.
ceedingly, *Act. xxvi. 11.* or out of mea-
sure, *Mar. x. 26.*

Syr. as μελλον, §. 24.

CHAP.

XXVII. *A tumuli*] Gr. θορυβός.

§. 24. Syr. uses the same word for ταρξ-
χός, *Acta* xii. 18. and κράυχη, *Ez. b.*
iv. 31.

§. 24. And *washed his bonds*] Consult the
Schol. of *Soph. Aj.* y. 667. ΕΘΟΥ λι-
νίς πλακώσει, οὐτε η φρενος αἰθρίατη, η αλ-
λας εφαλας εποιει, οὐδαὶ δύσποται τας
χνέψεις εις καθαρειν τη μασματό.

§. 24. *Before*] Gr. προτοτι. Vulg. coram.
Syr. as ἐναπίον, *Mar.* ii. 12, before.
and ἐναπίον, *Luke* viii. 47. and μπρο-
σθι, *Gal.* ii. 14.

§. 24. *I am innocent*] Gr. άνωθεν εἰμι.
Pbau. Lex. p. 25. i. άνωθεν, αζη-
μός, ανατίθη.

Suid. Lex. I. 73. — Επιφρύλως έν-
αθωσις τας χνέψεις μη. [LXX. *Pf.* xxv:
6.] αυτή του, αθωσις εμαυτον επηρεσι.
ενικε ἐκποιησα του κακου. Ανωθεν ειμι,
ανατίθη.

Joseph. Ant. Lib. IV. cap. 8. §. 33.
p. 246. Άνωθεν εισι ο πληξας, sc. either
really αζημός, or in the Eye of the
Law ανατίθη.

*AB*s xx. 26. καθαρός expresses much
the same Idea with ανωθεν here.

§. 26. *Having scourged Jesus*] Gr. την Ιη-
σου φεργύλλωσα. Vulg. *Jesusum flagel-
atum tradidit.*

Job. ii. 15. Φεργύλλων signifies a
Scourge, hence Φεργύλλων is to scourge.

Etym. M. col. 799. writes this *Verb*
Φεργύλλω, ἐκ τη φεργύλλην, ο σημαντι-
κησει ἐκ χοινικης πεπλεμψης, η κικλης
ματικης.

Hieronym. ad loc. *Sed sciendum est*
Romanis eum, [sc. Pilatum] legibus
ministrasse, quibus sanctum est, ut qui
crucifigatur, prius flagellis verberetur.
Traditus est itaque Jesus militibus ver-

berandus, et illud sacratissimum corpus *Chap.*
petitusque Dei corpora, flagella fecerunt. *XXVII.*

This Roman custom of scourging §. 26.
before Capital Punishment is evident
from the following Passages.

Dion. Cass. Lib. XLIX. p. 405. Ε.
την διδίσκων εμαυτησει, ταυτη προσδη-
σει — καὶ μὲν ταῦτα καὶ απειφαέτιν.

D. Hal. I. 272. 13. αλλα παῖς τα
εθίτεις τιμωρεῖτεν εθη καὶ τομικα φυλαττων,
οσα τοις κακοφοίοις δοτικοι παθεῖται, — αι-
κιδιώτες τα εμαυτα πληξαι αντεις, — πλε-
σιωχαράς της αυχνας της πελκασιν α-
ποκοπίων. . p. 312. 3. Ερθδος μασίμω-
θείλας δοτικοπικας τας κακοφαλας. . p. 350:
39. . 533. 26. δυο δι της εξελεχθειλας
διπρεπεχαδις πιν φθεστην, μασίμωταις εις
φαντηρα, ανδραχημα απειδεσαν.

Joseph. Ant. Lib. V. cap. 11. p.
353. 8. b.

Common-bail] Gr. τη περιτίμησιν. E.T. §. 27.
Marg. Governor's house. or *Prætori-
um*, *Mar.* xv. 16. or *Judgment Hall*,
Job. xviii. 33. . xix. 9. or *Palace*, *Pbil.*
i. 13. *Marg. Cesar's Court.*

Pbau. Lex. p. 620. 3. Περιτίμησιν, π-
νος εόδια εωσιεῖς ο λαθη.

The whole Band] Gr. ολικη την απη. §. 27.
εγν. Vulg. *universam cohortem*.

Since the whole Band, or Company
was gathered into Pilat's Hall, *Mar.*
xv. 16. perhaps απηση may signify in
this Place, only πληθη σεγιδηματων.
ταξις εργασιων. *Pbau. Lex.* p. 667. i.

Elsewhere it denotes what the Ro-
mans called *Cohors*. See *Joseph. de Bell.*
Lib. II. cap. 18. §. 9. p. 200. Αναλ-
βων δι — τη μηδιδικαστηρια πληκες,
δυο δι την λοιπαν απι διχαλικης πτηλεινες,
πεζων δι εξ απηση, καὶ πετασης ιλας
πηπων. *Lib.* III. cap. 4. §. 2. 1. 9.
p. 225.

The Officer belonging to a Band,
or απηση is called *Exadestras*. *Acta.*

CHAP. X. I. . xxvii. i. and Χιλιαρχῷ, *Act* XXVII. xxi. 31. or Χιλιαρχῷ. *Јојерб. Ant.* §. 27. Lib. XIX. cap. 2. §. 3. p. 934. ηγετής ἐν τοῖς τεσσερεσ τεσσαρεσ — ἢ εἰδε μὴ απηγέτησα μῆ τον Χιλιαρχῶν. §. 4. l. ult. ej. pag. Ιουλιον ἐκπίκτη Δυπον, επὶ των χιλιαρχῶν, &c.

§. 28. *A scarlet Robe*] Gr. Χλαμύδα κόκκινην. Vulg. ciblamydem coccineam.

Χλαμύς ἡ τὸ σέιφερος ἢ κυκλοειδής, πὸ ἐν τῇ επικάθισῃ λιβυκῶν επιβολαιον. *Εὐγ. M. col. 812. 24.*

Chlamys nibil aliud fuit, quam sagum, sive ut veteres loquebantur, sagus, indumentum scilicet, sive σέιφελασον, quod tunicae imponebatur, et fibula in bumeris nollebatur. *Pitisc. ad Suet. Calig. Cap. 19. I. 808.*

These Χλαμύδες were not peculiar to Kings, for others made use of them.

Sertorius taught the Spaniards to wear them. *Plut. Sert. III. 319. 13.* ἢ χλαμυδινον αεινας ἢ χλωρι χρωδε διδασκον.

Κόκκινος is render'd Scarlet, and distinguished from Purple, *Rev. xvii. 4. - xviii. 12.* Yet what is here called Χλαμύς κόκκινη, is in St. Mark expressed by πορφυρος, *Chap. xv. 17.* and in St. John, by φράξιον πορφυρον. *Chap. xix. 2.*

Syr. uses the same word as for λαμπεζῷ, *Luke xxiii. 11.*

§. 29. *A Crown made of thorns*] Vulg. corona de Spinis. Gr. στέφανον εξ ἀκαρδίων, sc. τις καρδιον. In like manner *Јојерб. Ant. Lib. XII. cap. 7. §. 6. p. 616.* ποιομέστε κανά σκέπη, λυχνία, τερπεζών, βρυμόν, ἐπι χρυσος τετραπλίκα. and *Lib. XIX. cap. 8. §. 2. p. 950.* Agrippa δύλερε των θεωριων ημερα τοῖς ερδυσαρχῷ εξ αργυρου τετραπλίκων παντα, &c. and *De Bell. Lib. VII. cap. I. §. 3. p. 404. 7. b.*

CHAP. ¹XXVII. Took the Reed, and beat him] Gr. εἰ λάσσει τῷ καλαριῳ ἢ τενπλον. Hence §. 30. appears the Strength of the Reeds that grew in the East. See *2 Kin. xviii. 21.* To this Purpose consult the following Passages.

D. Laer. Prooem. p. 6. 6, ταῦτα ἢ εἰδή μὴ λόκη, εἰσας ἤ, δυντος ἢ λασχασον τροφε, — ἢ καλαριῷ οὐ βασιλεύει.

Plut. Ages. III. 398. 10. ίεντος ἢ οὐ φιλοτεχνῳ οἱ Αἴγαιοι οὐδεφερονταις, οὐ τεκνον τοῖς πατέρεσσιν αἰτεῖσθαι, οὐ μηροις τοῖς πατέροις κατα καλαριον σέλεπτηνται, ματερες ιππον, εικονι σινεπαζων.

Strabo mentions to what a prodigious Height, as well as Thickness, these Reeds grew, *Geogr. Lib. XV. p. 1037.* Β. καλαριος ἥ, μηκος μὴ τερακοντα οργυων τας ορθων, τας ἢ χαμακαλινης ποληκατια. παχεζῷ ἥ, οτι των οὐρανον τοις μὴ επι τερπηζη, τοις ἢ τερεπηλασιον.

His-own] Gr. αὐτή, i. e. τα ειδια, §. 31. *Mar. xv. 20.*

They light-on] E. T. they found. Gr. §. 32. δέρν.

All Finding is not the Effect of Seeking. See *If. lxv. 1. I am found of them that sought me not.* And *D. Hal. I. 93. 12.* ταῦτα ἢ οι ευρυψην μῆ τοι αρδεζῷ επικάζειν. ἐν οις ίεντος φιλορευσαμενῳ, οὐ ἐ παῖσιν ελαχιστοις αμαρτημασιν Ελλησι δεξινοι αν νησερχειν, οι τις ειναι διρεψη τίσσα γυνη. And consult my Note on *Matt. xviii. 28.*

Elsewhere Finding follows a Search. *Job. vi. 24, 25. D. Hal. I. 124. 17, 18.*

Here the Soldiers light on Simon accidentally passing by, just come out of the Country, or out of some Field hard by. *Mar. xv. 21.*

Just in the same Sense is the Hebrew Verb נִשְׁׁבַּע used, *Deut. xix. 5. . 2 Kin. x. 15.*

A Cyrenean]

CHAP.
XXVII. ¶ 32.

A Cyrenean] Gr. Κυρηναῖος. E. T. of

Cyrene.

So Ναζαρεὺς is render'd of Nazareib, *Matt. xxvi. 71. Mar. x. 47.* but elsewhere translated a Nazarene, *Matt. ii. 23.*

Ναζαρεὺς is also render'd of Nazareib, *Mar. i. 24. . xiv. 67. Luke iv. 34.*

Χανανα, of Canaan, *Matt. xv. 22.* rather a Canaanitish woman; as we say a French woman, rather than a Woman of France.

The proper Expression for of Cyrene is οἱ Κυρηναῖοι, just like οἱ Ναζαρεῖοι, of Nazareth, *Matt. xxi. 11.*

¶ 32. *They compelled] Or pressed. Vulg. angariaverunt. See Note on Matt. v. 41.*

¶ 33. *That is to say] So E. T. but Gr. οἱ εἰς λεγοῦσι, which is of the same import with οἱ λέγει, Job. xix. 17. which is called.*

*That is to say answers more directly to τις εἰς, §. 46. h. cap. Mar. vii. 2. or τις, as it is written *Acts* i. 19. Hebr. x. 20.*

Syr. the same as for οἱ εἰς μεθεμάδημοις, *Mar. xv. 22.*

¶ 33. *A place of a Scull] Gr. κεφαλὴ πτώση. Vulg. Calvarie locus.*

Syr. as if onely κεφαλή. See *Luke xxiii. 33. κεφαλή, E. T. Calvarie.*

Syr. word for κεφαλή is the same used *Rom. xii. 20.* for κεφαλή.

Perf. has κεφαλή κεφαλῆς:

¶ 34. *Vinegar mixed with Gall] Gr. σκότος χολῆς μεμβράνων. Vulg. vinum cum felle mixtum, qu. επει &c. though §. 48. it has acetum.*

Χολή, render'd Gall, is used by I.XX.

Prov. v. 4. Lam. iii. 15. where E. T. CHAP. has Workwood.

XXVII.

See Mr. Mede's Works, Book III. §. 34.

p. 518. *Matt. xxvii. 34. Dederunt ei — vinum μὲν χολῆς μεμβράνων, cum felle mixtum, id est, επει τὸ θύρα. Χολῆς enim et θύρα idem valent. Voce autem χολῆς Evangelista speciem amaram in genere designavit, pro Hellenistarum uisu (quibus et Absinthium χολῆ dicitur.) Hanc Marcus xv. 23. myrram fuisse determinat; et dederunt ei, inquis bibendum vinum myrratum [ερμηνεύμενον επει.] Myrra vero, Hebrewice מִרְרָה, Syr. مَرْرَة, ab amaritudine summa nomen traxit.*

Tbey set] Or they set up, Gr. ἐπει-§. 37. επει.

This they did by Pilate's order, who is said to do it himself, *Job. xix. 19.*

His Accusation] Or charge. Gr. τίλω §. 37. αἰτία εἰτι. Vulg. causam ipius.

Thus *Joseph. Ant. Lib. XI. cap. 4. §. 9. p. 559.* οὐ δὲ τὰ εἰκληματα ἡ τας αἰτίας, οὐ καὶ τὸν Σαμαρεῖτα επιφέρειν, &c.

Tbucyd. Hist. Lib. III. §. 81. p. 216. 10. οἱ Καρχηδονῖοι εφανται αἰτία της εχθρες δοκεῖται επανειπον, τίλω μὲν αἰτίαν θητεούσας τοις τὸν δημοτον καταλυτοιν. Schol. η εἰκλημα. οὐκέτι εἰκληματες εἰκληματα καίνοις τῶν καταλυται τε δημοτοι.

Elsewhere αἰτία signifies the Crime laid to a man's charge, and which is the Cause of the Punishment.

*LXX. Gen. iv. 13. μεζων η αἰτία με (E. T. Marg. my iniquitie) τε αφεύγωσι με. In N. Test. Job. xviii. 38. οὐ ιδεῖσαν αἰτίαν δελέκτη έν αἰτίᾳ. and xix. 4, 6. compared with Luke xxiii. 4, 14. and *Acts* xiii. 28. compared with Luke xxiii. 22. The Cause of Punishment is the Crime not the Accusation.*

CHAP. In the Sense of *Crime or Fault* we
XXVII. may perhaps understand *Joseph. de
y. 37. Bell. Lib. II. cap. 2. §. 5.* τις οὐα-
μείσιας αἰτίας τὸν τοντόθεον διδημένης
λύσας.

Syr. renders τὸν αἰτίαν αὐτοῦ by *elio
demautbeb*, Lat. *Vers. causam mortis
eius qu. τὸν αἰτίαν τοῦ θανάτου αὐτοῦ*. See
the above cited place, *Aet. xiii. 28.*
Gr. αἰτίαν θανάτου, where Syr. αἰτίαν αξι-
αῖν θανάτου.

Now *Elio* is *Cause*. *Matt. xix. 3.*
Luke viii. 47. and *Fault*. *Job. xviii.
38.* . *xix. 4,* 6. as well as *Pretence*,
Matt. xxiii. 13. (al. 14.)

This Inscription on the Cross is called
by St. John, xix. 19. τὸν θεόν. Vulg.
titulus. E. T. a *Title*. Now such In-
scriptions, denoting the Crimes for
which a person was punished, were un-
usual among the Romans.

Dion. Cass. Hist. Lib. LIV. p. 523.
A. τὸν πατέρα τοῦ Καπιτωνοῦ τῷ μὲν
οπεροφ τῶν δελτῶν — τῷ πρεσβοτεῖον αὐτοῦ,
Δῆμος τοῦ αἰολέγος μητρὸς μῆτρος γερμανοῖο τὸν
αἰτίαν τοῦ θανάτου αὐτοῦ δελτίον, Δηγ-
γαλονοῦ, καὶ μῆτραν ανασυρεταιοῦ, τοῦ
ηὔναντος, sc. *Augustus*.

Sueton. in *Calig.* Cap. 32. p. 854.
ut manibus abscissis, atque ante petitus e
collo pendentibus, praecedente Titulo, qui
causam poenae indicaret, per coetus epul-
lantium circumduceretur. Vid. Not.
Pisisci. See also *Donitian.* Cap. 10.
p. 585. *Patremfamilias* — *detractum e
spectaculis in arenam, canibus objecit,*
cum hoc Titulo, Impie locutus parmu-
larius.

y. 37. *Oὐτός εἰνι &c.*] As this *Inscription*
stands in our present Gr. Copies, no
two of the four *Evangelists* agree in
the words of it.

Arab. has here, οὐτός εἰνι ο βαριάδης
τοντός Ιησοῦς, agreeably to *Luke xxiii.
38.*

CHAP. Reviled him] Or railed on him, as XXVII.
E. T. *Mar. xv. 29. Luke xxiii. 39.* y. 39.
Gr. εβλασφημεῖς αὐτον.

In this Sense of *Ill-Language*, or
Reflection we frequently meet with the
Verb βλασφημεῖσθαι.

Alben. Deipn. Lib. IV. p. 178. C.
αἱ ἃ ὁ εὐχετήσας βλασφημῶν αὐτον τοις
μαλακοῖς αὐχμητίσων, καὶ Δῆμος Πλάτων
&c.

D. Hal. II. 78. 10. ποιῆσε τοις Θεα-
ταῖς βλασφημοῦσα, αἵ τι επανιδοῦ, πρα-
τεῖσθαι, εὐφανεῖσθαι.

*Joseph. Ant. Lib. XX. cap. 5. §.
3. p. 966.* τινες ἢ των θεραπευτῶν την
Χειραρχον εβλασφημοῦσα — — — Χειραρχοῦ ἢ
ακιντος, καὶ αὐτῷ ει μετελώς ερθεῖσα προς
τας βλασφηματας — — — μη πειδων ἢ, μαλ-
λατον γὰρ επικατητο βλασφημούσατες, &c. p.
486. 10. b.

See Note on *Matt. xv. 19.*

The Robbers.] Gr. οἱ λῃστοι.

St. *Luke xxiii. 39.* takes notice of
only one of the Robbers, that reflect-
ed on our Blessed Lord whilst on the
Cross; where, by the way, those are
stiled κρεμασθεῖσες, who are expressed in
this Gospel by συστραβθεῖσες.

Hic per Tropum, says St. *Jerom ad
loc. qui appellatur Συλληψις, pro uno
latrone uterque inducitur blasphemasse. —
Non quod discrepant Evangelia, sed quod
primum uterque blasphemaverit; debinc
Sole fugiente, Terra commota, Saxisque
disruptis, et ingruentibus Tenebris, unus
crediderit in Iesum, et priorem nega-
tionem sequenti confessione emendaverit.
Consult also *Apoll. Rhod. Arg. Lib.
II. 756. Schol.* and *Soph. Aj. y. 742.
Schol.**

Judea seems to have swarmed with
these Robbers about this Time.

*Joseph. Ant. Lib. XX. cap. 8. §. 5.
p. 971.* Λυγνειαν γὰρ οἱ χωρεῖ παῖδες
πληθή.

CHAP. πληθή ἡ γένετο αριθμός — ἡ ΕΛΛΑΣ—
XXVII. ζαφείρ —, τοι συκοσαμψεις των λύγων το
§. 44. σωλαῖμα, &c. p. 974. § 10. σωλαῖμας
τῶν Ιεδαιῶν τὸς των λύγων κακοῦ, των
καρπῶν απάσουν φραγίζουσιν τε ἡ Διάρ-
ταζοῦσιν. ἡ εἰ Σικαρίος ἢ καλυμμάτων,
λύγων ἢ ποτε χών, τοι μαλισκα επλαῖματων,
&c.

See Note on Matt. xxii. 13.

§. 45. *Darkness over all the Land]* Or over all the Earth. Gr. εκόσμος εὐρύτερος πᾶσαι τῶν γῆς.

Chrysost. II. 539. 19. εἰς ὅλης τῶν γῆς. I. 37. Οἱ πᾶσαι τῶν οἰκουμένων. over all the world, as E. T. render εἷς § 24, Rev. xiii. 3. To this very Darkness the same Father refers, Vol. V. 214. 44. οἱ πᾶσαι τῶν οἰκουμένων κατειλαμβάνει, ἡ τοῦ ἐν πρεσβεία μετεγενέθει φα-
τεν.

In with πᾶσαι is render'd the whole Earth, or all the Earth. *Luke* xxi. 35. *Rom.* ix. 17. . x. 18. *Rev.* v. 6. But elsewhere all the land, *Luke* iv. 25. and εἰς ὅλης τῶν γῆς, over the whole land, *Mar.* xv. 33.

Vid. *Cl. Reland. Palest.* Lib. I. cap. 5. p. 29. and *Cl. Wolf. Curr. Pbilol.* ad loc. p. 407. To which I may add *St. Jerom* ad loc. Tom. VI. p. 64. b.

§. 45. *The sixth Hour]* That is, about our Noon, or twelve o'Clock, which was the Jewish Dinner-time on Sabbath days.

Joseph. Vita. §. 54. l. 18. p. 26. πάντας αὐτοὺς τεχνητούς, εἰ μη τῶν σωμάτων διελυσθεῖστη αἴτη αρέσ, καθ-
λει της σαββάτου αεριστοποιεῖς γενίμει εγιν-
καίν.

§. 46. *With a loud voice]* Gr. φωνῇ με-
λλε. Vulg. ecce magna. But Syr. bigb,
the same word used for μέγας, *Matt.*
iv. 8. . xvii. 1.

So the best Greek Authors use the ΣΑΡ. Original word μελλεῖ to express a loud, XXVII. or big Voice, rather than, or as well y. 46. as, a big or great one.

Xenoph. de Cyr. Instit. Lib. III. p. 232. εἰ δὲ θεοτοκίας πάντες συντεχνούσιαν μελλεῖ τη φωνῇ. *Hell. Hist.* Lib. II. cap. 3. §. 24. p. 103. εἰ δὲ απειλούσιν αὐτοῖς ἀλλαγὴν, μελλεῖ μελλεῖ τη φωνῇ δηλοῦσα εἰς επαρχία.

Diod. Sic. Biblioth. Lib. I. p. 44. ult. εἴος λα την αρχιερεα γαντα πλεστον τη πέμπτη διάχεδος μελλεῖ τη φωνῃ, &c.

D. Hal. I. 158. 41. οἱ δὲ φωνες τη αγίστη, μελλεῖ φωνῃ χρυσίνος, οἵτις ἡ της πολεμίου ακτειν, &c. p. 678. 37. σχήλια μελλεῖ φωνῃ Διάρταζομενος.

Just so the Romans used the word magna when joined with vox. See *Cef. Com. de Bell. Gall.* Lib. IV. §. 25. 14. p. 131.

ELI &c.] In the Edd. of E. T. y. 46. printed A. D. 1711, 1713. these words of our Saviour are in Roman Characters, and in that of A. D. 1619. in Italit, as if they were not in the Original. But this mistake is corrected in *Buck* and *Daniel's Bible*, printed at Cambridge, A. D. 1638.

Why] Gr. ταῦται. *Mar.* xv. 34. εἰς τι. y. 46. and *Matt.* ix. 14. *Luke* xix. 31.

Syr. the same in all these places.

This man calleth-for.] Gr. φαντάσθε. y. 47. φαντάσθε signifies to call for, as E. T. here, and *Job.* xi. 28. elsewhere is render'd to call, *Mar.* xv. 35. and *Matt.* xx. 32. *Mar.* iii. 31. . x. 49. *Job.* i. 48. (al. 49.) . iv. 16. . ix. 18, 24. . xi. 28. . xiii. 13.

Ωντος, E. T. this man, rather this man, as later Edd. of E.T. *Matt.* viii. 9. for this man may be οντος ὁ αὐτωντος, as *Luke* xiv. 30. *Job.* vii. 46. .

CHAP. ix. 16. xi. 47. or else ἐκ αὐθεντος γενε,
XXVII. Job. ix. 24. 103 vi. 13. xxii. 26.

¶. 48. One of them] Gr. εἰς εἴ τιναν. Vulg.
unus ex eis.

So D. Hal. I. 676. 1. εἰς εἴ περ
δημαρχούσιν, &c.

¶. 49. Let him alone] E. T. let it be. Vulg.
sine, but Syr. αφέτε, as Mar. xv. 36.

¶. 50. He yielded-up the Ghost] Gr. αφέκε
τι πνέων. Vulg. emisit spiritum. Mar.
xv. 37. and Luke xxiii. 46. εξέπλευσε.
E. T. be gave up the ghost. and Job. xix.
30. παρέδωκε το πνέωνα, resigned his spi-
rit or breath. E. T. gave up the ghost.

Πνέων signifies Breath.

J. Poll. Onomast. Lib. IV. §. 68.
p. 386. Επι των αὐλῶν, φρυγεῖ, καὶ τρί-
πολις Φάρος ατ, η καλαποντ, καὶ καλαπιπτον
το πνέωνα εις των αὐλον.

Thucyd. Hist. Lib. II. §. 49. p. 128.
87. καὶ τα ἔσολ, καὶ τα Φαρούχε καὶ γηλωσα,
δόλος αιματοντο λε, καὶ πνέων αλοπον καὶ
δνεοδες αφιδ.

Josephus frequently uses the Phrase
αφιδαι τιν ψυχήν. Ant. Lib. VII.
cap. 13. §. 3. p. 404. των μην αφιδαις
μετ' αληθειαν εφεδρον καὶ πικρες εδιωκε
τιν ψυχήν αφιδαι. . Lib. IX. cap. 6.
§. 3. p. 486. 3. b. καὶ λεζμοθ μην δ-
δος μετον θητο γονι τιν ψυχήν αφιδαι.
De Bell. Lib. VI. cap. 5. §. 3. p. 390.
φθεγγομθ θ' ετι τας κληδονας ενεινας,
τιν ψυχήν αφιδαι.

Divinae Potestatis indicium est, says
St. Jerom ad loc. emittere spiritum, ut
ipse queque dixerat: Nemo potest tol-
lere animam meam a me, sed ego po-
no eam a meipso et rursum accipiam
eam. He refers to Job. x. 18. though
he departs from our Saviour's word.
Perhaps he quotes by Memory.

¶. 53. Came out of the Graves &c.] Gr. ε-

ελθοντες ἐκ των μνημεων μη τιν είπεν αὐτος CHAP.
εκηλθον &c. XXVII.

As R. Steph. and after him Dr. Mill y. 53.
place the Comma before εκηλθον, the
meaning is, They came out of the Graves
after his Resurrection, and went &c.
So Vulg. Pisc. E. Schm. Bez. E. T.
&c. Cast. Qui ex monumentis egredi,
post ejus resurrectionem, ingressi sunt,
&c.

Syr. καὶ εκηλθον, καὶ μη τιν είπεν αὐτος
εκηλθον &c. omitting ἐκ των μνημεων.

Arab. καὶ εκηλθον ἐκ των μνημεων ει-
ταν, καὶ μη τιν είπεν αὐτον, their own
Resurrection, εκηλθον &c.

Vid. De Dieu. Crit. S. ad loc. p.
387.

The Original, when literally trans-
lated, runs thus, And being come out
of the Graves after his Resurrection
went into the holy City &c.

Le Clerc places a Comma after
Graves and Resurrection, thus; étant
sorti de leur tombeaux, apres sa resurrec-
tion, ils entrerent dans la sainte Ville.

But Mest. Beaus. and L'Enf. render
the Greek thus, sortant de leur tombeaux,
ils entrerent apres sa resurrection, dans
la sainte Cite.

This was the Son of God] Or this ¶. 54.
man was a Son of a God. Gr. οὗτος οὐρα-
νος οὐρανος.

The Centurion, that bore this Tes-
timony to our blessed Saviour, was
in all likelihood a Heathen, and no
Proselyte of the Gate that we know
of. Observe, He doth not say, τον
οὗτον οὐρανον οὐρανον, which however
might only signify, as St. Luke expref-
ses it, ὁ αὐτον οὐρανον δικαιον οὐρανον, xxiii.
47. much less does he say, οὐρανον οὐρανον
οὐρανον οὗτον, like Matt. xxvi. 63. But
He calls our Saviour a Son of a God,
οὗτος οὐρανος, some very extraordinary
Person, as appeared from those un-
usual

CHAP. usual Phænomena that caused his Sur-
XXVII. prize.

- ¶. 55. *Ministring unto him]* Gr. *ἀγγελεῖν αὐτῷ*.

Hieronym. ad loc. *Consuetudinis Ju-
daicæ fuit (nec ducebatur in culpam,
more gentis antiquo) ut mulieres de sub-
stantia sua vietum atque vestitum p̄-
ceptioribus ministrarent.*

- ¶. 56. *Among whom was]* Gr. *ἐν αὐτῷ ήν* iu.
Vulg. *inter quas erat.*

If *iu* be the *Sing. Num.* as *Vulg.* &c. took it to be, then here is another Instance of a *Singular Verb* to several Nominative Cases. See Note on *Matt. iii. 5.*

But perhaps *iu* may be the 3d. perf. pl. *erant*. See *Nouv. Method. Grecque.* p. 273. and the Rev. Mr. Blackwall's *Sacr. Class.* Vol. I. p. 110.

- ¶. 56. *The Magdalene]* Gr. *η Μαριάμη*.

Perhaps from *Magdala*, mentioned *Matt. xv. 39.* Vid. *Ligbifoot. ad loc. Vol. II. p. 270.*

- ¶. 56. *Jests]* Gr. *ἰων.* Syr. *Arab.* and *Pers.* as *Greek*; but *Vulg. Joseph.*

- ¶. 57. *A rich man]* Gr. *αὐθικός πλούσιος*.
Vulg. quidam homo dives, q. *αὐθικός τις πλούσιος.* See *Luke xii. 16.*

- ¶. 57. *Who also himself]* Gr. *εἰς ἑαυτόν.*
Xenoph. *Κυρ. Παιδ. Lib. A.* p. 20. 9.
*ἡ εἰς εἰδανεῖ, εφ' επτὶ χρυσοχαλκίνῳ
εἰδηγή, ειπεῖ καὶ αὐτῷ εἰδεῖ περδι-
κᾶς.*

D. *Cass. Lib. LVI.* p. 590. D. *ἡ
τὸ μὴ λίσσαντος ἡ αὐτοὶ εἰπεῖ, τῷ δὲ αὐ-
λητῇ οὐ εχρησατο.*

- ¶. 57. *Was-a-Disciple of Jesus]* Gr. *μαθη-
τῶς τῷ Ἰησῷ.* Or *was become a disci-*

ples to Jesus. *Ieb. xix. 38. οὐ μαθητεῖς ΧΑΡ-
ΤΩ Ιησοῦ.* Thus *αἱ τὰ θεῖα Χειροὶ μαθηταὶ* XXVI
τὸν Καθεδρικὸν εἰκαστοι, are Churches disci- y. 57.
*pled to Christ, or become Christ's Dis-
ciples.* *Origen. c. Cels. p. 128. 9. b.*

Μαθητῶς not only signifies *to make a
Disciple*, *Matt. xxviii. 19;* but also *to
be a Disciple.*

So *Plut. Vit. X. Orat.* p. 832. B.
*Ἄνθρωποι Σωφρίᾳ μῆτις παλέρθος, περὶ δὲ δι-
μον Ραμφούσιον μαθητῶν δὲ τῷ πατερι,*
— *ἡ διωκτικὸς λόγος πηγαδικός δε.*

This same sentiment our Author expresses in other Terms. p. 844. B.
Ιησοῦς δὲ λογοθεῖται μαθητής. and p. 848.
D. *Hyperides ακροστής Πλατωνός γνω-
μῆρος τὸ φιλοσοφεῖ.*

The same *Syr.* word is used *Matt.* xiii. 52. for *μαθητῶν*, and *Luke i. 4.* for *κατικειμένων*.

- ¶. 57. *Begged]* Rather *asked-for*, or *asked*, y. 58.
as y. 20. h. cap. *Vulg. petiit.*

D. *Hal. I. 683. 1. αἰνοειδῆς δὲ
εὔστοις αἰτασαծὸς τὸν θυματεῖσθε τὸ τε-
λεῖοντος αἰτασμός εἰς εὔστοις, ἡ διχλεχ-
θῶντος δε.*

- ¶. 57. *The Body]* Gr. *τὸ σώμα*, which some- y. 59.
times is used for a *Corpse*, or dead Bo-
dy. See Note on *Matt. xiv. 12.*

D. *Cass. Lib. LVI.* p. 590. C. *τὸ
δὲ τὸ σώμα το τὸ Λιβύτες ἐκ μὴ τὸ Νωλῆς
οἱ πρώτοι κατ' ἔκστασιν πεδίον ἐκ Αἰγαλείης
εἰσεσαν. and p. 591. E. *κλητὴ λὺσὶ*
*τε εἰεφανῆς δὲ χρεοντος πεποιημένην — δὲ
ἔτε αὐτῇ τὸ μὴ σώμα κατεῖ περὶ τὸ θηρι-
στηκεκρυπτό.**

- ¶. 57. *In a Linnen-cloth]* Gr. *ειδόν.* *Vulg. y. 59.*
in *findone.* *Mar. xv. 46.* the original
Word is render'd *fine linnen* and *lin-
nen*, which latter Rending is observed
Luke xxiii. 53.

Syr. uses the same word, *Cetbono*,
for *ειδόν*, *Act. x. 1. 1.* and *λινον*, *Rev.*

CHAP. xi. 5; xv. 6. as also its Plural, for
XXVII. ἀστοῖς, Luke xxiv. 12. Job. xix. 40. .
y. 59. xx. 5, 6. In our present Text, and

Luke xxiii. 53, before the word answering to *linnen*, Syr. has prefixed *Cbyotfo* (*Lex.* p. 171.) render'd *Fascia*, i. e. a *Wrapper* or *Bandage*.

^{3.} 60. *He had been-out*] Gr. ελαύσθησεν.

Αλεξία is *λέπτη* ξεν. *Pbar.* *Lex.* p. 468. 3. and *Αλεξιός*, *λέπτος*. *Hefsch.* *Lex.* p. 588. 1.

Јојсрб. Ап. Iib. XII. cap. 7. § 6.
р. б16. καθελω ἡ οὐ τὸ Θυσιαστέλλον, καὶ
οὐ ἐκ λίθου συμπικάνειν απεδόμενος, καὶ λι-
λάσκημένον ἐκ σιδῆρου.

§. 61. There were *there* — *sitting*] Gr. *Iw*
eran — *sat**u**puzi*. E. T. *there was*
there—*sitting*. Vulg. *erat ibi*—*sedentes*.

Syr. has a *Plural Verb*, *nsav*, for which I take *lu* to be a Contraction. See Note on §. 56. and *Pasorisi Gram.* Gr. p. 208. Consult *Luke* ii. 33. §. 57. — *Sauvazier.*

Hesiod. Theog. §. 321. Της δὲ λε πρεσ
κεφαλαι. §. 825. ἵνα ἐκάπερ κεφαλαι ε-
ΦΙΓ.

f. 61. *Another Mary*] Gr. η ἄλλη Μαρία.
E. T. *the other Mary*, so Matt. xxviii.

i. This might be proper, if there were but two *Mary's*. Notwithstanding the Article, which I have shown to be often Redundant, I choose to render *a&ll&g* by *another*, following the Example of E. T. Matt. x. 23. *When they persecute you in this City, flee ye into another*, as the *all&lw.* and Job. xviii. 15. Simon Peter followed Jesus, and so did another Disciple, & *all&g& p&st&g*. In these Instances every one sees the Inconvenience of rendering the Original by *the other*.

Syr. as if αλλ, without the Article
q. See Matt. xix. 9. . xxvi. 71.

Over-against] Or before. Gr. ~~επει~~ XXVIII.
ναρτί.

Syr. as in y^t. 24. h. cap. which see.

The next day] Gr. τῇ ἀπωτῇ, which §. 62,
might be render'd *the day following*, as
E. T. Job. i. 43. (al. 44.) . vi. 22.

The Preparation] So E. T. Luke §. 62.
xxiii. 54. Job. xix. 14, 31. but §. 42.
ej. cap. *the Preparation day*, or as in
later Edd. *the Preparation-day*. In
this Text however it renders *the day of the preparation*.
Vulg. *post Parasceven*.

To Pilate] Gr. τῷ στρατηγῷ Πιλάτῳ. Per. y. 61.
haps at Pilate's House, just as πέρισσος εἶ,
at thy House, Matt. xxvi. 18:

*That Impostor] Gr. ἐνέργεια ὁ πλάνας. §. 63.
E. T. that deceiver, or Seducer. Vulg.
Seductor.*

Hesychius explains πλανεῖ by πλανή-
της απατεῖται. *Lex.* p. 767. 2.
Joseph. de Bell. Lib. II. cap. 13. §.
4. p. 177. πλανοῦ ἐδιαθέρποι καὶ απα-
τεῖσαν, προσχρυμάτι θεασμός, τελετελούντες καὶ
μεταβολές πραγμάτων μηδενί, &c.

After three days] Gr. μῆτρας ημέρας. §. 63.

So St. Mark represents our Saviour expressing himself, Chap. viii. 31. yet elsewhere He says τι τελικόν εμεώς, Matt. xvi. 21. where Cant. agrees with St. Mark's Reading.

I think the two forms of Expression, μ^{α}_t $\tau\mu\alpha\gamma\zeta$ and $\tau\zeta\tau\mu\beta\gamma\mu\alpha\gamma\zeta$, are equivalent.

For y^e. 64. h. cap. these very same Persons desire the Sepulcher may be secured, w^t t^e ye^rs n^o usages, till the thrd day, not till after the thrd day.

2 Coron. x. 3. yet three days, and
come-again to me. §. 12. They came in
the

CHAP. the third day, as the King spake, say-
XXVII. ing, come again on the third day.

§. 63. *Yoseph. de Bell. Lib. I. cap. 13. §.
1. p. 83.* μέχεται επειδή σύν, &c. See
Note, *Quippe anno secundo (ab adventu
sc. Antonii in Asiam —) Pacorus et
Barzopharnes Syriam occupavere.*

*Ant. Lib. I. cap. 10. §. 5. p. 33.
προστάξει τον αἰώνα την αὐτούς, καὶ
τον ποιεῖ εἶδον πρεσβεῖα μὲν τὸ φροντίδων.
and Cap. 12. ej. Lib. §. 2. p. 36. τιχ-
τικόν τον ἐναλέγειν τῷ νοσῷ τοῦ, οὐ δι-
δοὺς μετ' εἰδούς πρεσβεῖαν φέλευματος. Vid.
Not. Reland. Non debet verti post oc-
tavum diem, sed die octavo. Nec e-
nim Iudei solent circumcidere nisi octavo
die: et ipse Josephus ante nativitatem. Cap.
XI. [huj. Ed. x.] τῷ εἶδον πρεσβεῖα, die
octavo, post nativitatem id fieri consue-
vit. Valeat ergo idem in usu loquendi
μέχεται εὐλαβεῖται τῷ εἶδον [sc. πρεσβεῖα.]
*Id illustrat verba Christi modo die tertio
modo post tres dies se ex mortuis re-
surrecturum dicentes.**

§. 64. To be secured] Gr. ασφαλισθωσι.
Beza and Cast. muniri. Vulg. custodiri.
E. T. to be made sure. Syr. guarded,
or kept.

The Sepulcher was to be secured
against the Entrance of the Disciples,
with design to steal away the Corpse
of our Blessed Saviour. This End
was answer'd by the Guard allowed
the Jews by Pilate.

This Verb is frequently used for the
securing of Places against an Enemy
by Fortifications and Garrisons.

*Yoseph. Ant. Lib. VIII. cap. 10. §.
2. p. 449. καταλαμβάνει τας οχυρωτας
τον Ρεβελινον πολεις αμαχητι, καὶ
ταυτας ασφαλισθωσι, &c. De Bell.
Lib. IV. cap. 2. §. 5. p. 272. Φρεσε
μέλαι τῶν πολιν ασφαλισθε. Contra A-
rian. Lib. I. §. 14. p. 445. l. 7.*

Polyb. Hist. Lib. II. §. 65. p. 209.

I. 22. οὐφαλισται φυλακαις καὶ ταφαις, καὶ CHAP.
δινδυσαι ἔκκοπται. Lib. V. §. 61. p. XXVII.
564. l. 8; b. οὐφαλισται τοι φυλακαις τοι γ. 64.
τοι λιμέναις καὶ τῶν αιχνην.

Till the third day] See Note on γ. γ. 64.
63.

It is likely they meant, till the end
of the third Day.

By night] Gr. νύκτα, omitted indeed γ. 64.
by Cbrystostom, II. 550. 2. as also p.
544. 32. and l. 23, but added in the
Margin, as countenanced by some Co-
py or Copies.

Imposture] Gr. πλάνη. Vulg. error. γ. 64.
E. T. error, which in my mind is
too soft a word to express the Force of
the Original Noun.

Πλάνη, in this place, signifies not
barely Error, or Mistake; but Deceit
and deliberate Imposture, which is what
we call *Imposture*.

Under this Head we may rank *Stra-
tagems of War*. An instance of which
we have in Diod. Sic. Bibl. Lib. II. p.
75. 19, 26. Semiramis imposes on the
Indians by stuffing the Hides of Oxen
with Hay or Straw, and making them
pals for so many Elephants. p. 73. 40.
and 74. 1, 2.

A Guard] Gr. καρδιας. Vulg. Cuf. γ. 65.
sodium. and γ. 66. Custodibus.

*Suid. Lex. II. 358. Καρδια. πο τῷ
δισμαλησαι Θηταιμον τεγλαβηα. ευημα
τεγλαβηον. τιφος.*

Ye know how to do] Gr. ειδετε. γ. 65..
Vulg. scitis. E. T. you can. So γι-
νωσκεται is render'd ye can. Matt. xvi.
3. as also the Hebrew Verb יְדַעַת, Jer.
i. 6. I can not speak. vi. 15. they could
not blush.

N O T E S on

CHAP.

XXVII. *With the Guard*] Gr. μῆτε καστρί. 66. δια, sc. with the Guard spoken of §. 65. Dr. Hamm. *with a Guard*. Vulg. *cum custodibus*. But E. T. and *setting a Watch*. Syr. agrees with Vulg. in the Plur. Num. only it has coined a word on purpose to express these Guards.

The meaning is, They sealed the Stone *in Company of the Guard*, which they had procured for the Security of the Sepulcher, or to prevent its being broken open.

Chrysostom II. 545. 8. οὐδες πως αὐτοι. **CHAP.** διδόνει υπὲ τὸ αλκηναις ακοται; οὐ δὲ **XXVII.** οὐ αυτοι προσηκέντοι, αυτοι γέγονται, αυτοι §. 66. εφερεσισαν μῆτε καστρίαται, αυτοι αλληλοι εναντιγοροι οὐ ελεγχοι. See l. 2, 4. &c.

Or else we may connect μῆτε καστρίαται with εφερεσισαν τοι ταφοι, putting the words εφερεσισαν τοι λιθον in a Parenthesis. This Construction, though not so natural, is supported by Raphelius, in *Annotat. Philolog. ex Polyb.* &c. ad loc. p. 114.

C H A P. XXVIII.

CHAP. *After the Sabbath was over*] Gr. εἶται τὸ sabbati. Vulg. *vespere sabbati*. §. 1. bati. E. T. *in the end of the sabbath*. St. Mark expresses himself thus, ἡμέρα τοι sabbatis, Chap. xvi. 1. E. T. *when the sabbath was past*. And St. Luke, xxiv. 1. τῇ ματι τοι sabbatis, E. T. *upon the first day of the week*. To the same purpose St. John, xx. 1. E. T. *The first day of the week*.

Hence it is evident the Sabbath, or seventh day, must have been quite over, because the First day of the Week was actually begun. Those Interpreters therefore that explain εἶται of the Evening, as Vulg. &c. must mean the Evening or Night after the Expiration of the Sabbath. For according to the Jews Reckoning the Evening or Night preceded the Morning or Day.

εἶται sometimes is thought to denote the Evening, or Night.

Tacit. Hist. Lib. III. §. 108. p. 233. 55. οὐ η μή μαχη επελάσα τους εὑτι. *Schol. Περὶ γατερᾶς. επιμεταποιεῖ θάτι γατερᾶς μετοι το εὑτι.* Lib. IV. §. 93. p. 293. 59. οὐδη δέ οὐ τὸ πριεργετ εὑτι με,

&c. *Schol. ηγοω, επειρεῖται κλαστη. CHAP. ηλιον.* **XXVIII.**

So also perhaps *Plut. Dian. V. 211. §. 1. 6. b.* φασμα γυναι τῷ Διονι μηδε οὐ τερεγλωδεις. επιχαρε μή δέ εὐτε τὸ πριεργετ κατελεγμένος έτε πασαδι τὸ σκιασ, &c.

Elsewhere it may signify late, as we say *late in life*, or in the Evening of Life, preceding the Night of Death.

D. Hal. I. 262. 12. επει δέ οὐ θρημός εξ ιδιού τυρεινος, οὐ εὑτι αρξαμένος πονηρος επαι, &c. *in advanced Years.* p. 374. 24. εὑτι αρξαδης νουι εχειν.

Hipp. de Aere &c. p. 282, l. 43. κώσιοι τε (sc. pueri) εὑτι έτε ταῦτη τη πολι.

Lucian. Dem. Encom. p. 1082. A. μετελθειν εὑτι τὸ κλιπας φατερεσιν.

Some render εὑτι by *after*. I wish I could fully support this Sense by unquestionable Authorities, however consider the following Passage.

Plut. Num. I. 129. 12. οἱ Πυθαγόρει μή εὑτι θρεπτοι, οὐ τοι Νεμια χρεον εμει τι πειται θρεπτοι ποιομένοι.

CHAP.

XXVIII. *Ty θηριωσιον*] This seems to be
§. 1. the *Ablative Absolute*. See *Nouv. Meth.*
Gr. p. 453. 473.

Polybius expresses nearly the Sentiment of our Author, in *Hist. Lib. XI.* p. 878. §. 9. αρτι τοις μερογες θηριωσης.

§. 1. *Towards the first day of the Week]*
Gr. μερα σαββατου.

Μερα σαββατου expresses the same thing with πρωι, σαββατο, *Mar. xvi. 9.*

See whether this use of the word μερα be not countenanced by the following Forms of Expression.

D. Hal. I. 176. 38. οὐκυλαμπεῖσι τὸν βασιλίαν ἐπιστήφει δόλεψη μαλιστα τοις μεροις της παρασχεσιης ελυμπιαδος ο Ταρκυνιος. Just so we should say, *the one and fortieb Olympiad.*

Joseph. Ant. Lib. I. cap. 1. §. 1. p. 5. η αὐτη ωρη αν ει τη πρωινη μερογε. *Matthews* δι αυτην μιαν ειπε. *Lib. V. cap. 9. §. 4. p. 306.* Δαινιδης ο βασιλισκας, η πρωι τοις αυτη κατεληκει τὸν γέμεοντα θητη μιαν η ακροτερην μερον:

Excerpta ex Polyb. de Virt. et Vitiis. p. 1401. 10. Εν δι τη μια η πρωι βιβλη, η πρωι ηδη τελεσθη, λεξι οικη. See this cited by *Raphaelius. p. 117.*

Syr. follows the Idiom of the Original, and renders μια by *cbaid*, which properly signifies *one*, *Matt. v. 18. . xix. 6.* Not that the *Syriac Language* wants a proper word for πρωι, viz. *Kadmroyo.* See *Matt. xxvi. 17. Mar. xii. 28, 29.*

§. 1. *To see]* So E. T. *Mar. iii. 11.* Gr. θινεται, which may be render'd to behold, as *Matt. xxvii. 55. Luke x. 18.* or look on, as *Mar. xv. 40.* The Original Verb signifies here to view, or as we use the Verb to see in that Expression, *to see a sight.*

It is equivalent to ιδειν, §. 6. huj. CHAP. cap. *Luke viii. 20. . xxiv. 39.* and to XXVIII. ειδεις, §. 7. See *Job. xvi. 16, 17, §. 1. 19.*

Consult *Xenopb. de Cyr. Exped. Lib. I. cap. 2. §. 10. p. 10.* Τα δι αβλα προσεις ελεγχιδες χρησαι, εθειαι δι τη ελεγχη δι Κυρος.

Earthquake] See Note on *Matt. §. 2. viii. 24.*

From Heaven] Or *out of Heaven*, §. 2.
Gr. εξ νεφελης. Vulg. *de coelo.*

Ex or εξ may be render'd from. *Matt. iii. 17. . xvi. 1. Mar. i. 11. Luke xvii. 7.* Compare *Luke xxiii. 49.* Σον, with §. 55. ej. cap. εκ. and *Mar. xiii. 1. εκ,* with *Matt. xxiv. 1. Σον.*

Xenopb. Hist. Gr. Lib. I. cap. 1. §. 1. Μιλα δι ταντα κι παλλας πριμερης ιστησει ουθεις εξ Αθηνων Θυμοχαρης, &c.

Rolled-away] So E. T. renders the §. 2. Original Verb, ζωπυλω, *Mar. xvi. 3.* but here *rolled back.* Vulg. *revolut.*

Cibysoft. II. 546. 18. has απεκυλισει την λιθον, but *I. 22. ανειλε την λιθον.*

From the door] Gr. Σον τη θυρης. §. 2.

Θυρη render'd *door*, signifies in this place, *the door-way*, or *Entrance into*, or *Mouth of the Sepulcher*, for the Stone served instead of a *Door.* *Matt. xxvii. 60.*

Hence St. *Jerom ad loc. Unde — quoniam Homo sit qui crucifixus est, qui sepultus est, qui clausus tumulo, quem lapis oppositus cobibet: tamen que foris aguntur, ostendunt Filium Dei; sol fugiens, tenebrae ingruentes, &c.* This lapis oppositus was the Stone that was sealed. But we find no mention of a *Door* going on Hinges, fastened with Lock and Key; therefore θυρη seems to be only the *Mouth of, or Entrance* into,

CHAP. into, the Cave or Sepulcher, see *Jos.* XXVIII. x. 18.

y. 2. In this Sense I understand the word θνετος, in *Arrian.*, *de Exp. Alex.* Lib. VI. §. 29. p. 273. 6. καὶ τὸν θνετόν ἐφαντασαι, τὸ μὲν αὐτὸν λίθῳ ἐποιησάμενοι, τὰ δὲ πτελῶν ἀπλαστά τῷ Θεῖον λειτουργοῦν τῷ πτελῷ τοῦ σωματοῦ τοῦ βασιλίκου.

y. 3. His Countenance] Or Appearance, as Dr. Hamm. Gr. η ιδεα αὐτού. Perhaps Form or Aspect. Vulg. aspectus.

Tbo. Magister, p. 93. ΙΔΕΑ, η μορφή. — σημειωσαι δέ, ος κατις των δοκιμαστῶν ιδεαν θητι ανθερπει λέγει, αλλα ειδότ, καὶ οφειλει, αισθανθει τοιούτοις, καὶ αισθανθει τοιούτοις.

Consult *Aristot. de Moribus*, Lib. I. cap. 9. p. 21. E. Vol. II. ο ταρυ ψευδαιρονος ο τὸν ιδεαν παραγγει, η συγχρησι, η μορφης, καὶ αλεκτρος.

Alben. Deipn. Lib. XII. p. 551. D. παῖσιν οὐτοῖς τὸν ιδεαν αὐτούς οφειλει.

Vid. *C. Albert. Observ. Philol.* ad loc. p. 163. and Rev. Mr. Blackw. *Sacr. Clas.* II. p. 32.

Syr. uses the same word as for ιδεα. *Luke* ix. 29. *Job.* v. 37.

y. 4. For Fear] Gr. δότον τον φόβον. So *Matt.* xiv. 26. Vulg. præ timore. and *Matt.* xiii. 44. δότον τον χαεγος. and *Job.* xxi. 6. δότον τον πλευρα.

See Note on *Matt.* xiii. 44.

y. 4. The Watchers] Gr. οι τηρητες, or the Keepers, or Guards. Vulg. custodes.

y. 4. Shock] Gr. ισχητα. The original Verb expresses the Tremor occasioned by the Surprise.

Matt. xxi. 10. it is render'd to be moved.

Pavorinus makes ισχητα equivalent to

ταρραστος, the very word used by our CHAP. Evangelist, *Chap.* II. 3. . xiv. 26. See XXVII Lex. p. 654. 2. and *Suid. Lex.* III. §. 4. 305.

Dead men] Or Corpses. Gr. νεκροι, §. 4. dead men, for νεκροι, dead bodies.

See Notes on *Matt.* viii. 22. . xiv.

12. *Herodot. Hist.* Lib. III. §. 16. p. 165. Ο γονδη νεκροι, [sc. Αμασιοι· επανεις,] απε τελευτημονοις, ανηιχει τε καὶ υδερ διεγειν — το ων κατασκευει τε τος νεκρους, ιδαμως εν τομη ριζησθειει εστι, Περηγος μην — Λιμνιστοις δέ —.

Answering said] Here is another remarkable Instance of an Answer said to be given without a preceding Question. Consult Note on *Matt.* xi. 25. To which add 1 Sam. ix. 17. Hebr. Jebovab answered him. LXX. Κυριος επεκρεψει αυτον. E. T. the LORD said unto him.

Lay] Or was laid. So Pers. Gr. §. 6. ξενη, and Vulg. peditus erat. which is of the same import with ιω κηρυξεις, was laid, *Luke* xxiii. 53. *Job.* xi. 41. St. Mark expresses himself by ειπειαν αυτον, they laid him.

Κηριαι is render'd both to lie, and to be laid.

To lie, *Joseph. Ant.* Lib. XIX. cap. 1. § 15. p. 927. Και Γαιοι μη — οτι το πολλο των τραυματων δοτυχεισι σκηνη.

Sirab. Geogr. Lib. XVII. p. 1144. Β. η δι σωμα το Αλεξανδρεια κομιστας ο Πτολεμαιος εκηδοστη ει το Αλεξανδρεια οπις την ετι ιη).

To be laid, κηριαι. *Matt.* iii. 10. *Luke* iii. 9. E. T. is laid. and κηρυξεις E. T. laid. *Luke* xxiv. 12.

See Note on *Matt.* iii. 10.

CHAP.

XXVIII. *As they were going]* E. T. *as they*
 §. 9. *went.* Gr. *εἰποντες*. Perhaps we
 might render these words, *when they*
were gone. So *εἰ* is render'd *when*.
Luke i. 41. . ii. 39. . iv. 25. . v. 4. .
vii. 12. xi. 1. Acts xx. 18, when they
were come.

Sometimes *εἰ* is translated *as soon as*,
Job. xi. 20, 29. . xviii. 6. . xxi. 9.
 Though I think *when* had been suffi-
 cient.

εἰ signifies *when* in numberless pla-
 ces; particularly,

Joseph. Bell. Jud. Lib. VI. cap. 5.
 p. 387. οὐδὲ ἡ πολλαὶ τῷ λιμῷ μαρτυρούσαις
 ήτος μερικοῖς, *εἰ* εἰδος τὸ ταῦτα πάντας,
εἰ εὐδικεῖς παλιν ἡ πραγματεία σύνταξαν.

Herodot. Hist. Lib. V. §. 33. p.
 298. L 10. Ο δέ, Θυματεῖς τετοῖσι, *εἰ*
 τοῦτο εὑρετο, επειπτε —. I. 23. *εἰ* τὰ
 τὰ εχοῦσις ηλβαὶ χρυσαῖς οἱ Περσαὶ ταῦτα
 κατεπιδάκτυπον εφι, &c.

§. 9. *Bebold]* Gr. *ἡ* *ἰδε.* Vulg. *et ecce.*
 But *Bezza, ecce*, omitting *ἡ*, as well as
 E. T. here, and *Luke v. 35.* unless
 E. T. may be thought to have trans-
 posed *ἡ*, placing it before *ἰδε*, and
ibid., agreeably to *Matt. ix. 15.*

Compare *Luke xx. 44.* with *Matt.*
xxii. 45.

Kai is likewise redundant, *Luke vii.*
12. Acts i. 10. . x. 17. See *Nold. de*
Part. Hebr. p. 314.

§. 10. *That they go into Galilee]* Gr. *εἰς α-*
πελᾶντες εἰς &c. Here we find the
Terminus a quo connected with the *Ter-*
minus ad quem; so the Original might
 have been render'd *that they go-away*,
 (viz. from *Judea*, or *Jerusalem*) *into*
Galilee. See Note on *Matt. xiv. 25.*

Xenoph. Hist. Gr. Lib. III. cap. 2.
 §. 9. p. 145. *απῆλθεν εἰς Εφέσον, ἢ απε-*
χει δὲ Σαρδίων τερατον ημερον οὖσαν.

Joseph. Ant. Lib. XVIII. cap. 4. CHAP.
 §. 2. p. 880. Πιλάτος σπελόβον ὅπι τα-
 γις απέτεινεν. §. 10.

Many pieces-of-silver] Or *shekels*, §. 12.
 called *Silverlings*, *Isa. vii. 23.* Gr.
εργυνεῖα *ικανα.* Vulg. *pecuniam co-*
piosam.

Syr. has a Word in the Singular
 Number, viz. *not a little mony.*

Ικανοί, when applied to several
 things capable of being number'd, is
 frequently render'd *many*. So *ικανοί*
ικανα, *many days*, *Acts ix. 23.* (but
Acts xviii. 18. a good while.) and *λαπ-*
παδες *ικανα*, *many lights*, *Acts xx. 8.*
 and *λαος* *ικανα*, *many words*, *Luke xxiii.*
 9. See *Acts xii. 12. . xix. 19.*

But when applied to Singular Nouns,
 whether *Collective* ones, or others in-
 capable of Number, it is render'd
much. So *λαοί* *ικανοί*, *much people*,
Acts v. 37. And *οχλοί* *ικανοί*, *Acts xi.*
 24. is the same with *οχλοί* *ικανοί*,
Luke vii. 11. joined with *μαθητῶν* *ικα-*
νοί. and *ικανος χρονος*, *much time*, *Acts*
xxvii. 9.

Polyb. Hist. Lib. III. §. 42. p. 271.
 IO. *καὶ τοὺς λεμβούς, οἵτας ικανοὺς τῷ*
πλάνῳ.

Ptole. Lex. p. 382. 3. ικανία, αρχή-
στα, πελλία.

Αγνετα may be render'd *Shekels.* See
 Note on *Matt. xxv. 18.*

Be beard of by the Governour] Gr. §. 14.
επεδοῦν ὅπι τοι τὸ ημεροῦ. E. T. *come to*
the Governour's Ears.

Cant. reads *ὤντος* instead of *ὅπι.* And
 without doubt *ὤντος* is more usual after
 a *Verb Passive* in the Sense of *by*, than
ὅπι. See *Matt. iii. 6, 14. Acts xxvii.*
 11. and once *ὤντος εἰς*, *be tried by me*,
 E. T. *before me*, *Acts xxv. 9.* So *ὅπι*
 is render'd *before*, *Matt. x. 18.*

СНАР. Others render θη by under, or during the Administration of, &c. See §. 14. Note on Matt. i. 11.

§. 14. *We will prevail upon him]* Gr. ψευδεσθαι αὐτὸν. E. T. we will persuade him. Vulg. nos suadebimus ei.

Thucyd. Hist. Lib. II. § 73. p. 144.
18. Οὐτε βολοντὶς αἱ προκαλοῦ ἀλλασσόμενες κοινωναὶ πάραποτε καὶ, λοι πειθῶντιν αὐτούς, ποιεῖν ταῦτα. et, si illis persuadere possent.

Herodot. Hist. Lib. II. § 121. p. 134. l. 22. ταῦτα δὲ αὐτοῖς πειθεῖσιν καλαθίσθεταις πάνται Δέλφοις εἰδοῦσιν καὶ σκέπτονται προσδελεῖσθαι, καὶ καλθεῖσιν μετ' επιθυμίαν πειθαταὶ συμπίπτουν· τοι δὲ διαβούλων ταῦτα τοῖς δημοσίαις καὶ καλαμηναῖς. Lib. III. §. 137. p. 213. l. 12. ταῦτα λεγοντες, ταῦτα Κροῖσοντας επικαλοῦνται· αλλὰ τούτοις ταῦτα διαπεριβίβεται, ταῦτα Δημοκρίτεις, καὶ &c.

Polyb. Hist. Lib. I. §. 54. p. 78. l. 12. Οἱ μὲν τον Καρχηδονίων κυβερνητοὶ — επιστατον τον Καρβαλαντα φύλετον τον χειμώνα, — πειθεῖσθαι δὲ τοις πειθαταῖς, γενοῦ &c.

It is one thing to persuade a Person to do any thing, and another to prevail upon him by that persuasion. The Latins express the former by *suadeo*, the latter by *persuadeo*.

Others understand the original *Verb* *ψεύτω* in the Sense of *Pacifying*.

§. 14. *And will make you easy]* Gr. καὶ ψευδεμένες ποιησομένη. E. T. and secure you. rather, we will free you from anxious Sollicitude, by bearing you harmless.

M. Beaus. and L'Enf. nous l'appaiserons, & nous vous tirerons de peine.

Mr. Le Clerc. nous lui persuaderons qu'il vous pardonne, et nous vous tirerons de peine. Or, nous veux mettrons bors d'inquiétude.

СНАР. *As they were instructed]* Or according to their instructions. Gr. οὐδὲ διδάχθησαν. E. T. as they were taught, inasmuch as the very words were put into their Mouths.

Herodotus mentions the Instructions given by Democedes to Atossa, how she should address herself to Darius in his Favour, Lib. III. §. 134. p. 211. Ως δὲ αὖτε μηδὲ μῆτρα ταῦτα ποιήσει τοις απειδεῖσθαι, εἰθαύτα δὴ διδάχθεισα ὅπερ τα Δημοκρίτεις οἱ Αποστολοί προσειπτοῦσι τῷ ποιῆσαι Δαρεῖντος ποιεῖσθαι, αἱ βασιλίδες, — οἵ μηδὲ ταῦτα ἐπιδιδάχθησι εἰδέναι.

But in this pertinent Citation I find my self prevented by the Industry of the learned Raphelius, in his Annotations collected out of this Author. p. 185.

This Report has been spread] Gr. διεπειθεῖσθαι ὁ λόγος εἰπεῖται. E. T. This saying is commonly reported.

Plut. Artox. V. 305. 6. λογοῦσθαι δὲ ζωντοῖς, (sc. παιδεῖσθαι) ελασσάντες αὐτῇ πλησιαζόντες. See also *Ibeſ. I. 5. 15.* λογοῦσθαι δέ τοις Πλάτωνος Διαδόθεις, αἱ σὺν Ποσειδώνῳ τεκμαθεῖσαι.

Mar. i. 45. Διεφημιζεῖν τον λόγον is render'd by E. T. to blaze abroad the matter.

Josephb. de Bell. Lib. I. cap. 33. §. 3. p. 139. Λύτρα δὲ τοῖς ἐπιτητοῖς λογοῖς, διεφημιζεῖν καὶ Θεοκριτοῖς, αἱσθαντοις περιπλεύσασθαι επτοντα τὸ ὅπικηρυγεῖον οἱ τελεῖοι.

Λογοῦσθαι is render'd Matter by E. T. Act. v. 21. . xv. 6. . xix. 38.

Jesus had appointed them] Gr. εἰαξεν §. 16. αὐτοῖς οἱ Ιησοῦς. Vulg. constituerat illis Iesum.

Thus *Polyb. Hist. Lib. III. §. 97. p. 346.* καὶ τοῖς μηδὲ πατερεσθαι ταξιδιώταις πειθεῖσθαι γε παρεῖσθαι μῆτρας τον Φιλίππων περιπλεύσασθαι

CHAP. τὸν ἀραιομένον τῶν παιδῶν. p. 347. I.
XVIII. 23. ὃς περὶ τοῦ τεταγμένου καυστὸν οὐ
γ. 16. ποτε.

§. 17. Οἱ δὲ εἰδισαντο] St. Chrysostom reads this Verse, οἱ μὴ προσεκακησαντο, οἱ δὲ σωτῆς αὐτοῦ εἰδισαντο. II. 551. 8.

Perhaps this Text is inserted into the Father's Commentary as he repeated it when he pronounced the Homily. He had no Notes to assist his Memory, which may be the reason that his Text so often differs from our received Copies. What if he read thus, οἱ σωτῆς αὐτοῦ, οἱ μὴ προσεκακησαντο αὐτῷ, οἱ δὲ εἰδισαντο?

Bеза modestly thinks it probable the Evangelist wrote, εὐθὺς εἰδισαντο. *Mibi ergo verisimile est*, says he, *salvo aliorum iudicio, potius scripsisse Evangelistam* εὐθὺς εἰδισαντο, *id est*, neque dubitarent *ut intelligamus* tum demum *Christum fuisse ab omnibus illis undecim, omni dubitatione sublata, summo consensu agnatum et adoratum*, &c.

Vid. Cl. Albert. Observ. Phil. ad loc. p. 163. and Raphel. Annot. Phil. Xenoph. p. 64.

§. 18. All Authority — has been given unto me] Gr. εἰδοῖ μοι πατεῖσα εἰς τὰ πατεῖσα, Εδοθή μοι πατεῖσα εἰς τὰ πατεῖσα μν., τῷ γεγραμμένῳ απαύλα αραιομένοις, οχι εἰς αὐτῷ οχι αραιον, αλλα δεκανος οτι ψ. εστι, οχι εχει αραιοντο.

St. Chrysost. III. 509. 17. οὐκοῦ τοι μαθήσαις, Εδοθή μοι πατεῖσα εἰς τὰ πατεῖσα μν., τῷ γεγραμμένῳ απαύλα αραιομένοις, οχι εἰς αὐτῷ οχι αραιον, αλλα δεκανος οτι ψ. εστι, οχι εχει αραιοντο.

Εἰς τοις is render'd *Authority* by E. T. Matt. vii. 29. . xxi. 23. Job. v. 27. 1 Cor. xv. 24. The English word Power answers both to δυναμις, Matt. xxii. 29. εχει, 2 Thes. i. 9. εξει. Eph. i. 19. and εἰς τοις, Matt. ix. 6. 8. and εχει, Luke xx. 20, where αραιον and εἰς τοις are joined together and render'd, *Power and Authority*.

On Earth] Gr. ὡν γε. E. T. in XXVIII. Earth, rather on Earth, that ὡν may γε. 18. be distinguished from εἰς.

This Distinction is made by other Authors. So Athen. Deipn. Lib. X. p. 453. Β. τι ταῦτα εἰς καρποῦ ηγένετο, οὐ τοῖς, οὐ τοῖς θαλασσῆς;

Disciple all Nations] Gr. μαθητεῖσας §. 19. πατεῖσα ταῖς. Vulg. docete omnes gentes. E. T. teach &c. rather disciple, as Abp. Tillotson. -Vol. I. Sermon. XXV. p. 250. Go and disciple all Nations, &c.

So I choose to render μαθητεῖσας πατεῖσα; bad made many Disciples, or bad discipled many, Acts xiv. 21.

Baptizing them] Gr. βαπτίζοντες αὐτοὺς. §. 19.

The Verb βαπτίζω expresses the Form of Admitting a Proselyte into the Christian Church, which Tradition assures us was by a trine Immersion, or Plunging under water. But of late Aspersion, or sprinkling, is admitted by the Church of England, instead of Immersion or Dipping, which is order'd in the Rubrick, except it be certified that the Child is weak, and in such a Case it shall suffice to pour water upon it.

Let us see the use of βαπτίζω, as far as my little Reading goes.

Joseph. Ant. Jud. Lib. IV. cap. 4. §. 6. p. 207. τὸ τε φρέσχες οὐδεὶς εἰς πατηλά εἰναιτεὶς οὐ γενετόν, βαπτίζαντες τε οὐ τὸ τε φρέσχες ταῦτα οὐ πατηλά, τρέφειν τε τῷ οὐ εῖδομη τῶν ημέρων. Lib. XV. cap. 3. §. 3. p. 745. Βαπτίζεις αεὶ οὐ βαπτίζοντες εἰς ταῦτα τηχομένοις, οὐ απικαντας οὐ πανταπασιν διποτεῖξας.

Joseph. de Bell. Jud. Lib. I. cap. 22. §. 2. p. 110. πεμπεῖ μὴ γε ο πατηλός τυχεῖσι λεπτηνίας, σκηνῇ, κατ' έπιπλου

Σηαρ. πολὺς ὁτὸν τὸ Γαλάτων ΒΑΠΤΙΖΟΜΕΝΟΣ ΧΧVIII. ἐν πολυμηθρῷ, τελεῖφ. Lib. II. cap. §. 19. 18. §. 4. p. 198. Οὗ διελθὼν πασαν τὸν γέρεαν, καὶ αὐτοπίστιον θάνατος τοις συμμαχοῖς, τὸν τι δέξαντας ανατίνας, μετὰ μηδενὸς λαβόντος οὐλοῦ οὐ τὸν ταύτην εργαζόντα ΕΒΑΠΤΙΣΣΕ η ξιφό. Lib. II. cap. 20. §. 1. Μήτρα ἡ τὸν Κεῖται συμφορεῖται, πολλας τῶν Θηραφαντῶν λειδασται, αποτελεῖ ΒΑΠΤΙΖΟΜΕΝΗΣ ημεῖς, παπειχόντο τὸ πολεμεῖ. Lib. III. cap. 9. (Κεφ. 4 for 6) §. 3. p. 251. πολλας ἡ (sc. ημεῖς) πρᾶθει αγέντην κυμάτια βιάζονται οὐ πατεσθεῖσι — μετεπειράθεισι οὐ κλυδων ΕΒΑΠΤΙΣΣΕΝ. Lib. III. cap. 10. §. 9. p. 259. I. 3. καὶ τῶν αυτῶν ΕΒΑΠΤΙΖΟΝΤΟ σκαφίσι — ταῦτα ἡ ΒΑΠΤΙΣΘΕΝΤΩΝ τὰς πανδοκῆς ή βαλτόν εφθάνει, η χειδία πατελαμβάνει, &c.

Strab. Geogr. Lib. I. p. 44. B. περὶ ἀπειροῦ ἡ εἰς τὸν Θαλατταν τὸ δόρυ, οὐκ ἀπολαμπεῖ· εἰς δὲ πηδῶν ἐπὶ τὸ δέρυθρον, καὶ ελαῖην· αὐτὶς ΒΑΠΤΙΖΟΜΕΝΟΤ τὸ δέρυν θρεψι, μετεπειράθει τὸ λοιπόν, καὶ δακταληπτὸν. Lib. XII. p. 809. D. ταῦτα ἡ καθιεῖται ακολίταιον αναθεῖ τὸν βοθρόν, η βίσση τοῦ ιδεῖθεν αιτηπεργίτει πεσεῖται, αὐτὲς μολις ΒΑΠΤΙΖΕΘΛΙ. Lib. XVI. p. 1108. A. εἰς ἡνὶ καὶ αεφαλτόν γης βαλτόν — θητικολαζόντα Διός τὸν φυσιν τὸν οὐδεῖθεν — μηδὲ πολυμένος δειλόν, μηδὲ ΒΑΠΤΙΖΕΣΘΑΙ τὸν ερμαῖτην, αλλ' εξανερεάζει.

Lucian. Ver. Hist. Lib. II. p. 393. A. εἴαμαρχόμενον εἰς ιδοῖς καὶ ΒΑΠΤΙΖΟΜΕΝΟΤΣ, αλλ' υπερειχεῖταις τῶν κυμάτων, καὶ αἰτεῖταις εἰδιπεριπλανεῖται.

Plut. Quæst. Nat. Vol. II. p. 914. C. Διατὰ τῷ οὐρῷ Θαλασσαῖον αὐτοπίστιον, καὶ χρεομένον τηνα λεγοντον αλιεῖς κομισθῶσαι περοσατούστα ΒΑΠΤΙΖΕΙΝ τὸν Διονυσον πρᾶθει τὸν Θαλατταν· οἱ δὲ πορρω Θαλαττῆς εμβαλλούσι γυψόν Ζακιώνταν επιτησσαῖται;

Orph. Argonaut. §. 510. Αλλ' ετελεῖται ακεπανοῦ γεννεῖ ΒΑΠΤΙΖΕΤΟ Τίταν, Μήτη δ' αεροχώνται &c.

Soph. Aj. §. 354. Αμφιδρεμον. Schol. Σηαρ. τὸν αλιοπίδας, οἱ ΒΑΠΤΙΖΕΙ ταῖς ταῖς. XXVIII.

St. Chrysostom applies the original §. 19. Verb to Wheels all besmeared with Blood. De Sacerd. VI. 53. 15. τροχοὺς αὐτοὺς ΒΑΠΤΙΖΟΜΕΝΟΤΣ, which are reckoned among the Calamities of War. Or perhaps it may be understood of Wheels rolling as it were in a Sea of Blood.

The same Father uses this Verb Metaphorically, which however shews how he understood it Literally. Vol. II. 401. 32. Οὐ δέ ομενος κατεχοντας εἰ τὰ ολιγα εχοντες καὶ οἱ πολλοὶ ΒΑΠΤΙΖΕΝΤΕΣ αὐτοις. p. 402. 32. πως διναῖσθαι τὸν ΒΑΠΤΙΣΘΕΝΤΑ απαξίη θητημένη Χειροπάντα τοσαῦτη απεικόνει; p. 517. 12. οὐτε αὐτοὶ ελεγχόνται οὐτε ταῖς ΕΒΑΠΤΙΣΘΕΝ οὐτὸν τὸ αἴνυμα, &c. It expresses what we should call *being over head and ears in &c.*

Plato uses this Verb of a Person, who had drank freely, or drenched himself in Liquor. Vol. III. 176. B. καὶ δὲ καὶ πρᾶθει εμεῖς ταῦτα χθες ΒΕΒΑΠΤΙΣΜΕΝΩΝ.

I shall conclude with Josephus's Metaphorical use of the Compound Verb θητικολαζόντω. De Bell. Jud. Lib. I. cap. 27. §. 1. p. 124. ταῦτα απειρεῖται τελεῖται Θητικαὶ χρηματοζόντες τηνα τελειώσεις ΕΠΕΒΑΠΤΙΣΕΝ.

Βαπτιζόντες αὐτούς, sc. αὐθερπάντας, a Noum included in τα εἴη. This is a Construction parallel to that in Gal. iv. 19. τεκνα μα, οὐ παλιν αδικα. where the Relative refers to a tantamount Word included in τεκνα, as the Rev. Mr. Blackwall justly observes in his Sacr. Class. Vol. I. p. 114. See also Rev. ii. 26, 27. διατα αὐτῷ εἰκεῖσται θητα τηνα εθιμού, καὶ ποιημένη αὐτοῖς εἰς εργάδα τοις.

Tbucyd. Hist. Lib. IV. §. 71. p. 279. Αἱ δὲ ταῦτα Μεγάρεων ΣΤΑΣΕΙΣ φερομέναι,

CHAP. Βερβαὶ, οἱ μὲν — οἱ δὲ &c. Non no-
XXVIII. vum est, says the learned Editor, ut
§. 19. nominibus collectivis adiectiva vel par-
ticipia diversi generis et numeri adpo-
nuntur. Lib. VIII. §. 64. p. 542. 44.
εὐφροσύνην γὰρ λαβεῖσαι αἱ πόλεις, — Δι-
νομαὶ καὶ πράξιμησαίτε. (See D. Hal. II.
218. §. xi.) So again, Thucyd. Lib.
II. §. 47. p. 127. 53. τὸν δὲ πρῶτον
ηὔκατον γένεδός τοις Αθηναῖς, λαμπρόν μὲν
&c. Schol. Θηλυκαὶ τὸν δὲ πρῶτον
γένεδόν, οὐ πρῶτον τὸ ΝΟΣΗΜΑ πρωτάζειν.
Vid. Not. Edit.

D. Hal. II. 119. 32. επειδὴ γὰρ εἰσῆ-
πειροῦσθαι αἰσθαντίσθαι υπὲρ ἀχιλλεῖς
πρῶτον λαμπρόν, &c.

Aristoph. Plut. §. 292. τεκεῖα — επα-
τασσούσις, &c. Vid. Not. Cl. Kuf. ad
§. 291. p. 7. Nota, τεκεῖα επατασσού-
σις, hic esse constructionem παντὸν τοῦ δὲ τοῦ
επειροῦ, sed πρῶτον τὸ σημαντόμενον, ut
Grammaticorum filii loquuntur. Vox
επατασσούσις enim jungitur τῷ τεκεῖα, non
constructionis Grammaticae, sed sensus
habita ratione; quoniam τεκεῖα idem sig-
nificat quod γειτονία, τοις επατασσούσις et βλη-
χαρήσι, ob generis similitudinem, recte
juxteris.

§. 20. I have commanded you] Gr. ἐπειλα-
μψαν υμῖς. Vulg. mandavi vobis.

Is it our Saviour's Intention to li-
mit the Apostles Commission to what
he had already given them in Charge,
exclusive of what future Instructions
they might afterward receive? No
surely. What then if we understand
this Aorist as a Future? So Mat.

xxiv. 2. ἀφεῖναι, shall be left. and xxiv. CHAP.
22. ἐκπομπάσθαι, should be shortened. XXVIII.
and Mar. ii. 20. shall be taken away. §. 20.
If so, we may render εἰπειλαμψαί, I
shall command, sc. any time hereafter,
either myself in Person, or by my Mi-
nister, the Holy Spirit.

We may indeed render the Original
Verb, shall have commanded, manda-
vero, viz. at your general Dispersion
from Jerusalem, after the Effusion of
the Spirit in his extraordinary Gifts:
But then we must not understand it
exclusively of any future Instructions
on particular Emergencies.

I am with you] Gr. μετ' εἴμαι υμῖς. §. 20.

Εἴμαι is put for εἴμασθαι, the Present
for the Future Tense, to express Con-
tinuance as well as Futurity. But then
we must not suppose our Saviour in-
tended a Personal Presence, which is
inconsistent with Acts iii. 21. but a Vi-
carious one, viz. by his Proxy or De-
puty, the Holy Spirit, Job. xv. 26. .
xvi. 7.

St. Chrysostom referring to this Text
has εἴμασθαι. Vol. II. 551. 23. . III. 811.
17. but εἴμασθαι. IV. 78. 42.

Till the end of the World.] Gr. εἰς §. 20.
τὸν σωτηρίας τὸν αἰώνα.

Syr. renders εἰωθεῖσα by the same
word it uses for τελός, Matt. xxiv. 6,
14. Hebr. vii. 3. Rev. xxi. 6. and πε-
ρεῖται, Hebr. vi. 16. as well as εἰκάσις,
Hebr. xiii. 7.

E R R A T A.

In the Text.

Chap. II. 23. read ^oHe. and in Marg.
*Gr. στι
VI. 4. r. feeth.
VII. 9. r. *of
IX. 11. r. Sinners?
XI. 8. r. Kings. . 14. was. not was..
21. thee,—thee,
XII. r. y. 36. for y. 26.
XV. 17. r. the Draught?
XVII. 14. r. came-unto him
XVIII. 35. r. of you
XXI. 31. r. Father?
XXIV. 46. r. is
XXV. 20. put in Marg. b and c.
XXVI. 68. put [Christ] at the beginning of the line. 73. r. of them; for thy Speech discovereth thee.

In the Notes.

Pag. 93. col. 2. l. 6. after *Fat* add
Lib. XII. p. 550. C.
116. col. 1. l. 33. r. μη
135. col. 1. 3. b. ΤΥΕ
144. col. 2. l. 14. r. (sc. jussu Antiochi Epiphanis)
153. y. 4. l. 10. r. Text, has only.

In the Review.

Pag. 14. col. 1. l. 8. add c. Her. Lib. IV. cap. 13. §. 3. p. 243.

A
R E V I E W
O F
Dr. *MILL*'s
VARIOUS READINGS
In St. MATTHEW's Gospel.

A

R E V I E W

O F

Dr. M I L L's

VARIOUS READINGS

In St. MATTHEW's Gospel.

C H A P. I

CHAP. I. **ΔΑΒΙΔ]** Or *David*, as *Curcel-*
y. 1. **ΔΑΒΙΔ** *leus* observes it is somewhere
read; tho' I don't find this
various Reading in Dr. *Mill*, except
Rom. xi. 9.

Eusebius, in his Commentary on the *Psalms of David*, writes the royal Prophet's Name *Δαβιδ*, not *Δαβίד*, p. 6. With respect to the manner of writing this Name in the old MSS. consult the great *Montfaucon* in his Preliminary Discourse to that Commentary. p. xl. *Quanquam leve fortasse videatur, monere ne pigeat, vocem Δαβιδ, que vulgo in Codicibus Δאָבִיד legitur; sicubi tota describatur in vetustioribus manuscriptis,*

per u efferri Δαβιδ, non autem Δאָבִיד, ut CHAP. in editis Bibliorum legitur, quia nempe I. 1. in Hebraicis exemplaribus, per vau תְּ described. Qua in re veterum omnium Codicum morem sequi visum est.

Εφραὶ] Dr. *Mill* observes the *Vulg.* y. 3. has *Efron*; whence, I suppose, he concludes it read *Ἐφραὶ*, not *Ἐφραὶς*. For the same reason he might have added *Syr. Arab. and Pers.* as he has actually done in his Note on *Luke* iii. 33.

Ο βασίλευς] E. T. *The King*. Dr. *M.* y. 6. observes rightly, that these Words are wanting in *Syr. Arab. and Pers. Versions*,

A R E V I E W, &c.

CHAP. sions, as also in St. Austin, sc. Vol. V. I. 6. Serm LI. col. 200. D. Ed. Antw. 1700. But since I find them in *Vulg.* as in *Polyglot.* (tho' the Dr. thinks they were not originally there) and have the Dr.'s own Authority to believe that *Eph.* is the only Greek Copy now extant that appears to want them, I make no Scruple to insert the King into my Version. Whether the learned Dr. had reason to say (Prol. N°. 1245. Ed. Kust.) *Medium ὁ βασιλεὺς, irrepsit ex proxime precedente versiculo.* and (Prol. N°. 1471.) *Et quidem ὁ βασιλεὺς illud, quod jam referunt libri omnes; irrepsisse ex priore parte versiculi,* let the Reader judge.

¶. 7. *Aṣa]* Dr. M. mentions some MSS. and Vers. that read *Aṣaφ.* To which latter he might have added *Perf.* as also *Arab.* which writes the Name just as that of the Prophet *Aṣaph* mentioned *Psalms* 1. and elsewhere. Whereas our present Greek Copies agree very well both with the *Hebr.* and *LXX.*
1 Kin. xv. 8.

¶. 14. *Aχμ]* The Lat. Vers. of the Syr. and Arab. have *Achim*; whence Dr. Mill concluded their Originals read *Aχμ*, not *Aχμη*. The *Vulg.* might as well have been press'd into the Service of this various Reading; for that has also *Achim*.

The Dr. might with the same Propriety have said those Oriental Versions read, *Ελιαχημ*, v. 13. for *ελιαχημ*. Whereas they really make no difference between those two Terminations, any more than E. T. would have done.

But the Dr. was unhappily misled by the Latin Versions inserted into the Polyglott. for Syr. and Arab. really read *Αχημ* or *Αχην* with a (v), not *Αχημη*

or *Αχημη* with a (μ) if they render'd CHAP. this Greek proper Name literally, which I. 14. in both those Languages ends in a *Noun* as well as in the *Perf.*

Ελιαχημ] Dr. M. thinks the Syr. read ¶. 15. *Ελιαχημ.* But how could this appear to him, when its *Lat. Vers.* has *Eliazar*, not *Eliazer*?

There was indeed no more reason for rendring the *Perf.* by *Eliazer* than the *Arab.* which if rendred literally back into Greek is *Ιαζαρ*. But who will say it read so, any more than *Iāzēs* in the same Verse? You might just as well say both *Arab.* and *Syr.* read *Αβιθ*, v. 5. for *Αβηδ*.

Kai επει Ααβιθ] The *Lat. Vers.* of ¶. 17. Syr. omits *et*; whence Dr. Mill might, as in other places, have concluded that the *Syr.* had omitted *z.* This was either overlooked or disregarded, as not being supported by any *MSS.* the Dr. had seen.

Ιησοῦ Χριστοῦ] So *Syr.* expresly. But ¶. 18. *Vulg. Christi*, not *Iesu Christi*.

Certe, says Dr. Mill, *Irenai seculo, qui circa annum a scripto hoc Evangelio oologesimum floruit, Codices Græci babebant, Του Ιησου η γεννησις εὐλογητη.* See also Prolegom. N°. 369. Ed. Kust.

The Passage refer'd to occurs, *Iren. c. Har. L. III. c. 16. (al. 18.) §. 2. p. 204. Ceterum potuerat dicere Matthæus; Iesu vero generatio sic erat; sed prævidens Spiritus Sanctus depravatores, et præmunitus contra fraudulentiam eorum, per Matthæum ait: Christi autem generatio sic erat.—So above in this same §. 1. 14. And yet cap. II. p. 191. we find, *Kai τον Ιησοῦ η γεννησις, &c.* though the Latin has only, *et iterum: Christi autem generatio, &c.**

CHAP. But since the Syr. and Arab. Ver. I. 18. fions omit neither *Iesu* nor *Christ*; I thought proper to retain both in my Translation.

Dr. Mill here and *Prolegom.* N°. 384. thinks the *Perf.* as well as *Vulg.* &c. wants *Iesou*. But the Dr. was misled by *Lat. Ver.* of *Perf.* which has omitted *Iesu*. But the *Perf.* itself is so far from omitting *Iesou*, that it omits *Xeisou*, and has retained *Iesou* only.

Dr. Wells has unhappily fell into the same Mistake, whether by implicitly trusting to Dr. Mill's Skill and Diligence, or the *Lat. Ver.* in the Polyglot, I know not.

¶. 20. *Kueiou*] Though this Word be omitted in *Chrysostom's Text*; yet the Editor has observed in the Marg. that some Copies retain it. Vol. II. 23, 20.

Whoever carefully compares Dr. Mill's Various Readings taken from St. *Chrysostom* with the *Eton Ed.* which I use, will find in Multitudes of Instances, Various Readings in the Marg. agreeable to our present Greek Text. Consult Dr. M. *Prolegom.* N°. 872. To which I add, I am verily persuad-ed from a long use of this great Man's Homilies, that the *Text* is not *qualis exstabat in ipsius Codice*; but as he quoted it by Memory in the Pulpit, inter-mixed with his Expositions. Doth not this appear to be the Case in the pre-sent Verse? *ταῦτα δι αὐτοῦ εἰθυμύζεται, αγγελος κατ' οὐρανούς φωνεῖ τὰ λόγη.*

If this be true, how uncertain must all the various Readings be, which Dr. Mill has collected from this Au-thor; especially as he has not ad-ver-tised us of the Marginal Readings in St. *Chrysostom's Works*?

Perf. reads *αγγελος θνου*. So else-

where for *αγγελος κιελου*. See §. 24. CHAP. h. cap. and *Matt.* iii. 13. *Luke* i. 11. I. 20.

[*Δια τον προφητον*] Dr. M. observes §. 22. the *Perf.* read, *Δια Ιησουν του προφητον*. But really that Version has it thus, *εν τη βαθειᾳ του Ιησουν του προφητον*. and besides, for *Lord* reads *God*.

Doth *Theophylact* ad l. p. 9. C. coun-tenance the Reading of *Iisaiab*? Οὐκ επι τη ἡγεμονίᾳ υπε τον Ιησουν, αλλ' υπε του κυριου ου γαρ αὐτρικος ελελυται, αλλ' ἐ δια συμβολῆς την αὐτρικον' αγιοποιει ο χρυσομος. Perhaps the Fa-ther only intended to express the Name of the Prophet, which had been omit-ted by the Evangelist.

[*Αγγελος Κιελου*] Dr. M. says the *A.* §. 24. *rab.* omits *Kueiou*, whereas that Version really retains it, as well as *Syr.* and *Vulg.* But the Dr. was misled by the *Lat. Ver.* of *Arab.* which has omitted it.

The *Perf.* reads *θνου* for *κιελου*.

When I say a Version reads so or so in Greek, I mean, that were any par-ticular Version to be render'd literally back again, such a Greek Word would correspond to such a Word in that Version. Ex. Gr. The *Perfian* Word *Chuda* is the proper rendring of *Θνου* in other places, as *Matt.* iv. 3. and not of *Kueios*, *Matt.* vii. 21. Hence, I say, in this Place the *Perf.* read *Θνου*, not *Kueios*.

Not that I would be understood to mean, the Translators always read so or so in the Greek Copy whence the Translation was made.

To instance in *E. T. Luke* xii. 20. *αταπονειν*. *E. T.* shall be required. Should any one conclude, that our Translators read in their Copy, *η ψυχη σου αταπονειται*, &c. he would be confuted by their Marginal Note; *Do they require thy Soul.*

CHAP. This Example affords a clear Proof
I. 24. of the Uncertainty of *Various Versions*
thus collected from ancient Versions;
and yet it was the only way Dr. Mill
had of making his large Collection

from them. Except indeed with this **CHAP.**
unhappy Difference, that That great I. 24.
Man was forced to rely on the *Lat.*
Vers. of them in the Polyglott, which
often misled him.

C H A P. II.

CHAP. [ΔΟΥ] Syr. and Pers. omit this Ad-
II. verb, as also frequently elsewhere.
§. 1. See §. 13, 19. h. cap. and Chapt. i. 20.

§. 5. [Επει αυτω] Syr. and Pers. want αυ-
τω; but Vulg. and Arab. retain it.

§. 6. [η Ιουδα] St. Chrysost. omits the for-
mer part of this Verse, Vol. II. p.
44. 26. viz. Και εν Βιθλεμ, γη Ιουδα.
Yet we must not hence hastily con-
clude those Words were not to be
found in the Gr. Copy he read. For
p. 635. l. 8, 26. h. Vol. we find Και
εν Βιθλεμ, without γη Ιουδα. But
Vol. V. 513. 16. η εν Βιθλεμ, γη
Ιουδα, ουδεποτε, &c.

Syr. and Pers. did not read της Ιου-
δαιας; but Ιουδα. Βιθλεμ Ιουδα, omit-
ting γη. as LXX. I Bas. xvii. 12. Both
the Syr. and Pers. have a different
Word for *Judea*, see Matt. iii. 1, 5.
They also read Ιουδα §. 1, 5. h. c. as
did Tertull. §. 5. See adv. Jud. c. 13.
p. 198. B.

What could induce Dr. M. to think
the *Aeth.* Vers. read της Ιουδαιας with-
out γη, when its *Lat.* Vers. (which
only he could understand) has *Bethle-
hem terra Judea*, but §. 1, 5. *Bethle-
hem Judea*? Would not a Stranger
to the *Aethiopic* imagine, that here it
read differently from what it did in
the two last mentioned Verses?

§. 6. [Πομπαι] Vulg. in Polyglot. *regat*.
tho' Dr. Mill says it read *pascat*, which

I can no where find. Beza represents **CHAP.**
Vulg. as having *reget*. But I suppose II. 6.
He cites the Vulg. as it stood before
the last Correction by Clem. VIII. which
we have published in our Polyglott.

[Επει] For επει αν. Steph. Thes. I. §. 8.
1207. A. Postquam, or as Vulg. cum.
and is of the same import with ανα.

Syr. uses the same Word here, by
which it renders ανα, ιαβεν, Matt. vi.
5. x. 23.

Both ανα and επει occur in the same
Verse as equivalent, Luke xi. 34.
where Vulg. renders both *si*.

How then came Dr. Mill to know
that *Aethiop.* Arab. Pers. and Vulg.
read here ανα, and not επει?

[Θησαυρος] For what Reason could §. 11.
Dr. Mill think Pers. read τας πηγας?
That Version uses here a very diffe-
rent Word from that by which it ren-
ders πηγα, Matt. x. 10. Mar. vi. 8.
And besides, those Translators might
understand Θησαυρος in the Sense of
Receptacles; and then, I suppose, what
induced Dr. M. to think they read
πηγα will entirely vanish. For the
Lat. of Pers. has, *apertis manicis suis*.
Now *Mantice* no more suits the Word
πηγα than Θησαυρος in this Sense of it,
viz. *Bags* or *Boxes*, &c. containing
their Treasures.

[Αβαν] St. Chrysost. omits χρυσον §. §. 11.
Αβανη η συνεχα, Vol. II. p. 50. 23.
5 and

CHAP. and yet i. 24. seems to have read Ι-
ΙΙ. i. βανεται; and συργα.

¶. 13. θανεται] Syr. and Vulg. ιφανη, as Ch.
I. 20.

¶. 14. ο δι εγερθης] Syr. ο δι λωνφ εγερθης.
Pers. τοτε λωνφ &c. So again Syr. adds
λωνφ. ¶. 22. h. c. But the other Vers. are as Gr.

¶. 23. Ναζαρη] Vulg. and Syr. undoubtedly
read Ναζαρη; but how does it appear Arab. read so?

Dr. Mill was induced by the Lat.
Vers. of Arab. which has Nazareth, to
conclude the Arab. read Ναζαρη. But
had the Dr. looked to Chapt. iv. 13.
and Mar. i. 9. where the Lat. Vers.
has Nazares, he might as well have

concluded, that Orient. Vers. read Να-
ζαρη. CHAP. II. 23.

In truth the Arab. and Pers. end
this proper Name with an He. But
for a Reason given by Erpenius in his
Arab. Gram. p. 12. the He sounds like
Te. So the Word is pronounced Na-
zirath in Arabic.

In short, we can very seldom safely
collect Various Readings from the Ver-
sion of Proper Names out of one Lan-
guage into another. Turn the English
Proper Names back literally into Greek,
and see what work you would make.
Masthew, Marthu; Mark, Marq; Luke,
Axes or Axes; John, Iau.

The same Liberty taken by modern
Translators ought in Reason to be al-
low'd the Ancients. So Syr. for Να-
ζαρη, has Nolfrath.

C H A P. III.

CHAP. III. ¶. 1. **E**N τη επημ της Ιερουσαλαιμ] These
Words are not wanting in Arab.
as Dr. Mill says. What could induce
the Dr. to think them omitted by Α-
etbiop. and Arab. when you may find
them in the Lat. Versions of those Lan-
guages in the Polyglott?

¶. 3. ουρο] Dr. Mill thinks the Syr.
read ουρο. But how does this ap-
pear? Did it do so ¶. 17. h. cap.? Did it do so, Chapt. vii. 12. . xii. 23. .
xxi. 38. where the same Syriac Word
occurs, viz. Honau?

Pray observe Matt. xiv. 2. where
both Greek Words occur. ουρο is
render'd bonau, as here; and ουρο is
render'd bu, as ¶. 4. 11. h. cap. and Chapt.
i. 21. . vi. 4. . viii. 17, 24. . xi. 10. .
xii. 3. . xiv. 2. . xxvii. 57. Mar. xii. 36.

I don't find in all this Gospel ουρο

render'd by bonau, but by bu as above, CHAP.
and buju. Matt. xi. 14. . xii. 50. . III. 3.
xvi. 20. . xxvi. 48.

ουρο—ο πυθος] Dr. Mill, after Syr. ¶. 3.
adds, *In Neutro genere profert ista Per-*
sicus interpres. Hoc est, quod dictum
est ab Esaia, &c. Whereas the Lat.
Vers. of the Pers. in the Polyglott, is,
Hic est ille qui dicitur est in Esaia, &c.
In the Masc. not in the Neuter.

Perhaps the Dr. meant Arabicus in-
stead of Persicus. For the Lat. Vers.
of Arab. is in the Neut. Gender. *Hoc*
est quod dictum est ab Esaia, &c. But
that Lat. Vers. misrepresents its Ori-
ginal; for the Arab. is He that, not that
which. μήτε not μήτε. See Matt. i. 22. .
ii. 17, 23. where Arab. ma, but here
buwa.

CHAP. Ταὶ Ηεαῖνοι τὸν προφῆτα] Dr. Mill
III. conjectures the Syr. Vulg. etiam et
§. 3. Iren. uti videtur, read διὰ Ηεαῖνοι.

As for Syr. it uses the same Word
that usually answers to διὰ. See Chap.
iv. 14. viii. 17. xii. 17. which con-
firms what the Dr. says. The same
holds true of Vulg.

But then the Reader should be in-
formed that they both use the same
Word, Matt. ii. 17. where we read
υἱος, as also xxvii. 35. (if that Passage
be genuine) and then let him judge
whether they read διὰ in those last cited
places.

As for Irenaeus, how does it appear
he read διὰ Ηεαῖνοι, when his Text is,
*Hic enim est qui dictus est a Domino per
Prophetam, &c.* Gr. υἱος τοῦ Κυρίου διὰ
τὸν προφέτην; agreeably to Chap. i. 22.
where we find Ηεαῖνοι omitted? c. Her.
lib. III. cap. 9. p. 184. A little after
we have *Dei nostri id est Θεού ψων*,
instead of αὐτοῦ?

§. 3. Βουρῶνος] I see no reason why Dr.
Mill should think Syr. read βουρῶν (H.
xl. 3. and Job. i. 23.) but this, that
the Lat. Vers. has vox clamans. For
the same reason the Dr. might have
added, Luke iii. 4. In all those places
the Version ought to have been vox
clamantis, as here and Mar. i. 3.
N. B. In Isaiab xl. 3. LXX has βουρ-
τος.

The Syr. *dekorē* is indifferent to βουρῶν,
clamantis; or βουρῶν, clamans,
or que clamat. So also is the Hebr.
Kore in Isaiab. But since the LXX
has βουρῶν as well as our Author,
and the other Evangelists, I see no
Reason to suppose the Syr. read βουρ-

Nor can I find that Clem. Alex. read
berē βουρῶν; for no Text is quoted.
Tho' indeed he uses the Word βουρῶν,
perhaps by a slip of Memory for βουρ-

το. See Cabort. ad Gent. p. 8. l. 39, CHAP.
41. Ed. Oxon. 1715. III. 3.

Φαρισαῖοι Σαδδουκαῖοι] Pers. Sadducees §. 7.
and Pharisees. So Chrysost. Vol. II.
68. 16, 39.

Γιππατα] St. Chrysost. citing this §. 7.
Text, or Luke iii. 7. prefixes οφις,
(perhaps from Matt. xxiii. 33.) see
Vol. I. p. 75. 6. and it may be, Vol.
III. 153. 11. Not that we must hence
conclude he read so in his Greek Copy:
for beside Vol. II. 68. 17, 40. the
§. we are upon. See Vol. I. 168. 38.
249. 11. and Vol. V. 235. 32. where
he omits οφις.

Καρποὺς] So R. Steph. notwithstanding- §. 8.
ing all his Copies had Καρπαὶ εξιν, ac-
cording to Vulg. fructum dignum.

To this purpose Dr. Mill cites Ori-
gen Com. in Job. p. 119. E. as reading
Καρποὶ here, and Καρποὺς, Luke iii. 8.
Consult Iren. con. Her. Lib. III. cap. 9.
§. 1. p. 184. Progenies Viperarum,—
facite ergo fructum dignum.

Syr. reads Καρποὺς in both Places.

Chrysost. quotes this Text variously.
Here he reads Καρποὺς, Vol. II. 69.
26. and Vol. I. 953. 5. But Καρποὶ,
Vol. I. 249. 11. and Vol. V. 235. 33..
525. 29. . 526. 18.

So St. Austin, Vol. III. part. 2. col.
420. B. *Fruitus dignos penitentia.* Vol.
IV. col. 309. B. and 1104. E. *Frac-
tum dignum*, &c.

I produce these several Places, in
this and the preceding Note, to shew
how little we can depend on various
Readings collected from the Fathers,
and how cautious we should be in col-
lecting them.

εἰς ταῦτα] St. Chrysost. ad l. Vol. II. §. 9.
p. 69. 41. omits these Words, as also
Vol.

CHAP. Vol. I. 249. 13. The same is true of III. 9. Arab. but Pers. renders them as Syr. in your Soul.

§. 9. Πλευρας] Syr. στι πλευρας, but its Lat. Ver. has omitted quod, else Dr. Mill had joined Syr. with Arab. &c.

Our common Reading is countenanced by Irenaeus, c. Haer. Lib. III. c. 9. §. 1. p. 184. *Et nolite dicere in vobis ipsis, Patrem habemus, &c.* and by Origen. in Job. Vol. II. p. 115. E.

§. 10. Ηδη] Syr. Arab. and Pers. seem to have read ιδω; but Vulg. *Iam enim securis*, as if Gr. ηδη γας η αξιν, &c. Unless it intends to render *it*, by enim; as E. T. does by *for*, Matt. v. 37. . xiii. 21.

§. 10. Εκπονησαι—βαλλεται] I shall shew in my Note on Matt. ii. 4. that the Present is often put for the Future time. Hence I see no occasion for supposing that the Vulg. Iren. &c. read εκπονησαι—βαλλεται, because they use Future Verbs in Latin. Vulg. *excidetur—mittetur*. Iren. c. Haer. p. 237. cap. 8. *Abscindetur*. but p. 279. §. 4. as Vulg. *excidesur*.

Would Dr. Mill have maintained that wherever we find a Future Tense in E. T. those Reverend Translators found a Future in their Gr. Copy? See ex. gr. Matt. xxvi. 18. *I will keep the Passover*, Gr. πιω. Job. xiv. 18. *I will come to you*, Gr. φέγχουμ.

§. 11. Ικανος τα υπεδυματα βασανου] St. Cbrysoft. ad l. Vol. II. 71. 24. has, Αξιος των μικρας των υπεδυματος λυτρων. Hence Dr. Mill concludes that Father read as above. And to strengthen this Conjecture, I should inform my Reader this Reading is countenanced by l. 34, 39, 41, 42. ej. pag. But don't con-

clude from hence, that St. Cbrysoft. read Αξιος instead of ικανος. For in the first III. 11. Place the Editor informs us in the Marg. that some Copies read ικανος τα υπεδυματα βασανου. But 2dly, It may only be a synonymous Word shewing how he understood ικανος. And that it was so may appear probable, because, 3dly, We find the Word ικανος in other Citations. See p. 605. l. 43. h. Vol. II. and Vol. IV. 338. 40. Perhaps αξιος might occur to the Father's Memory in Preaching, from Job. i. 27.

Και των] Dr. Mill speaking here of §. 11. these Words says; *ut de recepta lectiōne minime dubitandum sit.* Yet Prolegom. N°. 1098. Και των, quod adjectum videmus in ceteris Edd. irrepsit ex Margine. Verba certe tam insignia, modo locum habuissent in Apostolici interpres Autographo, vix ac ne vix fieri potest, ut pretermitterent librarii.

Τοι ετον αυτου] Were it not more §. 12. advisable to follow the Reading of Syr. and several MSS. and place αυτου after αποθηκη, or as Syr. reads it απεθηκαι? See Luke iii. 17.

Jus. Mart. p. 237. l. 6. omits αυτου both after ετον and αποθηκη. So also does Irenaeus, tho' Dr. Mill represents him as reading αυτου after αποθηκη. See c. Haer. Lib. IV. cap. 33. (al. 65.) §. 11. p. 273. *Colligit triticum in borrea*. Gr. αποθηκαι; and lib. cod. cap. 4. (al. 9.) §. 3. p. 231. *et fructum congregabit in borreum*, where we find fructum instead of triticum. Perhaps the good Father, or his Translator, wrote frumentum instead of fructum, as the Context leads one to think.

Ετι] Dr. Mill thinks Vulg. read ετι §. 13. from Mar. i. 9. But ετι in Mark signifies in, not so, as here.

Vulg.

CHAP. *Vulg.* has *in Jordanem*. Why may III. 13. not *in* answer to the *Præp.* *εν* in this place, as well as in *Mar.* vi. 53. . xv. 22. *AE.* x. 9.?

Perhaps the Dr. might think, that after Verbs of Motion, *in* answers to *εν*, and *ad* to *επι*. But I believe the Reader will find no solid ground for this Distinction. The Greeks indeed frequently put *επι* before the *Terminus ad quem*, and the *Latins* do often put *in* before the Place, towards which the Motion is made.

The Dr. says *Cbrysoft.* read *εν*, Vol. II. 76. 12. So indeed the Editor has published in the Text, but in the Margin he gives Notice that some Copies read *επι*. And that this Marginal Reading is the true one appears from l. 29. ej. pag. *επι τῷ Ιησῷ ερχέται*.

O δὲ Ιωάννης—επιτελοῦσα] Pers. O Ιωάννης CHAP.—τῷ Ιησῷ.

III. 14.

Ιδού] This Adverb is wanting in Syr. §. 16. Arab. and Pers. But I find no MSS. mentioned as having omitted it.

Το πινεπε του Ιδού] Pers. το πινεπε τῷ §. 16. αγίοις.

Ἐκ τῶν Οὐρανῶν] Vulg. de coelis. Syr. §. 17. ex tēn ouoran. Vid. Cl. Scbaaf. Lex. Syr. p. 597.

Ἐν φ εὐδόκεια] Origen Com. Mat. p. §. 17. 213. A. has, Οὐτοὶ εἰν φ υφε μεν φ εὐδόκεια, εν φ εὐδόκεια. Εἰς φ may be taken from Matt. xii. 18. However εν φ is equivalent to επ φ ; for what St. Matthew xvii. 5. expresses by επ φ, St. Peter changes into εν φ, 2 Pet. i. 17.

CHAP. IV.

CHAP. *Πίπεριδειν αυτῷ—επει]* *Vulg.* accept. IV. *dens—dixit ei.* So *Syr.* and *A.* §. 3. *rab.* place *αυτῷ* after *επει*, as *Gr. Mat.* viii. 19. But *Pers.* after *προσκλήσας* and *επει* too. Perhaps also *Pers.* read *προσκλήσας αυτῷ ὁ διάβολος—επει αυτῷ*, omitting *ὁ* before *προσκλήσας*. *Cbryf.* II. 82. 25, as *Vulg.*

§. 3. *Αρτοῖ]* *Syr. αρτοὶ*, as *E. T.* so also *Arab.* and *Pers.* agreeably to *Luke* iv. 3. where *αρτοὶ* suits well with *λιθοὶ*, as here *αρτοῖ* with *λιθοῖ*. N. B. *Vulg.* as *Gr. panes. Loaves,*

§. 4. *Μονοῦ]* The *Lat. Verf.* of *Syr. tantummodo*, led Dr. Mill to conclude that Version read *μονοῦ*, *adv.* not *μονοῦ*, *adj.* But did it not read *μονοῦ*, *Luke* iv. 4. where the *Lat. Verf.* has also *tantum-*

modo? In short any Case or Number CHAP. of *Μονοῦ* may be render'd by *Balcbud* IV. 4. in *Syr.* See *Matt.* xxiv. 36. *μονοῦ*. and xviii. 15. *μονοῦ*. and *Pbil.* iv. 15. *μονοῦ*. and *Matt.* xii. 4. *μονοῖς*. and *Luke* vi. 4. *μονοῖς*. See *Scbaaf's Lex.* *Syr.* p. 295. sometimes it assumes *Affixes.* to shew the Person, as §. 10. h. cap.

Ζειτρα] *Vulg. vivit, ζειτρα, in Pres.* §. 4. not *ζειτρα*. in *Fut.* So also *Luke* iv. 4. *Syr.* in both places *Part.* pro *Pres.* But it no more follows those Translators did not read *ζειτρα* in *Fut.* than that *E. T.* did not read *jichjeb* in *Fut.* *Deut.* viii. 3. whence this Quotation is made, because it says, *dorb live*.

Δια] Did *Syr.* read *ει*, as *Luke* iv. §. 4. 22?

Perhaps

CHAP. Perhaps as E. T. renders *2ῃς*, out IV. 4. *of*; so Syr. might render *2ῃς*, by *men*, as thinking that Prep. equivalent to *εν*. *Matt.* xv. 11. 18. or *επει*, *Mar.* vii. 15. unless in this last cited Place we read *εις*, as y. 20. ej. cap. ix.

y. 5. Παρελαμβανει] Syr. *ωρελαθει*, so y. 8. and again y. 6. *λαγη*, Syr. *ελγη*, and y. 11. *αθηση*.

But it would be endless taking Notice of every Place where Syr. renders the Present Time by the Past.

So E. T. very frequently. *Matt.* iii. 1.. xv. 1. *came*. and ix. 24. .xiv. 31.. xviii. 32. *said*.

y. 6. Βαλε] St. Chrysost. Vol. IV. 563. 10. *Psalms reader* &c. Not that he read *ειχε* in his Copy; for Vol. II. 83. 25. we find *βαλε*, &c.

y. 6. Ειλελαι] Vulg. *Mandavit*. q. *ειλελαι* as *Aet.* xiii. 47. I once thought it should be read *mandabit*, but the present Reading is confirmed by *Luke* iv. 10. and *Psal.* xc. (al. xci.) 11.

Perf. has render'd this *Fut.* by an *Aorist*, and its *Lau. Verf.* has *mandavit*, but *De Dieu* in his *Perf. Gram.* p. 12. observes that in this Language the *Aorist* is used for the *Future*.

y. 7. Εφη] Syr. uses the *Particip.* which expresses the Pres. Tense *λεγη*. But y. 6, 9, 10. instead of *λεγη* it has *λεγην* or *λεγην*. But such Variations are very frequent. Nor is it strange Versions should take such a Liberty, when the MSS. do the very same; see y. 9. *Cant.* and *Golb.* B. have *εστη* for *λεγη*.

y. 7. Ταλη] *Perf.* δι *ταλη*.

y. 10. Τοις] Omitted by *Perf.* which has only *εστη αυτων* o *Ιησους*.

Σαλαρι] *Perf.* uses the Word *iblis* CHAP. by which it translates *Ἄγριος*, y. 11. IV. and elsewhere. So also *Matt.* xii. 26. y. 10. Not that the Persian Language wants a Word to express *Σαλαρις*; or if it does, it has adopted the Arabic *Sbitan*, *Mar.* i. 13. viii. 33. *Luke* xi. 18.

Ναζαρη] Dr. Mill mentions Ori. y. 13. *gen* as reading *Ναζαρετ*. So he does, quoting this very Text. *Com. in Job.* p. 368. E. As also p. 150. A. but then citing *Matt.* xxi. 11. and *Mar.* i. 9. we find *Ναζαρη*. see p. 175. A. 140. B. and elsewhere *Ναζαρη*. *Com. in Matt.* p. 222. C. Ζηζετον εν τη κατα την Αραβην, πολις Ναζαρη λεγει την πατεριδα αυτου, η Βηθλεεμ. *Ναζαρη* μετ *2ῃς* την, *Ναζαρης* ελληνοις. Βηθλεεμ δε επι την αυτην γεγονηται. See also *Com. in Job.* p. 150. C. 151. A. but *Ναζαρη* ead. pag. C.

Is it not most natural to derive *Ναζαρης* and *Ναζαρην* (or rather *Ναζαρης*) from *Ναζαρη*, than from *Ναζαρη* or *Ναζαρετ*?

Er. Schmid. in his Greek Concordance reads *Ναζαρης*, *Matt.* ii. 23.. xxvi. 71. and *Job.* xviii. 7. So some MSS. *Mar.* x. 47. See Dr. Mill's Note on that place.

Πηρεπαλαι δι] Chrysost. II. 89. 24. y. 16. *Kai πηρεπαλαι*. So Syr. and Arab. but *Perf.* has neither δι nor δι.

Dr. Mill mentions some MSS. that read *πηρεγην*, to which I may add St. Chrysost. I. 971. 27. *πηρεγην γαρ*, &c.

Ο Ιησους] *Perf.* has substituted δ Ιησος- y. 13. ση in the room of δ Ιησους.

'Ο Ιησους is wanting in Syr. but Arab. has a Word answering to *He*, either *ειλη*, *ειλη*, or the like.

CHAP. *Chrysost.* has omitted διερρευς II. 89. IV. 18. 24. but his Editor has inserted those Words in the Marg. with an Asterisk, as finding them in some Copies. This insertion of his Editor is confirmed by the above cited place, I. 971. 27. where we read θεογένης γένεσις διερρευσις.

y. 18. *λαγουσσον*] What led Dr. *Mill* to think *Syr.* read καλουμένων? Was it the *Lat. Verf.* of *Syr.* which has *qui vocatur?* By this Rule St. *Matthew*, &c. wrote καλουμένων, *Matt.* xxvi. 36. xxvii. 17, 22, 33.. *Job.* xix. 13, 17.. 2 *Tbes.* ii. 4. and καλυμμένος, *Matt.* i. 16.. x. 2.

*Tis observable the Participle καλουμένος, which is such a favourite of St. *Luke's* that he seldom comparatively uses λαγουσσον, never occurs once in St. *Matthew's* Gospel.

But further, the *Syr.* renders αγορανός and καλουμένος indifferently by the same Word, *Methkeri*, which makes it evident this Various Reading is without any solid Foundation.

See λαγουσσον &c. *Matt.* i. 16.. x. 2.. xxvi. 36.. xxvii. 17, 22.

And καλουμένος &c. *Luke* vi. 15. xix. 29.. xxiii. 33. *Act.* xiii. 1.. xxvii. 14.

In these Instances both these Participle are promiscuously render'd by IV. 18. *Methkeri*, or its Feminine.

The *Arab.* is drawn in to confirm this Various Reading without ground, as well as the *Syr.*

Διερρευσις] *Syr.* reads και επειδη εν ι. 19. σεις διερρευς, as *Mar.* i. 17. but *Perf.* omits both και and επειδη, and instead of διερρευς adds διερρευσις.

Αλιμη] *Vulg.* fieri pescatores. So *Mar.* ι. 19. i. 17. Agreeably hereto *Syr.* has γενεσις επειδη, though in *Mark*, *Syr.* has omitted the Verb γενεσαι.

How knew Dr. *Mill*, that these Versions read γενεσαι and not γενεσαι? See *Matt.* xxiv. 6.. xxvi. 54. *Mar.* x. 43, &c.

Ο Ιησους] *Syr.* does not want these y. 23. Words, as Dr. *Mill* would have it, any more than *Arab.* or *Perf.* But the Dr. was induced to suppose this Omission, because Jesus has unluckily slipt out of the *Lat. Verf.* of *Syr.*

Turn to the Dr.'s Prolegom. N^o. 1246. where that learned Gent. repeats this Mistake, and adds another to it by saying the *Vulg.* omits διερρευς.

C H A P. V.

CHAP. Ι ΔΩΝ Δι] *Syr.* and *Vulg.* add δι ιησους. Not that we must necessarily y. 1. conclude those Translators found those Words in their Greek Copy.

E. T. have take the commendable Liberty to insert several proper Names for the Ease of the Readers, or to remove Ambiguities, &c. They indeed had this Advantage, above the ancient Versions, of expressing their *Insertions* in a different Character from the Body

of the Text, which Method the An- CHAP. cients had not fallen upon. V. 1.

See E. T. Gen. xxi. 33. Abram. 1 Kin. xx. 12, 34. Benhadad. 2 Kin. ix. 25. Jebo. Jer. vii. 29. O Jerusalem. Mar. xiii. 6. Luke xxi. 8. Christ. Job. xix. 5. Pilate. Mar. xvi. 9. Luke xix. 1. Jesus. as also Mar. v. 24. and Job. ix. 1. where later Edd. have Jesus in Italic, but not the oldest ones.

CHAP. The Dr. adds *Chrysost.* as reading § V. i. *lives*; but this is not certain: because his copyer *Theophylact* omits those Words. Besides, tho' the Editor has indeed printed them in the Text, Vol. II. 92, 35. he has inclosed them in Brackets thus [§ *lives*] which shews a sort of Diffidence as to their Genuineness. See Preface to Vol. I. *Iam monendus est Lector, Vocabula his notis [] inclusa & quibusdam codicibus abesse, non magno plerisque sententiae detramento.*

y. 8. Καρδια] Syr. adds *avlon*. But its Lat. Vers. having omitted *suo* after *corde*, Dr. *Mill* could not take notice of this Various Reading.

y. 20. Δικαιουμενοι] So *Chrysost.* ad I. II. 97. 3. but Vol. I. 1011. 40. we find δικαιουμενοι.

N. B. In this last cited Place we have the Reason of the Blessedness added, viz. ον *avlon* εστιν η βασιλεια των ευγενων, which was omitted in his Commentary ad I. cited just before.

In Vol. III. 765. 32. we have a different Reason assigned for the Blessedness of those that are persecuted for Righteousness sake, viz. οι ο μισθισμοι πολυς ον τας ευεγρατας, which is taken from y. 12. b. c.

Again, Vol. V. 101. 12. observe how the Father blends the 11th and 12th y. y. together. Χαιρετι ο γαλλαζεις, οτι οπως παν κοντεον εγρα παντες φιλοδοκειν, οτι ο μισθισμοι πολυς ον τας ευεγρατας.

'Tis no wonder the good Men's Memories failed them when they were destitute of many Helps we enjoy. But hence learn to be well versed in the Fathers before you collect Various Readings from them.

y. 20. εγκα] R. *Stepb.* observes on y. 3.

h. cap. that his MS. β read εγκα instead of εγκιν.

Dr. *Mill* places that Note of R. *Stepb.* at this 10th y. in a very arbitrary manner. His Words are, *ad hunc enim locum referri debere puto, non autem ad vers. 3. quomodo in Edit. Stephanica.*

Where is the Consequence, Cant. reads εγκα for εγκιν in the 10th y. therefore R. *Stepb.*'s Copy β did not read εγκα in the 3rd Verse?

ημα] Perhaps ημα may signify y. 11. thing, here, as well as *Luke* i. 37. and ii. 15, 19.

Now if ημα be equivalent to περιγραφα, this may account for the *Vulg.* which renders περιγραφα ημα by *omne malum*. And *Tertullian*, referring to this Context, has *omnia mala. Scorp.* cap. ix. p. 494. B.

I see no occasion for supposing, with Dr. *Mill*, that ημα was wanting in the Copy used by either of these, or by St. *Jerom*, who agrees with *Vulg.*

Χαιρετι] Syr. οντι χαιρετι. tho' it has y. 12. not prefixed οντι in *Luke* vi. 23.

Ει τοι ευεγρατας] *Vulg.* in coelis. but y. 12. Syr. ον τας ευεγρατας, not ον τοι ευεγρατας, as *Matt.* vi. 9. and no where else in this Gospel. See *Schaeff's Lex. Syr.* p. 597.

Τις περ υμων] Sc. γιγορδας. Concerning such an *Ellipsis* consult *Nouv. Metb. Gr.* p. 460. and *Stock. Interpr. Gr.* p. 351.

Accordingly the Participle is supplied in the Versions; E. T. by *were*, and *Vulg.* by *fuerunt*.

Perhaps the Dr. forgot this usual *Ellipsis*, so frequent among the purer Greek Writers, when he supposed the *Vulg.* and *Irenaeus* (*c. Her. Lib. IV.*

A R E V I E W, &c.

CHAP. cap. 33. (al. 64.) §. 9. p. 272.) read
V 12. *υταρχούσις* in their Copies.

y. 17. *Οὐκ ἀλογούσις*] Syr. omits *ἀλογούσις*. But as the Ancient Versions conspire with *Irenaeus* (p. 275. §. 2.) in retaining that Verb, I am apt to suspect *εἴθισθι*, *ἀλογούσις*, is slipt out of some Syr. Copies, though retained by others, at least by one. See *Schaf's Var. Lett.* ad l. p. 650.

y. 20. *Ω.*] Dr. *Mill* supposed the Syr. wanted *ω.*; tho' that Version really retains it. But this Mistake is accounted for by the *Lat. Verf.*'s having omitted a Word answering to the Syr. *dolab*, or the Gr. *ω.* viz. *quod*.

The same Mistake frequently returns in Dr. *Mill*'s Notes, and for the same reason, viz. the Omission of the *Lat. Verf.* of Syr. See h. cap. y. 22, 31.

y. 22. *Εὐη*] The Passage in St. *Jerom* refer'd to by Dr. *Mill* is as follows; *In quibusdam codicibus additur, sine causa; ceterum in veris definita sententia est, et ira penitus tollitur, dicente Scriptura: qui irascitur fratri suo. Si enim jubemur verberanti alteram præbere maxillam, et inimicos nostros amare, et orare pro persequentibus, omnis ire occasio tollitur. Radendum est ergo, sine causa: quia ira viri justitiam Dei non operatur. Com. in Matt.* Tom. VI. p. 6. f. See also *adv. Pelagian.* Lib. II. cap. 2. p. 236. E. Tom. II. *Et in eodem Evangelio [sc. Matthæi] legimus. Qui irascitur fratri suo sine causa, reus ent judicio. Licet in plerisque Codicibus antiquis, sine causa, additum non sit; ut scilicet ne cum causa quidem debeamus irasci. Quis hominum poterit dicere, quod ira, que absque justitia est, in sempiternum vitio careat?*

St. Austin Retract. Tom. I. col. 21. E. says; *Qui irascitur fratri suo. Codices enim Græci non habent, sine causa;*

sicut hic possum est: quamvis idem ipse CHAP. fit sensus. Illud enim diximus intuendum, V. 22. quid sit irasci fratri suo; quoniam non fratri irascitur, qui peccato fratris irascitur. Qui ergo fratri, non peccato, irascitur, sine causa irascitur. In a former Work this Father had cited these Words. See Tom. III. Part II. col. 125. A. F.

Εἰ τῷ γενναῖ τῷ πνεύματι] These y. 22. Words evidently refer to the third Case, viz. the laying to our Brother, μάρτυς, Fool.

But St. *Cbryostom*, no less than seven times refers them to the first Case, of *Causeless Anger*. Vol. I. 223. 19. II. 127. 16. III. 287. 26. IV. 440. 13. 569. 33. V. 377. 13. VI. 244. 42. By the Variety of Expression you find the good Man trusted to his Memory, which failed him; as is further evident from hence, that I find him four times expressly saying, *The Man who is angry with his Brother, without a just Cause, is πνεύματι παρεγένεται.* Vol. II. 110. 44. 112. 40. 113. 40. Vol. VI. 139. 33. I say without a just Cause; because he explains *πνεύματι* by *μάρτυς*. Vol. II. 114. 3. VI. 244. 42.

I have taken the more pains in this Note in order to convince the Reader how cautious he ought to be in collecting *Various Lessons* from the Fathers. A bad Memory has laid the Foundation of many a Various Reading. If we carefully compare one part of an Author's Works with another, especially if they are voluminous, we may frequently come at the true Reading. A great Part of St. *Cbryostom*'s Works were Sermons, preached without Notes, and composed without Concordances, and other Helps to the Memory which we are favoured with. These Circumstances may excuse him, and at the same time serve to make us cautious.

CHAP. Αμην] Syr. καὶ αμην. and its Lat. Verf.
V. 26. Amen enim. qu. αμην γαρ. as y. 18.

y. 27. εγέρθε τοις αρχασίοις] Pers. instead of said to (or by) the Ancients, says, The Ancients said, but y. 33. as Gr. It uses indeed here a different Word for αρχασίοις, viz. that which we find Matt. xx. 8. for πρωτοις.

y. 28. ο βλέπων] So Clem. Alex. Strom. III. p. 554. l. 12. where αὐτὸς is omitted. But the same Father, Strom. Lib. IV. p. 615. 14. Εγώ δὲ λέγω, ο γριβλίθας τη γυναικα περιτελεῖσαν, καὶ μεμοιχεύειν, &c.

St. Chrysost. ad l. II. 118. 20. ἡ γριβλίθα γυναικα περιτελεῖσα εντη. Marg. βλέπων γυναικα—αὐτὸς; Vol. I. 538. 17. ο γριβλίθας γυναικα. So III. 287. 25. . 528. 41. V. 201. 41. VI. 610. 40. elsewhere γριβλίθας γυναικα. Vol. I. 32. 26. (Marg. γυναικα.) 96. 19. . 157. 27. . 208. 7. . V. 39. 30. 90. 10. Marg. γυναικα.

'Tis hard to settle the true Reading of this Text from this great Man's voluminous Writings. After all, if he really read βλέπων, we may learn how he understood the Verb βλέπω; not in the sense of seeing; but looking on, or at.

y. 32. Μαγχαδαῖ] St. Chrysost. ad l. II. 121. 29. has μοιχεύθας (Marg. μαγχαδαῖ.) The Reading of this Author's Text is countenanced by p. 122. 5. ej. Vol. as also by Vol. I. 196. 40. II. 132. 11. . 824. 12. . IV. 187. 32. But we find μοιχαδαῖ. Vol. VI. 259. 43. and III. 707. 21. μοιχινθαῖ.

y. 32. Οτ ταν απολελυμένη &c.] The Passage quoted from St. Austin by Dr. M. is in Tom. VI. col. 288. E. where

the Words said to be omitted are, not CHAP. as the Dr. represents them, but qui di- V. 37. missam a viro duxerit moechatur. He said just above that some Copies read Qui solutam a viro, &c. and others, Qui dimissam a viro, &c. as if our Evangelist had επεισ άρδεσ. See Luke xvi. 18.

Consult this Father's Discourse upon the Sermon on the Mount. Tom. III. Part II. col. 130. B. and col. 133. C. in both which places we read a viro, Gr. επεισ άρδεσ.

See also Tertull. adv. Marcion. Lib. IV. C. 34. p. 450. A. and de Pudicitia. cap. 16. p. 568. D. dimissam a viro.

εσω] Dr. M. thinks Syr. read εσαι. y. 37 But why here rather than Matt. xviii. 17. . xx. 26, 27. Luke xii. 35. Att. i. 20.?

If every time the Syr. render'd an Imperat. by a Fut. Tense, we were to suppose a Various Reading, we should very often be mistaken. See Matt. vi. 10, 16, 19, 25. . vii. 1...

Δεξιαν—αλλαγη] So St. Austin reads, y. 39. Tom. III. Part II. col. 136. cap. xix. §. 56. and §. 58. Queri autem potest quid sibi velit dextera maxilla. Sic enim in exemplaribus Gracis, quibus major fides babenda est, irveniuntur: nam multa Latina, maxillam tantum babent, non etiam dexteram.

Tho' in the above cited place this Father read dexteram—alteram; yet Tom. II. col. 314. E. citing this same Text he has maxillam dexteram, prebe illi et sinistram. Magis autem sinistra percutitur, quod ad dexteram ferientis facilior ictus est. So we find sinistram, Tom. VIII. col. 288. B. 291. A.

Και εσαι] Syr. omits και.

y. 41.

CHAP. Δυο] So Syr. but Vulg. et alia duo, V. 41. agreeably to the two MSS. cited by Dr. Mill, which read εις αλλα δυο, or εις αλλα δυο.

But *Irenaeus* agrees rather with the MS. *Vet.* which has only αλλα δυο. for he has, *vade cum eo alia duo*, not *et alia duo*.

So also St. *Austin* Tom. III. Part II. col. 138. C. *Vade cum illo alia duo*. He really thought our Saviour directed his Disciples to go two Miles of their own accord, besides the one they were forced to go. See a little lower, E. *Tertio de mille passibus, quibus addenda dicit duo millia.*

Y. 44. εὐλογεῖτε——μισθίας ψυχας] *Hac non habet Chrysost. (quantum ex Commentariis afferetur) says Dr. Mill ad l. In the Text after διωκοντα ψυχας. the Father adds, εὐλογεῖτε της καλαρωμένους ψυχας, καλας ποιει την μισθίαν ψυχας.* So that you see there is a Transposition, rather than an Omission of these two Articles, or Clauses.

But the Dr. can't find them in the Commentary on this Verse.

If I can shew them elsewhere in this great Man's Works, nobody will suspect them wanting in his Copy.

Vol. I. 214. 13. Αγαπατε της εχθρας ψυχας, εὐλογεῖτε διωκοντας ψυχας, ευχέσθε ψυχας την επηρεάζοντας ψυχας. Here he seems to have forgotten the intermediate Words, της καλαρωμένους, &c. and joined εὐλογεῖτε with διωκοντας, but was forced to change the *Genitive* into the *Accusative*, to agree with the Verb. And in the next Precept he puts εὐχέσθε for επηρεάζοντας, which alters not the Sense.

Has not St. *Austin* made a like Skip, Tom. IV. col. 912. E. *Orate pro eis qui vos persequuntur?*

Again, that St. *Chrysost.* read καλας CHAP. ποιει της μισθίαν ψυχας, is evident from V. 44. Vol. I. 559. 10. it appears from l. 16. that his Thoughts were on this Chapter. y. 20. as also from Vol. III. 172. 14. compare l. 8. where he cites y. 48. h. c. and Vol. V. 311. 36, 38. —After all, I'll be so just to my Reader, as to own 'tis possible (tho' not so probable) the Father might have his Eye on *Luke* vi. 27, 28.

Perhaps St. *Chrysost.* might, with all Steph.'s Copies, &c. read της μισθίαν instead of της μισθίας. Indeed this Reading is countenanced by too many MSS. to be absolutely rejected. However there are numberless Instances of the *Accusat. Case* after ποιει where we should expect a *Dative*. See *Thucyd.* Lib. V. §. 23. p. 332. 58. η κακος ποιειν Αθραντας. and Lib. VIII. §. 82. p. 554. 73. η ει η κακος εισει της αιγαλης ποιειν.

Isochrist. Panegyr. p. 184. l. 10. p. 188. l. 8. *Ed. Cant.* 1729.

Xenoph. K. Π. p. 614. l. 6. *Ed. Hutch.* Ox. 1727. Οτι, εφη, τα με, κακως ποιειται αιθριατες, δια επιδικιαδαι, τα δι, ει. d° K. Arab. p. 43. l. 10. and p. 44. l. 13. and p. 404. l. 7. *Ed. Wells.*

So that there is no necessity arising from the Genius of the Greek Tongue, to have recourse to that Reading; viz. την μισθίαν.

Τις] Sons. St. *Chrysost.* ad l. Vol. y. 45. II. 129. 18. reads ομοιοι. Marg. γοι. But that ομοιοι is the true Reading is evident from l. 38. ej. pag. οπως γενεθεσιοι, &c. and p. 808. 21. Γενεθεσιοι 852. 17. See also Vol. I 53. 5.. 214. 16.. 527. 18, (Marg. γοι) 20.. 607. 15.. 860. 41. III. 656. 5.. IV. 532. 21. Και τοιοι ομοιοι τη πατερο—αγαπησον τοιων της εχθρον. και υπει την επηρεατησι, αλλα εωντοι. πας; ιοι γηπει την επηρεατησι, αλλα εωντοι. πας;

CHAP. τέλοντα τῷ θεῷ. Which *τέλοντα* is ex-
V. 45. plain'd l. 24. by σφισθ. 889. 32. εἰπε
τελονταί εἰμι—. V. 185. 27. . 311. 38. .
372. 38. . 380. 22. . VI. 276. 31.
Can all these Places be mere Slips of
Memory, especially when I can't find
one Place that reads *τέλοντα*?

St. Austin without doubt read *τέλοντα*.
Tom. III. Part II. col. 143. B. *Ut filii
filii*, &c.

y. 46. ἔχει] St. Austin agrees with *Vulg.*
in reading *ἔχει* in *Fut.* Vol. III. Part II.
col. 140. E. *Quam mercedem babebitis?*
nonne et Publicani hoc faciunt?

y. 46. τελονταί] So St. Cbryſſ. ad l. Vol.
II. 131. 4. yet Dr. Mill says this Fa-
ther read *θύκαι* instead of *τελονταί*, *uti
biqueret ex Commentar.* Let the Reader
judge.

Vol. I. 23. 38. τὰς γὰρ αγαπ. τ.
αγαπ. υἱ.—τὶ μεγὰ ποιεῖ; εχεὶ δὲ τοὺς
τελονταί τὸ αὐτὸ ποιεῖ; 67. 27. τὶ με-
γεσσος ποιεῖ; εχεὶ δὲ τοὺς τελονταί &c. So
again 412. 5. Vol. II. 132. 1. τελονταί.
yet l. 17. *θύκαι*, and 156. 2 *μεταξὺ* κα-
τελεγενταί, τὰς αγαπαῖς τ. αγαπ. υἱ. ε-
δει μεγὰ ποιεῖ (ἢ γὰρ εἰ θύκαι τὸ αὐτὸ

ποιεῖ) αὐτὸ τὸ μεγάς τὸν θύκαν αὐ- CHAP.
τὸν διηγεῖται τῷ μηδεὶ. And 131. V. 46.
41.. we find τελονταί and αμαρτώλαι and
θύκαι joined together. But Vol. IV.
692. 23. only θύκαι.

Qu. Whether upon comparing these
several Places we may not conclude
this Father read τελονταί δ. 46. and
θύκαι δ. 47; as *Vulg.* and St. *Austin*,
Vol. III. Part 2. col. 140. E?

Pers. Verſ. read τελονταί both in this
and the next Verse. I admire how
Dr. Mill could say it read θύκαι, when
even its *Lat. Verſ.* has *Publicani* in
both Verses.

Ἄδελφος] R. Steph. read in all his y. 47.
Copies φίλος.

Οὐλα] *Vulg.* *boc.* q. τυπ, both here y. 47.
and y. 46.

Syr. as y. 46. τὸ αὐτὸ.

Ἐτ τοις γεγραῦ] Dr. M. says *Cbrys.* y. 48.
read γεγραῦ. (as *Vulg.* to be sure does).
So he seems to have done according to
his Text, Vol. II. 132. 19. but III.
172. 8. τὸ τοις γεγραῦ.

C H A P. VI.

CHAP. **E**λεημοσνή. Syr. uses a Word that
VI. 1. signifies *Alms*. See *Luke xi. 41..
xii. 33.* but *Vulg.* *justitiam*. i. e. δικαιο-
σύνη.

So undoubtedly St. Austin, Vol. III.
Part II. col. 144. D. and col. 146. B.
Cavete—facere *justitiam* *vestram* &c.
Generaliter h[ic] *justitiam* nominavit, de-
inde particulariter exequitur. *Est enim*
*pars aliqua justitiae opus quod per Ele-
emosynam fit*, &c.

Beza, not content with *Justitiam*
in his Version, has put δικαιοσύνη in-

to his Text; *quamvis plerique Græci Co-* CHAP.
dices pro δικαιοσύνῃ, scriptum hic babe- I. 1.
ant, ut paulo post, ελεημοσνή, &c.—
Est autem Hebreis, (says he) *Justitiam*
facere; idem atque juste et recte vive-
re: quad generaliter initio dictum, postea
*speciatim illis tribus [sc. Eleemosynæ,
Precibus et Jejunio] applicatur.* And
then he approves of St. Austin as above.

How δικαιοσύνη, which originally
denotes *Mercy* and *Compassion*, comes
to signify *Alms* and *Almsgiving*, see
Spanhem. *ad Callim.* in *Del.* y. 152.
p. 426.

Excl's]

CHAP. VI. 1. **[Execl]** I see no reason to suppose that the *Syr.* and *Arab.* read *εξει* in *Fut.* either here or §. 46. cap. preceed. Had they read *εξει* in *Præf.* those Versions had been the same as now. See *Syr.* Mar. iv. 40. and both *Syr.* and *Arab.* Mar. viii. 17. But Dr. *M.* was misled here as elsewhere by the *Lat. Verfs.* of those Oriental ones.

§. 2. **[Apilw]** *Syr.* & *apilw.* so §. 16.

§. 2. **[Απεκχωτι]** *Syr.* & *απεκχωτι.* Dr. *M.* might have added *Syr.* after *Theophylact.* but the *Lat. Verf.* of *Syr.* had omitted *quod*, and this is his Excuse; this Observation holds with respect to §. 5.

§. 4. **[Ε τω φανεται]** *Syr.* and *Arab.* retain these Words here and §. 6. tho' *Vulg.* omits them.

St. Austin, Tom. III. Part II. col. 146. F. *Multa Latina exemplaria sic habent*, Et pater tuus qui videt in abscondito, reddet tibi palam: Sed quia in Grecis, que priora sunt, non invenerimus, palam, non putavimus hinc esse aliquid differendum.

§. 5. **[Οι φιλοι]** *Vulg.* *qui amant*, as if it had read *οι*, just as *οι* §. 45. cap. preceed. and so I think *Arab.* and *Syr.* However as to the latter it is somewhat doubtful; for *dolab* may possibly be *οι*, so *Matt.* xiii. 16. xxii. 14, (al. 13.) 25. as well as *οι*.

§. 5. **[Οι απεκχωτι]** *Syr.* does not want *οι* here, any more than §. 2. though its *Lat. Verf.* has omitted *quod*, which Circumstance misled Dr. *Mill.*

§. 10. **[Ως ου σεγνω]** *Tertull.* *de Orat.* p. 131. *A.* omits *ως*, and reads *σεγνως*. *Fiat voluntas tua in coelis et in terra.* But

his Scholar *Cyprian* retains it, *de Orat.* CHAP. Dom. p. 100, 102, 103. Ed. Amst. VI. 10. 1700. as also *Vulg.* and *Syr.*

[Ο γεγνητι] *Syr.* οι τω νεγνω. Here §. 14. to is subjoined by *Vulg.* *Arab.* and *Perf.* τα αρχατοπαλα υπων. tho' *Syr.* agrees with Greek in omitting those Words.

[Τα αρχατοπαλα αυτων] These Words §. 15. are omitted by *Vulg.* *Syr.* and *Arab.* but *Perf.* retains *τα αρχατοπαλα* and omits *αυτων*.

[Οις απεκχωτι] *Syr.* & *apilw*—*οις*, but §. 16. its *Lat. Verf.* omits both *&* and *οις*; so Dr. *M.* could not take Notice of the former, and was mistaken in the latter.

[Αποδωτην] *Syr.* reads *ωντο αποδωτην*, §. 18. as §. 4.

[Ε τω φανεται] All *R. Steph.*'s Copies §. 18. wanted these Words, he has however retained them in his Text.

Syr. and *Vulg.* omit them, but I find *St. Chrysostom* quoting them, Vol. I. 245. 16, 17. see l. 11. where these Words are omitted.

[Τυων] *Vulg.* *tbeſauruſ tunc*—*cor* §. 21. *turum.* But *Syr.* *Arab.* and *Perf.* read *υπων.* *Chrysostom's Text* *τις αρχατος*—*αυτων*, but Marg. in both *υπων.* Vol. II. 146. 19, 32.

[Εσαι] Omitted by *St. Chrysostom* in the §. 21. place last cited, but *Vulg.* and *Syr.* §. 15. in *Præf.*

[Συνιοτη] *Syr.* *συνιοτη* *εις περιον εζων.* §. 23.

[Μαμμωνα] Or *Μαμωνα*, as Dr. *M.* §. 24. says *Chrysostom* read. This Father generally uses a single *μ*, (as in the present Text, Vol. II. 150. 39.) at least I can

CHAP. can produce nine or ten Places where VI. 24. he does so; but yet this Word occurs several Times in his Works with a double μ, μαμμων. See Vol. II. 589. 20, 28. . 802. 3. . III. 146. 15. . 851. 33. his.

Syr. countenances those MSS. and Fathers that use a single μ. But Vulg. *Mammonea*.

γ. 25. Δια τιο] Omitted by *Perf.*

γ. 32. Επιγίτη] *Syr.* adds επιγίτη, but its *Lat. Verf.* has omitted *sibi*, or *sibi ipsi*.

γ. 32. Οὐεγνίσ-] *Syr.* εν τω εγνίσω. Qu. Whether the *Syr.* makes any Difference between *Heavenly Father*, and Father in *Heaven*? If not, they might perhaps read εν εγνίσ-, and yet render it as if the Original had been εν τοις εγνίσοις, or τω εγνίσω.

Τα εαυτήν] *Vulg.* *sibi*. *issi*. q. εαυτή, as **CHAP.** Dr. *M.* supposes *Syr.* read; though I VI. think without Reason, unless it be that γ. 34. its *Lat. Verf.* has *sui i. suis*.

'Tis certain the *Syr.* renders τα εαυτής, i Cor. xiii. 5. by the very same Word used here, *dileb.* Besides it renders εαυτή otherwise, viz. *lob.* Act. vii. 21. and εαυτή, *lenapbyshēb*, Rom. xiv. 7.. xv. 3.

Apostor.] Dr. *Mill* thinks *Chrysost.* γ. 34. added γαρ. So indeed the Editor has inserted [γαρ] in Brackets, II. 157. 27. as doubting, I suppose, its genuineness. But wherever else I find this great Man citing this Text, the γαρ is omitted, which is a Presumption against its being genuine here. See Vol. III. 855. 41. . 887. 2. . V. 167. 26.

C H A P. VII.

CHAP. **VII.** Αντιμετερθηταί] St. *Chrysost.* has omitted the latter Part of this Verse, Vol. II. 161. 30. but we find it p. 878. 6. as also III. 846. 9.. IV. 273. 28.. VI. 144. 20.

Hence we learn, not always to infer from an Omission in this Father's Text or Comment, that such or such a Sentence, or Word, was wanting in the Copy he used. He frequently omits in the Text what he does not design to enlarge on in his Commentary.

Dr. *M.* thinks *Syr.* read μερθηταί. But why so here rather than *Luke* vi. 38?

Qu. Whether elsewhere the *Syr.* does not render Verbs compounded with αἰτί as their Staples? So ανταρέζομαι, *Luke* xiv. 6. *Rom.* ix. 20. and ανταποδίδωμι, *Luke* xiv. 14. com-

pared with *Matt.* vi. 4. . xvi. 27. and **CHAP.** perhaps here αντιμετερθηταί as μερθηταί.

Το αγιον—βαλητε] St. *Chrysost.* γ. 6. Vol. II. 163. 9. τα αγια—ριψητε. So I. 982. 7. VI. 145. 3.

Αντιγνωσταί] *Syr.* adds αντα. See γ. 8. *Luke* xi. 10. where, as here, the Future is render'd by a Participle.

Πάντα νν] *Syr.* omits νν. *Vulg.* indeed γ. 12. renders it by *ergo*; and *Chrysostom* lays a Stress upon it, Vol. II. 165. 31.

Οὐλω γ] St. *Chrysost.* omits οὐλω in γ. 12. his Text, II. 165. 28. in the room of which he seems to substitute ταύτα. I. 37. ej. pag. and I. 539. 32, 34. which

CHAP. ταῦτα he omits 1. 41. so VI. 549. 14.
VII. 12. ταῦτα καὶ υμῖς, &c. Who would not
from hence conclude this Father knew
nothing of στῶ? Yet p. 145. 15. huj.
Vol. VI. we find στῶ καὶ υμῖς.

* 14. *Ori sive*] So Rob. Steph. tho' all his Copies had *si sive*; which reading is confirmed by several MSS. and Versions, particularly Syr. and Vulg. which last has *quam*, or perhaps originally *quoniam*. See Dr. Mill's Note ad loc.

y. 16. Σταφυλῶν] Here and *Luke* vi. 44. the *Syr.* uses a Noun of the Plur. Num. as *Rev.* xiv. 18. where the Original Word is of the same Number, σαφιλῶν, not σαφυλῶν.

¶. 22. Κυριε, κυριε] Syr. κυριε μα, κυριε μα.
Arab. and Pers. اَنْ كُرْيَاه, اَنْ كُرْيَاه.

'Tis rare for the Syriac to use a singular Suffix where several speak, so Matt. xx. 30. Where there are more Speakers than one this Version usually says, *our Lord*, not *my Lord*, instead of simply, *Lord*. Matt. xx. 31, 33. . xxv. 11, 37; 44. Luke xiii. 25. Job. xi. 12, 34. So a single Person adds a sing. Affix. Matt. xx. 13. . xxii. 12. Syr. *my Friend*, Gr. *πατέρας*.

This sing. Affix in the Mouth of several Speakers is more common in Hebrew, at least as our Copies are now pointed, or printed. See Gen. xliv. 20. *And they said, my Lord, &c.* xlvi. 10. xlvi. 7, 20, 22, 24. and 2 Kin. v. 13.

Dionys. Halicarn. furnishes us with Chaps. remarkable Instances of a Change of VII. 22. Number in the same Speech, Vol. I.
478. 43. . 479. 24, 37, 44. . 480. 10,
14, 35, 44. One Person speaking in
the Name of others sometimes talks
in the Sing. sometimes in the Plur.
Number.

Tu es equalis] Vulg. Syr. and Arab. §. 22.
prefix *τι*, as Gr. *Luke x. 17*. Yet it no
more follows from thence that they
read *ει*, than that our E. T. read it in
their Copy.

[*Has not one? Arab. wants w.*

Fig. 24.

Οἱ Γερμανοὶ] Vulg. and Syr. οἱ γερμ. §. 29.
 μάταις αὐλῶν ἡ εἰ φασκαν. as Gr. Luke
 v. 30. and not as Dr. Mill says, οἱ
 γερμανοὶ ἡ φασκαν. Syr. has a plur.
 Affix answering to αὐλῶν, and Vulg.
 εστιν.

Arab. reads, οἱ γερμανοὶ αὐτῶν, and
Pers. οἱ γερμανοὶ ἡγεμονοὶ, and
not γερμανοὶ αὐτῶν, &c; as Dr. Mill
says, *Proleg.* N^o. 736. Where *Chrysostom* is said to agree with the above-
mentioned Reading, οἱ γερμανοὶ αὐ-
τῶν ἡγεμονοὶ. I wish the learned
Dr. had shewn in what part of the
Father's Works this Reading is to be
found. In the Text printed with his
Commentary, Vol. II. 176. 18. we
have no more of this Verse than the
following Words, Ως εἰσερχόμενοι εἰδί-
δακτερ.

C H A P. VIII.

CHAP. **VIII.** Λ **ΕπεξΘ]** Syr. ὡς λεπρός, as y. 19.
εἰς γερμανάτες. or else, λεπές
y. 2. τις, as αἰθρωπός τις, Matt. xxii. 33.
and περιες τις Luke i. 5.

Και εκτενας δε.] Syr. ὡς εκτενας την CHAP.
χιμερα αυλε ο Ιησος, ηφαπτ αυλ, οτ ἡ εξε- VIII.
ταγε—ἡ ηφαπτ—. ψ. 3.

Arab. omits ο Ιησος. η ειδεται τιν χε-
ρι αυτο, η φατο αυτο.

Perf.

CHAP. Pers. substitutes Χεισθ in the VIII. 3. room of Ιησος; tho' its Lat. Ver. has Iesus. Extreras τὸν χριστὸν οὐκ Χεισθ, &c. omitting also κ before εινας or εἰλειν.

¶. 4. Λεγε] Syr. επιτ. Λεγε is omar. ¶. 7, 20.

¶. 4. Τοι εἰσα] Syr. τοις εἰσειν. So Mar. i. 44. and Luke v. 14. but Vulg. here sacerdos. agreeably to the Greek.

Benza says, Vulg. legit, *in dñeis ex. i. oblationem tuam, frue, tibi leproso p̄scriptam. et Syrus interpres quoque addit pronomen.*

I have no Edition of either Vulg. or Syr. that reads *ex.*

Perhaps the old Editions of Vulg. before the Corrections by Clem. VIII. A. D. 1592. might read *tuum.*

I find so great a Difference between the Readings of the Vulg. as cited by Benza, and in our Polyglott, that I am perswaded he had not consulted the Corrections of Sixtus and Clemens. Tho' his last Dedication to Queen Elizabeth was dated A. D. 1598. six Years after the Publication of the last of them.

¶. 5. Τοι Ιησος] So R. Steph. notwithstanding all his Copies read *auis.* A Reading confirmed by several MSS. and Versions. See Dr. Mill. Add. Arab.

¶. 10. Ουδε] Syr. ετι ουδε.

¶. 11. Μία Αβεγαμ] Επ τοις κολποις τη Αβε. Codd. MSS. Chrysost. aliq. Atque ita bis in Commentario. Thus Dr. Mill. Marg. εις κολπος. See Chrysost. Vol. II. 182. 9. Vol I. 1071. 17. μετα Αβεγαμ &c. so II. 406. 39. But II. 110. 2. εις της κολπους Αβε. There seems a plain Reference to this Reading, Vol. II. 184. 36, 41. 185. 2. as to the for-

mer, in II. 185. 28. But I am at a Loss CHAP. to find *της κολπους*, as Dr. Mill has VIII. II. express'd it.

Επιβληθησονται εις τη σκοτος τη εκπέμπειν] ¶. 12. Chrysost. I. 1071. 18. επιβληθ. εξω and II. 406. 39. εξω βλαθησονται. So III. 116. 4. but Marg. επιβληθησονται.

N. B. Vol. II. 182. 11. επιβληθησονται εξω. Marg. εις τη σκοτος τη εκπέμπειν.

Εκατονταρχη] So R. Steph. but all his ¶. 13. Copies εκατονταρχη. Dr. Mill adds *hanc recte: babet enim a. seu Comp.—αρχα.* What did all the Copies read εκατονταρχη, ¶. 13. and none of them εκατονταρχης, ¶. 5?

Επ τη εργη εκεινη] Dr. M. thinks ¶. 13. Vulg. and Syr. read *επει της εργης εκεινης,* as Chrysost. II. 182. 16. tho' in Marg. ει τη εργη εκεινη.

Vulg. as in Benza, *ex illa hora*, but in Polyglot. *in illa hora*, as in Gr.

Syr. *bo besbatbo*, by which is render'd *subiit* ¶. 3. h. c. Mar. i. 42. and *auis τη εργη, Luke xxiv. 33.* and *ει κενη τη εργη, Act vi. 33.* Whereas *επει της εργης εκεινης*, is render'd by, *Men boi phosbo. Matt. ix. 22.* so also *απ' εκεινης της εργης. Job. xix. 27.*

This Mistake is repeated Proleg. N°. 873. for Codd. *alig.* is to be referr'd to Chrysostom, of whom the Dr. is speaking.

Τα πνευματα] Syr. and Pers. *τα δαι* ¶. 16. μονια αυτων.

Νοοει] Syr. and Arab. add *μπων.* ¶. 17.

Διδασκαλε] Syr. Ραγδι, as Matt. xxiii. ¶. 19. 7.. xxvi. 25. 49. at other times διδασκαλε is render'd *Malpono.* See Matt. xii. 38.

CHAP. Καὶ λεγεῖ] Syr. and Pers. omit γ. VIII. But not Arab. tho' its Lat. Verf. has γ. 20. dropt ετ. That Verf. reads καὶ επει.

γ. 20. Κλην] St. Chrysost. κλην. Vol. II. 191. 20. (Marg. κλην) III. 545. 24. . V. 219. 33. Yet it appears this Father read κλην, IV. 528. 11. . 570. 40. . 610. 11. . 917. 40. unless in all these last cited Places he refers to Luke ix. 58.

γ. 23. εμβαντι αὐτῷ] Instead of αὐτῷ Syr. and Pers. read τῷ Ιησοῦ.

γ. 23. Ηκολούθους αὐτῷ] Syr. επίβοτας εὐναῦ.

γ. 24. Αὐτῷ δὲ] Syr. adds εἰ Ιησοῦς. Job. iv. 44. and Pers. instead of αὐτῷ δὲ has γε εἰ Ιησοῦς.

γ. 25. Ηγέρει] Chrysost. II. 194. 33. δι-
γέρειν. N. B. The former Part of
this γ. is omitted because not com-
mented upon.

γ. 26. Καὶ λεγεῖ] Syr. and Pers. omit γ.,
and add εἰ Ιησοῦς, as also Vulg. adds
Iesus.

γ. 26. Αντιποιεῖ] Syr. in sing. αντιποιεῖ. but γ.
27. αντιποιεῖ, as the Greek.

γ. 28. Ελθεῖς αὐτῷ] Or ελθεῖς αὐτῷ, as some
Critic, who knew nothing of an Ab-
lat. Absolute in Greek, corrected the
common Reading. See Nouv. Meth.
Gr. p. 453, and 473.

Syr. and Pers. change αὐτῷ into τῷ
Ιησοῦ, as γ. 23.

Γερεσεναρι] Vulg. Gerasenarum. CHAP.
Epirphanus thinks St. Matthew read VIII.
Γαδαρηνῶν, or as some Copies have it
Γερεσεναρι. and Mar. v. 1. has Γερε-
σεναρι. (tho' our Gr. Copy reads there
Γαδαρηνῶν.) See adu. Her. p. 650. B.

Arab. both here, and in Mark and
Luke viii. 26, 37. Γερεσεναρι.
Pers. here and elsewhere Γαδαρηνῶν.
Consult a remarkable Passage in Ori-
gen's Comment. on Job. Vol. II. p. 131.
B. cited by Dr. Mill, Luke viii. 26.

Τὸ μετωπὸς προσῆλθε ἡ τοιούτη ελληνικής απ-
τυχεῖσθαι τα περ τον επομένων πολλάχι,
ἡ από τοιον αὐτοῦ περιθέματος εν τοιούτοις
γέλωσις, &c.

Ιησοῦ] To the MSS. mentioned by γ. 29.
the Dr. add Origen, who citing this
γ. omits Ιησοῦ. Com. in Mat. p. 257.
C. τι πρώτη γε εστί, ως τούτη. See p.
242. D.

Καὶ εἶπεν αὐτοῖς] Syr. λεγει (Pers. ε-
πει) αὐτοῖς εἰ Ιησοῦ. Arab. Agrees with
Gr. tho' its Lat. Verf. has omitted ετ.

Οἱ δὲ εξελθόντες] Syr. καὶ εὑθεῖς εξελθο-
ντες, &c. or εξελθοῦ καὶ ειπεῖσθαι. Pers.
adds εἰ τον αἴθρωπων after εξελθόντες.

Καὶ οὐδὲ] Syr. omits οὐδὲ, as also γ. 34. γ. 32.
huj. cap.

Εἰς τὴν αγελάνην τῶν χοίρων] Vulg. and
Syr. εἰς τὴν χοίρων. and want τῶν χοίρων
after η αγελάνη.

Απὸ τῶν οειδῶν] Chrys. II. 197. 32. γ. 34.
εἰ τῶν οειδῶν. Marg. απο, which the
Reader ought to know.

C H A P. IX.

CHAP. K ^{ΑΙ ουβας]} Pers. omits ^η, and af-
IX. K ^{τει ουβας} adds ^ο Χεισθ. But
^η. 1. *Jerom.* ^η ουβας ^ο Ιησος.

^η. 2. *Kai idz]* Syr. Arab. and Pers. want
^{ιδζ}. as also ^η. 3. and frequently else-
where. Not that they did not find
^{ιδζ} in their Gr. Copies; but because
they did not look on it as so *emphati-
cal* a Word as some now adays do;
perhaps nearer to a mere *Expletive*.

^η. 2. *Tekov]* Syr. τεκων μη, so Matt. xxi.
28. and ^η. 22. h. c. τεγαλης μη. and
Matt. viii. 2. ρυγη μη.

I suppose the Genius of the Syriac
Language required such an Addition of
the Pronoun. So the French, *mon fils*,
ma fille. *mon pere*. Matt. xi. 25.

^η. 2. *Αμαρθιας εις]* Pers. don't seem to want
^{εις}, but ^{εις} after αφειλαι. What could
induce the Dr. to think Pers. wanted
^{εις} when its *Lat. Verf.* has *peccata tua?*
Chrysost. II. 200. 16. ^{εις}. but III.
803. 10. 13. ^{εις}.

^η. 3. *βλασφημη]* St. Chrysost. adds in his
Text, II. 201. 13. τις δυναται αφειλαι
αμαρθιας, ει μη μαρθ. ο θεος; see also,
I. 21. however these Words are omitted
I. 34. where the ^η. is repeated,
consult *Luke* v. 21.

^η. 4. *Ει ταις καρδιαις]* Syr. ει τη καρδια.

^η. 5. *Ti γαρ]* Vulg. and Pers. want *γαρ*.

^η. 5. *Αφειλαι εις.]* So R. Steph. tho' all
his Copies have ^{εις}. as also Pers. tho'
its *Lat. Verf.* has *tibi* instead of *tua*.

St. Chrysost. II. 202. 20. αφειλαι ^{εις}.
By the way, observe into how narrow

a compass this and the next Verse are CHAP.
crowded. *Ti γαρ—ευκολωτερον* (Marg. IX. 5.
ευκοπωτερον) ειπεν επειν αφ. ει ει αρ. η
πειν, αφει τον κρεββατων ει, ^η γι νκαγε
η τον ευκον ει. Doubtless this is a Ci-
tation by Memory in the Pulpit.

κλινων] St. Chrysost. II. 202. 21. read ^η. 6.
κρεββατον. but III. 803. 15. 22. *κλινων*.

Syr. uses the same Word for both
Greek Terms, *Mar.* ii. 4, 9.

Μαρθαιον λεγομενον] Syr. επομαι. *Mar.* ^η. 9.
v. 22. ορ φ επομα, *Luke* i. 27. so here
φ επομα *Martha*.

Kai λεγην] Syr. ^η επειν, ορ ελεγη. ^η. 9.
see Dr. Mill's Note ad. ^η. 23.

Kai επειν] Syr. and Pers. omit ^η. ^η. 15.
Syr. λεγει, but Pers. επειν.

Αμφοτεροι] So R. Steph. notwithstanding- ^η. 17.
ing all his Copies had αμφοτεροι.

ταῦτα αὐτοί, &c.] Syr. ταῦτα δε αὐτοί. ^η. 18.
and for αὐτοί we find there μήτ αὐτῶν,
as Matt. xvii. 3. Pers. ὅτε εντελεχεῖν
τις λεγει ταῦτα. as Matt. vii. 28. except
the omitting of ο Ιησος.

Ιδε αρχαν] Vulg. *ecce princeps unus*, ^η. 18.
sc. adding εις, as *Matt.* viii. 19. and.
Syr. αρχαι τις, as *Luke* x. 25. γερμιμα-
τευς τις. Gr. γερμηθ. τις.
Syr. and Pers. want *ιδζ*.

Προσεκυνει αὐτῷ] Pers. reads προσεκ. ^η. 18.
θεον τῷ Ιησος προσεκυνει ^η επειν. omitting
αὐτῷ after προσεκυνει; and not reading, as
Dr. M. says, προσεκυνει αὐτῷ. Neither
has Syr. or Arab. τῷ Ιησος after επειν, or
προσεκυνει, but the former nothing, and
the latter αὐτῷ.

Αγαγε

- CHAP.** Αγανά] After αγανά *Vulg.* reads
IX. εὐει, *domine*, instead of αι.
y. 18. *Arab.* read αι, which the Dr. says it
had not; the Reason was, its *Lat.*
Verf. had omitted *quid.*
- y. 23. Ατρα] *Syr.* επιτρα, or επιτραν as *Vulg.*
dicebat. and *Cbrysoft.* II. 212. 27. both
omitting ευει, after the Verb.
- y. 25. Χαρος adit] Dr. *Mill* says, *Addit,*
Vulg. in *Editis badiernis*, et dixit, *Pu-*
ella surge.
- I know not what Modern Editions
the Dr. used. The Polyglott has no
such Addition, nor *Plutin's* Edition
Antw. 1624. Perhaps the Dr. impli-
citly copied *Beza*, who follow'd the
old Edd. before the numerous Cor-
rections made by *Sixtus V.* and *Cle-
mens VIII.* This was what the Dr.
might not attend to.
- y. 28. Δι] *Syr.* ει. so y. 32. Perhaps the
Syr. might only render δι by *Vau*, as
E. T. frequently does by *and*; parti-
cularly here, and *Matt.* i. 2. &c. pas-
sim throughout that Genealogy. *Perf.*
η εισθι τη Ιερα.
- y. 28. Προσκλησ] *Syr.* read either προσκη-
σησις or προσκλησησι.
- CHAP.** Σιμων] *Syr.* and *Arab.* might
X. read καλε πινυμαν. And per-
y. 1.haps they might insert a Preposition
for Explication, as E. T. have done,
viz. *against*, or in Marg. *over*. They
might insert the Prep. from *Luke* ix. 1.
where the Evangelist uses επι, and
those Oriental Versions have the same
Words, as here.
- y. 2. Πιανο] *Syr.* and *Perf.* add αινων.
- gov. as y. 2. h. cap. or προσκησησι, y. CHAP.
32. h. cap. XL 28.
- Και αινω] *Syr.* omits η. y. 28.
- Αινω δι εξερχομενον] *Syr.* Και εξερχο- y. 32.
μενον του Ιησου, προσκησησι, omitting ιδι
as frequently.
- Arab.* Και αινω εξερχομενον εκαθει, (y.
27.) προσκησησι, &c. omitting ιδι, as
Syr.
- Εξελθεισ] *Syr.* εξελθεισ. see *Luke* x. 33.
xi. 14.
- Οι] So *R. Steph.* tho' all his Copies y. 33.
omitted οι, as also *Vulg.* *Arab.* and
Syr. η, unless for *velo* we should read
devo. *Perf.* retains οι.
- Μαλακιαν] *Perf.* adds η ειδει. y. 35.
- Ιδει οι] *Syr.* adds ο Ιησος. as also y. 36.
Perf.
- Εκλελυμενοι] *Syr.* uses a Word that y. 36.
expresses *Weariness* and *Fatigue*, even
the same by which it renders κινοπιλως,
Job. iv. 6. and κοπιωτες. *Matt.* xi. 28.
- Τοις λεγει] *Syr.* η επι. y. 37.

C H A P. X.

CHAP. Σιμων] *Syr.* and *Arab.* might
X. read καλε πινυμαν. And per-
y. 1.haps they might insert a Preposition
for Explication, as E. T. have done,
viz. *against*, or in Marg. *over*. They
might insert the Prep. from *Luke* ix. 1.
where the Evangelist uses επι, and
those Oriental Versions have the same
Words, as here.

y. 2. Πιανο] *Syr.* and *Perf.* add αινων.

CHAP. Σιμων] *Syr.* uses the same Word for
Σιμων and Σιμιων, *Luke* ii. 25. *Acts* xv.
14. How then could Dr. *Mill* know y. 2.
that επι *Pet.* i. 1. the *Syr.* read Σιμων
rather than Σιμιων. See *Luke* ii. 34.
iii. 30. *Act.* xiii. 1. *Rev.* vii. 7.

Ιακωβο] E. T. *James.* *Syr.* makes y. 3.
no Distinction between the Name of this
Apostle and the Patriarch *Jacob*, &c.
Matt. i. 2, 15.

CHAP. N. B. Syr. Arab. and Pers. have put
X. 3. λ before every Pair of Apostles after
the first, tho' it be omitted in the
Greek.

¶. 4. Ο λ $\omega\lambda\mu\lambda\sigma$] Syr. Arab. and Pers.
omit λ , and the latter has $\alpha\tau\iota\tau\chi\lambda\sigma$
 $\omega\lambda\mu\lambda\sigma$.

¶. 5. Πολι λ Σαμαρει $\lambda\mu\lambda$] Vulg. Civitates Sa-
maritanorum. q. πολεις.
Arab. πολι λ τη λ Σαμαρει $\lambda\sigma$, not Σαμα-
ρει $\lambda\mu\lambda$, see Job. iv. 39, 40.

¶. 6. Ομι λ] Pers. $\alpha\kappa\tau\omega\tau\mu\lambda$ γαρ. So Matt.
xv. 24. In both which Places Syr. has
 $\epsilon\zeta$ εικι, or ει τ εικι, or rather $\alpha\kappa\tau\omega\tau$ εικι.

¶. 8. Νικησι $\lambda\mu\lambda\sigma$] Beza ad l. says; *Hac*
definit apud Veterem interpretem. And
yet we read *mortuos suscitate* in his in-
ner Column, which is that very *Vetus*
interpretes, or *Vulg.*

Vulg. and *Arab.* have placed νικησι λ
γησι λ before λεπρους καθαριζι λ .

Syr. λ λεπρο λ — λ δαιμονια.

¶. 12. Λατασαδι λ αιλι λ] So Cbrysoft. II.
221. 17. but IV. 106. 24. Εισεχομε-
νοι—εις τα λ εικιας, λεγι λ τ, ειρι λ ν υμι λ . (or
as V. 434. 36. εισεχομενοι λεγι λ τε, ειρι λ ν
.τη εικι λ των λ .) referring perhaps to
Luke x. 5. for Vol. IV. 107. 11. we
read, Εις λω λ δι λ πολι λ και λ καρι λ εισελθει λ ,
εισεχομενοι εις τη λ εικι λ αιασαδι λ αιλι λ . Here
seems to be a Jumble of both
Places together.

Syr. Αιλ λ after the Peace, or Wel-
fare, of the House. So it renders αια-
σαδι λ . Tit. iii. 15. . 3 Job. ¶. 15.

¶. 14. Τη λ πολει λ] Did Syr. read τη λ καιρι λ
as Paris 6? The same Word *Kerisbo*
occurs ¶. 11. h. c. for καιρι λ when di-
stinguished from πολει λ . as also Matt.
xxi. 2.

The same Word is used of Bethle- CHAP.
hem when called *κωμη* a Village, Job. X. 14.
vii. 42. Which same Place (Bethle-
hem) when called πολι λ , a City, has
another Syr. Word, *Meditbo*. Luke ii. 4.

Αιλι λ] Syr. λ αιλι λ .

¶. 15.

Αδελφο λ] Syr. and Arab. αδελφο λ αι λ -γ. 21.
του—τικο λ αδελφο λ —γονι λ αδελφο λ . So E. T.
have inserted their before Parents,
which [their] in later Edd. is printed
in *Italic* to shew there is nothing to
answer it in the Original.

Αιλι λ γαρ] Γαρ is wanting in *Vulg.* ¶. 23.
as well as those Versions mentioned by
Dr. Mill.

Του λεγη λ] Syr. τη λ εικι λ λεγη λ . Pers. ¶. 23.
των λ γαρ λεγη λ .

Αποκλειστων λ] So R. Steph. but in all ¶. 28.
his Copies αποκλειστων λ .

Ει γιαν λ] In Hell. *Vulg.* in *gebennam*, ¶. 28.
q. εις γιαν λ , as Dr. M. thinks Syr.
and Arab. read. I suppose the Agree-
ment of their *Lat. Verbs.* with *Vulg.* in-
duced the Dr. to this Thought.

As for the Syr. the Prefix *Betb* may
as well signify *as* as *in*. See ¶. 27.
and Matt. v. 35. and it properly sig-
nifies *in*. See ¶. 32. Matt. ii. 1.

And there can be no doubt whether
the Arab. *Pbi* signifies *in*. See ¶. 32.
Matt. xi. 1, &c.

But the Dr.'s confessed Ignorance
of these Languages pleads his Excuse.

Ει εμοι λ —ει λ αιλι λ] Does not Cant. ¶. 32.
read με for ει εμοι λ , as well as αιλι λ for
ει λ αιλι λ ? So Cbrysoft. με—αιλι λ . II.
453. 21. Οι ειν λ ομολογη λ με—ομολογη λ
καιρι λ αιλι λ , &c. p. 454. 14. Whereas
II. 236. 1. Πας εις ομολογη λ ει εμοι λ
—ει λ αιλι λ &c.

C H A P. XL

C H A P. XI. **E** [Editor] How came Dr. Mill to know the Pers. read *euθελεστ* here, more than *chap. xix. 1. . xxvi. 1.* where *Lat. Vers.* of Pers. has also *con-*
summaſſet, and *xiii. 53. abſoluſſet*? The Pers. Verb is the same in all three places.

As well might the Dr. have said *Vulg.* read *euθελεστ*, because in all these places it has *conſummaſſet*; by which Verb it renders *euθελεστ*. *Matt. vii. 28.*

y. 2. **Δυο]** *Syr. beyad.* i. e. *Δύο*, but *Luke vii. 19.* *Syr.* reads *δυον*. Pers. reads *τημιθας* (or *τημιψι*) τις *μαθητας* *αὐτος*, (*και*) *αὐτος* &c. so that the Dr. is mistaken when he says Pers. read *Δύο*.

y. 4. **Και]** *Syr. Arab.* and Pers. omit *και*, but not therefore necessarily wanting in their Copy, any more than in that used by E. T. who make the same Omission. *Luke vii. 22.* *Syr.* retains *και*, which E. T. renders *tben*.

y. 5. **Κωφοι ακουσι]** Pers. *κωφοι λαλεσι.* the dumb speak, as *Matt. ix. 33.* but *Luke vii. 22.* *κωφοι ακουσον*, as Greek.

y. 10. **Οὐδε γαρ]** Arab. and Pers. omit *γαρ*, as Gr. *Luke vii. 27.*

y. 10. **Ιδεν]** *Syr. ειδεν.* so also *Luke vii. 27.*

y. 14. **Δεξαδαι, αὐτο]** *Syr. διξαδαι, ει αυτο* δις. Arab. *δεξαδαι αὐτον.* so an cum fut=inf. y. 7. h. c. *chap. x. 28.*

y. 16. **Παιδαριοι]** So R. Steph. tho' all his Copies read *παιδιοις*, according to *Luke vii. 32.*

Clem. Alex. seems to have read *παι-*
διοις, *Pedag. Lib. I. cap. 5. p. 105. 13. XI. 16.* unless that Passage be a jumble of this Text and *Luke vii. 32.*

Chrysost. has *παιδιοις.* II. 253. 7, 15.

εν αγοραι] *Vulg.* *in foro.* and *Syr. y. 16.*
εν αγορῃ. (*Matt. xx. 3.*) agreeably to *Luke vii. 32.* The same Word used for *πλατεια* in *plur.* *Matt. xii. 19.* as also *πλατεια* in *sing.* *Rev. xi. 8. . xxii. 2.* and *εγυμη.* *Act. xii. 10.*

Ηλι ουας] Pers. and Arab. omit *ηλι*. **y. 18.**

Αμαριλλοι] *Clem. Alex. Strom. Lib. y. 19.*
III. p. 535. 15. *αμαριλλοι.*

Και εδικκωσι] Pers. omits *και*. **y. 19.**

Ηρξαν] Pers. adds *ο ικονε*, as well as **y. 20.** *Syr.* and *Chrysost.* II. 254. 21.

Σακκω] *Syr. plur.* so also in *Luke x. y. 21.*
13. but sing. in *Rev. vi. 12.*

Η τι] *Vulg.* and *Irenaeus c. Har. y. 23.*
Lib. IV. cap. 36. §. 3. p. 278. might render *η* interrogatively, *numquid uique ad coelum exaltaberis?* For so *η* may signify, whether accented *η* or *η̄*. See *Sci. Note on Matt. vii. 9.*

Εγνωσο] Dr. Mill thinks *Vulg.* read **y. 23.** *εγνησος*, because here it has *satis* sufficient, but **y. 21.** *facte* effent. Can the Reader imagine any other reason for this Conjecture of the Dr.'s? But if this Distinction be not more nice than solid, how comes it that the *Vulg.* did not read *εγνησον*. *Luke x. 13?*

CHAP. Παύλα μοι] Let the Reader compare XI. this Verse with a Citation of it by *Jus.* §. 27. *Mart.* and he'll see what an inexhaustible Spring of Various Readings a bad Memory may prove to one fond of collecting them. See *Dial.* Part. II. p. 352. 21, &c. Παύλα μοι αὐθεντίδος

.υπὸ τοῦ πατρὸς, ἢ σὺνεστηκες τοῦ πα- CHAP.
τικοῦ εἰ μὴ εἰ πρ., σὺνε- τοῦ πρ. εἰ μὴ εἰ πα- XI. 27.
της, ἢ οὐ εἰ εἰ πατροκαλυψῃ.

Compare also to the same purpose *Iren. c. Her. Lib. I. cap. 20. p. 93.* with *Lib. IV. cap. 6. §. 1. p. 233.*

C. H A P. XII.

CHAP. ΤΟΙΣ σάββασι] Syr. uses a sing. XII. Noun, τῷ σάββατῳ, as well as *y.* §. 1. 2, 5, 8, 10. but *y.* 11. τῇ ημέρᾳ του σάββατου.

Vulg. *Sabbato.* and *y.* 8. *Sabbati.* but *y.* 5, 10, 11, 12. *Sabbatis.*

y. 4. *Moros]* See Note on *Matt.* iv. 4.

y. 6. Λεγω δι] Arab. wants δι, and *Perf.* reads νυ instead of it.

y. 6. Μεγάν] So R. Steph. tho' all his Copies read μεγάν. as he himself has ξλειν *y.* 41, 42.

Chrysost. II. 264. 6. μεγάν.

Did not *Iren. c. Her. Lib. IV. c. 9.* §. 2. p. 237. read ξλειν, as *y.* 41. h. c. which he renders, or his Translator, plus est enim—templo hic?

Vulg. major. so *Syr.* here as *y.* 41. but *y.* 42. *Fatbir,* which signifies more excellent, as well as greater. See *y.* 12. h. c.

y. 8. Και τον] So R. Steph. tho' all his Copies want και, as also the Oriental Versions.

y. 9. Μιλαβασι] Syr. and *Perf.* add ει λιγαν. but not *Arab.* tho' its *Lat. Verf.* has inserted *Jesus.* The Editor indeed has put two Brackets thus [] to show, I suppose, he thought *Jesus* wanting.

Ιδε] Syr. wants this Word as also CHAP. XII. 10. *Perf.*

Ἄνθεωσις εἰ] Among the Versions *y.* 10. that add εινε after ει, Dr. M. mentions *Perf.* which really has και εινε ανθεωσις, and not ανθεωσις ειν εινε.

After ανθεωσις Syr. adds εινε, which is εινε, as *Matt.* viii. 19. or else more likely εινε, so *Matt.* viii. 2. λεπρός εινε. ix. 18. αεχον εινε. So *Matt.* xxi. 28. ανθεωσις εινε. where see Note *Mill.* So *Gr. Luke* i. 5. ιηνε εινε.

The Hebr. יְהוָה is render'd a certain Man, *Gen.* xxxvii. 15. 1 *Kin.* xxii. 34. 2 *Cbr.* xviii. 33. and *anashim*, certain Men, *Num.* ix. 6.

ει] Syr. ειν ει. So *Mar.* x. 2. *Luke* *y.* 10. xiii. 23.

Ο δι] *Perf.* omits δι.

y. 11.

Τις εινε] Syr. really omits εινε as *y.* 11. *Moni.* tho' Dr. M. (misled by the *Lat. Verf.* which has ειν) says it read εινε. But the *Syr. manu* is only εινε. See *Matt.* iii. 7.

Perf. reads εινε, as *Matt.* iii. 7. τις εινε εινεινε, and *Luke* xi. 5.

Εξει] *Vulg.* *babeat*; but *Luke* xi. 5. *y.* 11. *babebit.* *Syr.* as I think in both Places, εξει. See *Matt.* ix. 6. xi. 18. xiii. 12. 21, 44.

CHAP. Την εαββασιν] Vulg. Sabbatis. Syr. XII. εν τη ψηφῃ του εαββασιν, as Luke xiv. 5. γ. 11. ορ τη ψηφῃ του εαββ. as Luke xiii. 14. ορ εν τη ψηφῃ των εαββασιν, as Luke iv. 16.

γ. 13. Εξειν] Syr. adds την χιλιοις αιτοις; but Arab. αιτην. So E. T. it. which later Edd. have printed in *Italic*.

γ. 15. Οχλοι πολλοι] Vulg. multi, omitting οχλοι.

Arab. and Pers. πολλαθυσεν αιτοις οχλοις πολυς. as Matt. xx. 29.

γ. 19. Εν ταις πλαισιαις] Syr. εν τη πλαισιᾳ. See Note huj. Matt. xi. 16.

γ. 21. Και εν τῷ] So R. Steph. but all his Copies read καὶ τῷ, omitting εν.

γ. 22. Πρεσβυτέρῳ] Syr. προσπεγκατ, as Matt. iv. 24. xiv. 35. ορ. προσφερο, Matt. ix. 2. Luke xviii. 15. So also Pers. they brought.

γ. 22. Τυφλῷ καὶ κυφῷ] Syr. κυφοι καὶ τυφλοι, which agrees better with λαλεῖν καὶ βλεπειν. Pers. ὁς η κυφῷ καὶ τυφλῷ.

γ. 25. Πάτα πολις ή επία] Syr. and Pers. παταπικα καὶ πολις.

γ. 26. Και εἰ] So Syr. (as also γ. 28. where Gr. εἰδι) thet' its Lat. Verf. sed si, as γ. 27. has quod si.

γ. 27. Εκβαλλειν] Syr. and Arab. add ασθα, as E. T. them, which later Edd. have printed in *Italic*.

γ. 28. Ει δε] Syr. καὶ ει, as γ. 26, 27.

γ. 29. Διαρρασι] Dr. Mill says Chrysost. read διαρρασῃ. So indeed we find in his Text, but in his Comment, which

is much more to be regarded, we read, **CHAP.** ή εν επει, αρτασι, αλλα διαρρασι, &c. XII. 29. II. 273. 31.

Πατα] Syr. ει πατα. So Arab. and V. 31. Pers.

Η ει του πενιμαθ θλασφια] Syr. γ. 31. καὶ κατα του πενιμ. θλασφ. Vid. Note on Matt. x. 1.

Επικαλα] What could induce Dr. γ. 32. Mill to say Syr. and Arab. insert λογον between επι and καλα? They entirely agree with Greek, as also Pers.

Μελλονι] Syr. adds αινι.

γ. 32.

Τεν καρπον] Syr. τους καρπους—τους γ. 33. καρπους—εκ γαρ των καρπων αιτοι. E. T. by bis Fruit. in later Edd. bis in *Italic*.

Θησαυρον] Twice in this γ. Syr. 9η-γ. 35. ταιρια.

Της καρδιας] So R. Steph. tho' all his γ. 35. Copies (except γ.) want these Words.

Arab. ει του αγαθου Θησαυρου αιτοι—ει του πονηρου Θησαυρου αιτοι.

Chrys. II. 277. 17. της καρδιας αιτοι.

Λεγω δε] Syr. λεγω γαρ. Arab. omits γ. 36. δε. Pers. νυν λεγω.

Περι αιτοι λογον] Syr. λογοτ αιτοι, γ. 36. omitting περι.

Chrys. I. 691. 3. Λεγω γαρ—διστοινι περι αιτοι λογοι τη Θεο. p. 859. 28. But IV. 337. 43. λεγω δε—διστοινι περι αιτοι λογοι. and V. 201. 28. λεγω δε—ειρηνει επι. της γης απειδεσσοντο λογοι περι αιτοι.

Iren. c. Her. Lib. II. cap. 19. (al. 30.) §. 2. p. 142. Omnis sermo otiosus—reddent pro eo rationem &c. Lib. IV. cap. 16. (al. 31.) §. 5. p. 247. Omnes sermones

sermonem

on St. M A T T H E W.

27

CHAP. sermonem otiosum—reddent pro eo ratio-
XII. 36. nem &c. q. νπτη αυλον λεγον.

¶. 37. Ex γαρ των λογων] *Perf.* in τη λογια, omitting γαρ.

¶. 37. Καλαθιαθησον] *Cbrysoft.* seems to have read καλαχειθησον. II. 277. 31. which is confirmed by p. 278. 37.

¶. 40. Τη ριζες] *Syr.* τη ριζους, as *Luke* xi. 11. So also *Arab.* and *Perf.*

¶. 43. Ολας δι] *Perf.* wants δι. as *Gon.*

Euseb.] *Vulg.* and *Arab.* add αυλον. **CHAP.**

XII. 44.

Ioud.] *Syr.* and *Perf.* want this word. ¶. 46.

Εισηκησαν] *Syr.* ηλθον ο μηνις αυλον η ¶. 46.
εισηκησεν, as *Mar.* iii. 31.

Και ει] *Syr.* η ιδε ει.

¶. 49.

Οτις γαρ] *Syr.* δι. But Dr. *M.* could ¶. 50.
not take notice of this; because the
Lat. Verf. of *Syr.* has enim. *Arab.* η
ναι εσις. See *Matt.* vii. 24.

C H A P. XIII.

CHAP. Εν δι τη] *Vulg.* and *Perf.* omit δι,
XIII. as *Mont.* also does, and *Arab.*
¶. 1. reads, η ει τη, &c.

¶. 1. Πλευρη την θαλασσαν] *Syr.* and *Perf.*
φθετον αιγιαλον της θαλασσης. So again,
¶. 2. επι τον αιγιαλον της θαλασσης
αιγιαλον.

¶. 3. Πολλα] *Syr.* multum not multa, as
Vulg. But *Arab.* ει πολλοβολαις πολλαις.

¶. 3. Τη σπιρειν] Whether *Vulg.* read σπι-
ρειν or σπιρεις; is uncertain; for here
seminare exactly answers to σπειρειν, yet
Luke viii. 5. it renders σπιρειν by the
same Word. Perhaps Dr. *M.* by *Et sic*
Vulg. may only mean, *Vulg.* read σπι-
ρει instead of σπειρειν. But if he means,
Vulg. read σπιρεις τον σπειρον αυλον; this
does not appear from the Word semina-
re without semen suum, as *Luke* viii. 5.
Theophylact. Com. p. 71. A. read τη
σπιρεις τον σπειρον αυλον.

St. *Cbrysoftom's* Text indeed has on-
ly τη σπιρειν, II. 289. 16. (οτι σπιρει.
l. 21.) but that σπειρον should not have
been omitted, may be thought likely,

tho' not certain, from l. 22. σπιρειν γαρ **CHAP.**
υτωντα την διδασκαλιν φησιν. XIII. 3.

Α μιν—αυλο] *Syr.* and *Arab.* η μιν—¶. 4:
αυλο. or perhaps *Syr.* read not μιν.

Πετεινα] *Syr.* sing. η πετεινον; but ¶. 4.
Vulg. volucres coeli. and ¶. 32. *Syr.* η
πετεινον τη ρεγειν.

Perhaps the *Syr.* Word may be used
as the Hebrew oph. See *Gen.* i. 28.
oph besbamaim. *LXX* πετεινα τη ρεγειν,
which E. T. have often render'd Fowls,
Job xxxv. 11. *Psal.* locix. 2.

Αλλα δι] *Cbrysoft.* here and ¶. 7, 8. ¶. 5.
α δι. II. 289. 27, 30, 31.

Syr. η αλλο ¶. 5, 7, 8. as *Mar.* iv. 7.
where ¶. 5. 8. αλλο δι; tho' ¶. 8. Gr.
η αλλο.

Καιποι] *Syr.* καιπως. So ¶. 26. και—¶. 8.
πως σπειρει.

Προσηλθοντες] *Arab.* adds αυλον. *Perf.* ¶. 10.
omitting η, has προσηλθον αυλον οι μαθηται
αυλον, (as ¶. 36.) η ειπον, omitting also
αυλον.

CHAP. Τα μυστηρια] Syr. το μυστηριον της βασιλειας της υμεων.

γ. 12. Ὁ ιχνος] Chrysost. II. 293. 24. ὁ δοκιμαστικος Marg. ιχνος, as Luke viii. 18. the former Reading is countenanced by I. 28, 32, 34.

γ. 14. Η λεγουσα] So Iren. c. Her. Lib. IV. c. 29. p. 266. dicens. But Vulg. dicens, q. λεγοντος. So Syr. and Arab.

γ. 17. Λμητα γαρ] Arab. omits γαρ.

γ. 17. Πολλοι αποφελαι] Pers. πολλοι εις των αποφελων, as πολλοι εις των ιδαιων. Job. xl. 45.

γ. 18. Σπειροντος] Syr. σπειραμενος. But Pers. αγρυ πη τη σπειραμενος.

γ. 19. Συνιειντος] Syr. and Arab. add αυτον.

γ. 21. Ει ταντω] It is hard to know whether a Version reads ταντω or αντω. Yet Dr. M. thinks Syr. and Arab. read αντω because the Lat. Vers. of Syr. has in ipso. and that of Arab. in eo.

What would my Reader judge of me, should I conclude that E. T. read αντω (not ταντω) Matt. viii. 28. and Luke ix. 60. because their Version has their dead, not their own dead? So again Matt. xv. 30. μετ' ταντων E. T. with them. Translators generally take too great Liberty in their Versions to admit the founding Various Lections on such minute Circumstances.

γ. 22. Ο δε] Arab. and Pers. read πη for δε here and γ. 23. So E. T. also, as if πη, and Syr. γ. 27..

γ. 23. Τον λογον] Syr. and Pers. add μη.

γ. 24. Αλλην ταντων] Arab. prefixes πη.

Σπιροντος] Vulg. qui seminavit. Hence CHAP. Dr. Mill thought this Version read XIII. 24 σπιροντος. So also Pers. and Arab.

Εν δε τη] Pers. omits δε. and Syr. πη γ. 25. πη τη &c.

Επειψη] Vulg. and Iren. lat. superse. γ. 25. minavit. Hence Dr. M. concludes they read επειψη, but Gr. of Iren. c. Her. Lib. IV. c. xl. §. 3. p. 287. επειψη. which the Dr. should have mentioned.

Κυριε] Syr. κυριε κυριον. Vid. Note γ. 27. Matt. vii. 22.

Εφη αυτοις] Pers. only απεικεθη, o. γ. 28. omitting αυτοις.

Οι δε δουλοι επει πει αυτω] Syr. λεγενται γ. 28. αυτω οι δουλοι αυτον, omitting δε. Pers. οι δουλοι επει, omitting αυτω.

εφη] Syr. adds αυτοις. but omits εν γ. 29. before μητε, before which it prefixes ει. sc. εφη, ει μητε.

Απεθηκε] Syr. απεθηκε. as Gr. Matt. γ. 30. vi. 26.

Επεκρυψεν] So R. Steph. tho' all his f. 33. Copies had επευψεν. Except, as the Dr. says, Complut. which has επεκρυψεν.

Chrysost. reads εκρυψεν. II. 298. 22, 30. Ον γαρ επει, επεκρυψεν απλωτις, αλλα εκρυψεν.

Χωρις απεγγελης] Syr. απεγγελων. γ. 34.

Ουκ] Chrysost. ouder. II. 301. 3, 13. γ. 34

Ο Ιησους] I rather put these Words, γ. 36 as the Syr. after εφεις.

Origen omits ο Ιησους, and instead thereof puts αυτον, which a few Lines lower

CHAP. lower he explains by *αὐλον*. Com. in XIII. 36. Matt. p. 205. B.

Chrysost. II. 301. 18. καὶ αὐλὸν ἐ^τησεν.

¶. 36. Καὶ προσῆλθεν αὐλῷ] Pers. omits *ζ.*

Chrys. II. 301. 21. καὶ προσῆχθονται εἰ μέν αὐτὸς ψυλόντες πρὸς τὴν προδόσιον τῶν ζεζανῶν. Does not this Passage confirm what I have formerly said of this Father's memorial Citations in the Pulpit?

¶. 36. Οἱ μαθήται αὐτῷ] Pers. wants *αὐτός*.

¶. 36. Λιγούσες· φεγγον] Syr. λεγούσες αὐτος. or οἱ ελεγον αὐτῷ. The same Version translates φεγγόν by the Syriac Word used Mar. iv. 34. for επίλιν. and Luke xxiv. 27. for διεργίνετον. and xxiv. 32. for διεργίζετο.

¶. 37. Οἱ ἀποκεκλεψαν] Pers. omits *θ.*

Arab. entirely omits *αὐτοῖς*, which Pers. puts after *ἀποκεκλεψαν*, or *ἀποκεκλεψθεῖσι* as Gr. *αὐτῷ*. Matt. xiv. 28.

¶. 38. Οὐδὲν] Vulg. *bi.* But entirely omitted by E. T. Shall we therefore say they read it not in their Gr. Copy, as well as Syr. and Arab.?

¶. 39. Οἱ διαβόλοι] Syr. οἱ Σαλαμάν. as Gr. Matt. xii. 26.

¶. 40. Καλακαύλαι] So R. Step. tho' all his Copies have *καυλαί*.

Chrysostom's Text has indeed *καυλαί* II. 301. 42. but consult p. 302. 24. where *καλακαύλαι* occurs.

Syr. renders *καλακαύλαι*. Heb. xiii. 11. and *καυλαί*. Job. xv. 6. by the same Word.

Εκλαμψκεν] Vulg. fulgebunt q. λαμπ- CHAP. φεν, as Cant. fo Origen Com. in Mat. XIII. p. 207. B. *bis.* But *Chrysost.* II. 302. ¶. 43. 3. εκλαμψκεν. which Reading is confirmed by I. 84. 13.

Syr. renders εκλαμψω and λαμπω by the same Word. Compare with this ¶. *ebap.* v. 16. . xvii. 2.

Παλιν] Arab. *ζ.*

¶. 44.

Χαρεῖς αὐτοῖς] Pers. omits *αὐτοῖς*.

¶. 44.

Επει] Omitted by Arab. and Pers. ¶. 46.

Γενεῖ] Instead of ιχθυαν Pers. adds a ¶. 47. Periphrasis, q. των ζωων τῆς θαλασσῆς.

Ην, οἵ—αναβιβασαντες επι τον αγιαλον, ¶. 48. η καθισαντες]

Syr. η οἵ—αναβιβασαν αὐτην επι τος αγιαλας της θαλασσης, η &c.

Pers. επι τον αγιαλον της θαλασσης.

Vulg. quam—educentes, et secus littus sedentes, &c. making a Comma after αναβιβασαν, q. αναβιβασαν, η επι τοις αγιαλον καθισαντες, &c.

Αγγηνα] Dr. Mill says in his Ap- ¶. 48. pendix p. 5. col. 2. Αγγηνα nescio an Hesych.

Hesychius in his Lex. p. 9. col. 2. makes αγγηνα equivalent to αγγηνα. But I see not the least ground to suspect this Writer thought of a Various Reading in this Verse, any more than Phavrinus, Lex. p. 6. col. 2. Αγγηνα, αγγηνα, η αγγηνα, απο του αγγην αφ ταυτου η φερεν. They might refer to the use of the Word αγγην in some profane Author, as well as a Various Lect. in our Evangelist.

Consult Hom. Iliad. B. ¶. 471. Sch. a. II ¶. 643. and Odys. I. ¶. 222. and II. ¶. 13.

¶. 41. Καὶ τες ποιναίς] Syr. η ποιναίς τες &c.

A R E V I E W &c.

CHAP. Λεγε—ο Ιησος] Arab. $\ddot{\text{y}}\text{. اَنْتَ مُسَمِّدٌ$ Is XIII. 51. The Arab. *tumma* answers to the y. 51. Lat. *tum* or Engl. *then*, tho' it is sometimes used for $\ddot{\text{y}}$, and. Matt. xiv. 12. . xvi. 4. or Hebr. *Vau*, see Gen. xlv. 14. . xlvi. 10. The Arab. really has $\ddot{\text{y}}\text{. اَنْتَ مُسَمِّدٌ}$ tho' its Lat. *Vers.* has omitted *Jesus*.

Syr. $\alpha\pi\tau\iota\tau\alpha\lambda\omega\sigma\tau\alpha\lambda\omega\sigma\tau\alpha\lambda\omega\sigma$ Ιησος.

y. 51. Λιγκον αὐλα] Arab. $\alpha\pi\tau\iota\tau\alpha\lambda\omega\sigma$. omitting αὐλα. Pers. $\alpha\pi\tau\alpha\lambda\omega\sigma\alpha\pi\tau\alpha\lambda\omega\sigma$, without αὐλα.

y. 51. Κυρι] Syr. and Pers. κυρις ψιαν.

y. 52. Ο δε απειτι αὐλαι] Omitted by Arab. Δε omitted by Syr. Vulg. Pers.

Syr. reads λιγκο, as Cant. not απειτι, as CHAP. y. 51. XIII. 52.

Θησαυρο] Syr. plur. Θησαυρο, as y. 52. Matt. xii. 35.

Πατερίδα] Syr. Arab. and Pers. read y. 54. πατερίδα, but Vulg. *patriam*.

Ο δε λαος] Pers. omits δε.

y. 57.

Πατερίδη] Syr. Arab. and Pers. read y. 57. πατερίδη as y. 54. πατερίδα. I don't remember the Pers. uses any other Word for πατερίδη than that which properly expresses πατερίδη; if it does not, that Translator might read as we.

C H A P. XIV.

CHAP. ΕΝ εκκλησι τω καιρω] Syr. εν εκκλησι δι-

XIV. Ε &c. as *Cant.*

y. 1. Arab. and Pers. $\ddot{\text{y}}\text{. εν εκκλησι δι}$ unless they intended to express δι by a Word, or Prefix, answering more properly to $\ddot{\text{y}}$. as E. T. very frequently render δι by *and*. See y. 8, 15, 17, 21, 25, 28, 29, 31. h. cap. and elsewhere.

Syr. read Ο δε &c. as also Arab. unless CHAP. it read $\ddot{\text{y}}\text{. εν εκκλησι}$. XIV. 3.

Φιλιππων] Here Dr. M. looks on y. 3. this Word as genuine, but see Proleg. N°. 394. where he reckons it an Interpolation.

Αδελφοι αὐτοι] Pers. instead of αὐτοι y. 3. reads τι Ηραδοι.

ΕΛΕΥΣΙ] Syr. λεγη, but ελευσ. Mar. vi. 18. y. 4.

Ουρ αξιι] Syr. δι ουρ &c. as Gr. y. 4. Mar. vi. 18.

Γενεσιον δε γενουσιν] St. Chrysost. II. y. 6. 307. 23. read γενεσιον δε γενουσιν and not, as Dr. Mill thinks, γενεσιον δε γε-
νουσιν. which latter Reading the Dr. thinks to be followed by Arab. and Pers. But how came the learned Dr. to know those Oriental Versions read the *Ablat. Case absolute* (Vid. Note Matt.

y. 2. Ιωαννης ο Βαπτιστης] St. Chrysost. II. 306. 44. omits ο Βαπτιστης, but adds, ον ειω απειλεια as Dr. Mill observes.

y. 2. Ανθρ ηγεθη απο των νεκρων] Chrys. II. 306. 44. Ανθρ ιατρη εκ των νεκρων. But III. 697. 3. Ιωαννης ανθρ ηγεθη ει νεκρων.

Syr. απο (or ει) των ειων των νεκρων. Syr. expresses απο and ει by the same Præp. μετη.

y. 3. Ο γαρ Ηραδοι] Pers. omits γαρ. and

CHAP. Matt. viii. 28.) rather than the Gen. XIV. 6. *absolute?* For which ever way the Greek were expressed, the Versions must have been the same.

¶. 6. *Ἐν τῷ μετῷ*] Syr. adds *τῶν αποκεφαλωτῶν*, before the Guests, but Pers. *του Ηρώδου*, before Herod.

¶. 7. *Μήδε σφιν εμολογοῦσι*] Or εμοστι, as Chrysost. II. 307. 29.

Syr. μήδε σφιν εμοστι αὐτῇ, αὐτῇ δεναι &c.

¶. 8. *Προβούσαθεντά*] Vulg. *præmonita*. Syr. entirely disregards the Präp. πρό, and has a Word answering to *διδακτος* or *διδαχθεντα*.

¶. 8. *Δος μοι φρεστί*] Syr. απέ, δο; μοι, as Cant.

¶. 8. *Τὸς βασιλίσσης*] Omitted by Pers. tho' found in the same Version ¶. 2.

¶. 9. *Καὶ εἰληφῆ ἡ βασιλεὺς &c*] Chrysost. II. 307. 38. O δι εἰδοτος οὐχ τοι εργει
ἀλλὰ τοι ευαγγελικοῦν. I. 39. εἰδοτος. yet p. 310. 16. we meet with the Word ελπιζε. The Reader will observe ο βασιλεὺς omitted.

¶. 9. *Δεθῆτε*] Syr. and Pers. add αὐτῷ.

¶. 11. *Ηὔγει Pers. τῷ καρχεῖον ηὔγει τῷ κεφαλῇ τῷ μηλῷ*, omitting αὐτῷ.

Syr. and Arab. ηὔγεις αὐτῷ. E. T. agrees with these Versions, but later Edd. have it in Italic.

¶. 12. *Μαθήται αὐτῷ*] Pers. μαθῆται λέγει as Matt. ix. 14.

¶. 12. *Εἴτε γένεται αὐτῷ*] Syr. wants αὐτῷ, as also Pers.

[Καὶ αὐτοῖς] Vulg. and Pers. omit οἱ. CHAP. Syr. reads δὲ, and so perhaps Arab. XIV. whose Lat. Verf. has autem. For Pba. ¶. 13. lamma sometimes answers to δὲ, quum autem, ¶. 23. ch. xiii. 26. or οἱ, et quum, ¶. 14, 26. 32. h. c. tho' I think more frequently to the former.

[Πολὺς οὐχλεύ] Syr. οὐχλεύ πολλας, or ¶. 14. πολλας οὐχλεύ as Matt. viii. 18.

[Προσκύθετο αὐτῷ] Arab. omits αὐτῷ. ¶. 15.

[Οἱ μαθῆται αὐτοῦ] Pers. οἱ μαθῆται του ¶. 15. Χριστου.

[Λεγούσις] Syr. and Pers. οἱ ελέγεις (or ¶. 15. επει) αὐτῷ. Arab. οἱ ελεγοτ. without αὐτῷ.

[Οὐχλεύ] Syr. οὐχλεύ τωι αὐθεντῶν. So ¶. 15. I think Pers. see Matt. ix. 8. and ¶. 9. h. cap.

[Βρεματα] Syr. Word for βρεματα is ¶. 15. sing. the same by which is render'd τροφη. Matt. x. 10. . xxiv. 45. and επιστολη. Luke xi. 12. in which last Place Syr. adds εαυτοις, as it does here. So also Origen Com. in Matt. p. 238. E.

[Οἱ δὲ λεγούσιν] Syr. οἱ δὲ επον. Vulg. ¶. 17. and Pers. omit δὲ. and the former has responderunt, q. απερεγερα.

[Οἱ επει] Syr. λεγει αὐτοις ο λογος. ¶. 18.

Pers. Ο λογος απει. omitting δὲ, as well as Syr. and E. T.

[Καὶ λαβον] Καὶ is wanting in all R. ¶. 19. Stepb.'s Copies, tho' printed in his Text.

Chrysost. II. 314. 12. λαβον τοιν.

[Τοις αφεις] Syr. omits these Words, ¶. 19. perhaps as seeing no reason why the Leaves

CHAP. Leaves should be given to the Disciples any more than the Fishes. But St. Mark represents the dividing the Fishes among them all, as a distinct Action from the giving the Leaves to the Disciples, ch. vi. 41. this Circumstance is omitted by St. Matthew.

¶. 19. Οι δι μαθηται] Syr. adds παρεπηκαν. perhaps from Mar. viii. 6. and Luke ix. 16.

Perf. και α μαθηται ειπεν εισκεν.

¶. 21. ονται] Vulg. Syr. Arab. Perf. omit this Word.

¶. 22. ο Ιησος] Arab. wants this Word.

¶. 22. Μαθηταις αυτου Vulg. and Perf. want αυτου.

I think it is plain from Origen's comparing this Passage with Mar. vi. 45. that αυτου was wanting in the Copy He used. Οι γαρ ταῦτα εμφανιζεις επει των εὐθεων πραγκασε τους μαθητας. εχει δι τι πλειον τω τας μαθητας αυτου, επει τη Μαρκη γεγραμμένην, επει τη απλης, της μαθητας, &c. Com. in Mat. p. 240. C.

The Father's Reasoning is what I am no ways obliged to vindicate; but his Reading is evident from this Passage.

¶. 22. Εις τη περγη] Origen adds εις Βυθραιδα. Vol. I. p. 240. B. Mar. vi. 45. περγη Βυθραιδα.

¶. 23. Οψιας δε γενεμενης] Syr. και σκοτιας γενεμενης. Perf. σκοτιας γενεμενης, omitting και. See Job. vi. 16, 17. Perf. θυκτος.

¶. 23. Μονος η] Perf. Ιησος μονος.

¶. 24. Ηη μητε της θαλασσης ην] Syr. Was

far from land many Stadia. Perf. Many CHAP. Parafangs. Arab. About 25 Stadia. XIV. 24. (Luke xxiv. 13.) What did the Author of Lat. Ver. of Arab. mean by Lucas?

Ο Ιησος] Wanting in Arab. y. 25.

Της θαλασσης] Syr. των θαλασσων. y. 25.

Και ιδειτε αυτον] Perf. omits και, and y. 26. puts τον Χεσσον instead of αυτον.

Cbrysoft. II. 320. 8. Idem sic γαρ.

Οι μαθηται] Vulg. omits these Words. y. 26. and Syr. and Arab. put αυτον after them.

επι της θαλασσας] Or επι της θαλασσας y. 26. επι, as Cbrysoft. II. 320. 8.

Syr. επι τη θαλασσα, as y. 28, 29.

ευθεις δε] Vulg. και ευθεις. Perf. ο- y. 27. omits δε.

Ο Ιησος, λεγω] Arab. omits ο Ιησος. y. 27. Syr. and Perf. και ειπε, οι και λεγω.

Αποκεφαλις δε αυτω] Vulg. omits αυτω. y. 28. Syr. και αποκεφαλιη—και επει αυτω.

Arab. αποκεφαλη αυτω—λεγω.

Perf. only ο Πειριθοη (ορ Κηφας) επει αυτω, omitting αποκεφαλης δε.

Ο δε επει] Arab. adds αυτω. y. 29.

Syr. ο δε Ιησος ειπεν αυτω.

Perf. ο Χεσσος επει, omitting δε.

Επειτε, λεγω] Syr. επειτε την φωνη y. 30. αυτου, και επει. At other times κεχειται is render'd by the Syr. Verb Keo. Matt. viii. 29. ix. 27.

ευθεις δε] Syr. and Vulg. and Arab. y. 31. και ευθεις.

Ο Ιησος]

CHAP. Ο Ιησούς] Syr. and Pers. ὁ κυριος ων.

XIV. 31.

γ. 31. Τῷ χρεοῖς] Syr. and Arab. add αὐτοῖς, as also E. T. in later Edd. *bis* in Italic.

γ. 31. Καὶ λέγει αὐτῷ] Syr. Vulg. Arab. and Pers. καὶ λέγει αὐτῷ. agreeably to Froben. and Ad.

γ. 32. Εκπατεῖν] Chrysost. II. 321. 30. ἡ επιβάσις αὐτῶν τοις πλευραῖς, τὰς εκπατεῖς &c.

Οἱ δὲ] Chrys. II. 321. 33. Οἱ γαρ: CHAP. XVI. 33.

Εἰς δὲν τῷ περιχωρῷ] Vulg. in uni-versam regionem. Q. χωραῖς; ut Vel.

Syr. οἱ πατεῖσαι ταῖς καμάταις, οἱ πατεῖσαι καταναταῖς, or πατεῖσαι καταναταῖς.

Διπαθίζειν] Chrys. II. 321. 43. οὐ γ. 36. Iren. Is there any difference between these two Verbs? Orig. Com. in Matt. p. 243. B.

C H A P . XV.

CHAP. Ο ΔΕ αποκεκλιθεὶς &c.] Syr. Απεκεκλιθεὶς οἱ Ιησοὺς καὶ εἶπεν αὐτοῖς, as Job. ii. 19.

γ. 4. Επίβιλατο] Arab. and Pers. εἶπε, omitting λέγει, as Syr. and Vulg.

γ. 4. Τῷ μητροῖς] Syr. and Arab. add εστιν, as well as alter στάθερος. So also in this same Verse, Ο κακολογοῦσαν μητέρα εύτε καὶ μητέρα εὐτη. N. B. The Lat. Vers. of Arab. has omitted aut matrem suum, which Dr. Mill overlooked.

Pers. τῷ μητροῖς εστιν—στάθερος καὶ μητέρα εστιν.

γ. 5. Τῷ πατρὶς &c.] Arab. τῷ πατρὶς αὐτοῦ καὶ τῷ μητρὶς αὐτοῦ.

Pers. καὶ αμήτης—τῷ πατρὶς καὶ τῷ μητρὶς αὐτοῦ.

γ. 6. Τῷ εργαλεῖ] Vulg. mandatum; but Syr. and Pers. τῷ λεγον, Sermonem; as Iren. c. Her. Lib. IV. cap. 9. (al. 22.) p. 238. col. 2. l. 7. b. tho' a few Lines above we find preception Domini, cited from γ. 3. h. c.

See Iren. App. p. 359. ηκυρωταῖς τῷ πατρὶ τῷ δεκατῷ.

Τῷ σφατι] Orig. Com. in Matt. p. CHAP. 247. D. εν τῷ σφατι. XV. 8.

Τοῖς χειλεσι] Syr. Ο λαζαροῦ αὐτῷ τοῖς γ. 8. χειλεσιν αὐτοῖς. E. T. αυτῶν. Indeed Mar. vii. 6. later Edd. have printed their in Italic, but not so the oldest of all.

Πορρω απέχει] Vulg. longe est, as if it γ. 8. read, with Clem. Alex. Strom. II. p. 461. l. 33. πορρα εἴτε.

I don't find Ireneus quoting this Text. He cites indeed Isaiah xxix. 13. where the Lat. Vers. has longe est. see c. Her. Lib. IV. cap. 12. (al. 26.) §. 4. p. 241. and Append. p. 359. m. But this does not prove he read πορρα εἴτε in St. Matthew's Gospel, as Dr. M. will have it.

Σεβαται] Syr. φοβενιλαι, as 1 Pet. ii. γ. 9.

17. See Att. xviii. 13. where the same Greek Word occurs. The same Syr. Word is put for εὐελπίς εἴμι, Job. ix. 31. and εὐελπίω, Att. xvii. 23. as also εὐελπίου, Rom. i. 25. So that it denotes Religion and Worship, or a Reverential Fear of God, as well as a civil Reverence

CHAP. Reverence due from a Wife to her
XV. 9 Husband, *Epb.* v. 33.

Elsewhere the Verb Σέματι is ex-
press'd by *Seged.* *Act. xix. 27.*

¶. 9. Διδασκαλίας, πλανατά] *Orig. Com. in Matt. Lat. p. 122. l. 10. Ed. Bas. 1571. Docentes doctrinas et mandata bo-*
minum. and consult his *Gr. Com.* in
Matt. p. 248. E. Μάλισθε εἰσέρχεται με,
επειδὴ γὰρ διδασκαλία πλανατά θεος, αλλὰ
εὐθυγάπτεται, καὶ διδασκαλίας πάπι τας από-
της της πλημματοῦ σοφίας, αλλὰ τας ευ-
θυγάπτεται. So that he seems to have
inserted καὶ, as *Vulg.* and *Perf.*

Syr. and *Arab.* seem to have read
διδασκαλίας πλανατάν. So also *Mar.*
vii. 7.

Does not *Clem. Alex.* refer to this
Passage, p. 770. l. 11? See p. 143.
32.

¶. 10. Τας οὐχιον—αὐλοις] *Syr.* and *Vulg.* as
also *Chrys. II. 326. 33.* read τας οὐχιος,
and *Perf.* omits αὐλοις.

¶. 11. Τα επερχομένα &c.] *Chrys. II. 327. 1.*
Οὐ τα επερχομένα—αλλα τα επορευ-
μένα Διὸς τα σοματοῦ. Again l. 8. δια-
τέτο καὶ επι τα βρωματα, αλλα τα επερ-
χομένα &c. l. 15.

St. Austin quoting these Words ren-
ders them thus, *Non quod intrat in os
communicat bonum: sed quod procedit
de ore communicat bonum.* *Contra Faust.*
Lib. XVI. cap. 31. Vol. VIII. col.
216. E. col. 217. A. Hence Dr. Mill
concludes this Father read κανονικα. But
as κανονικ comes from κανον; so *communi-*
cation from *communis*, in the Sense of
ακανθατοῦ, unclean, *Act. x. 28.*

I rather think so, because in the
above cited *Col. 216. A.* he uses the
Verb, *Polluo;* and *B. inquinio.*

But further, elsewhere citing, or re-
ferring to, this Text, he translates κανο-

by *Coinguinat.* See Part II. Vol. III. CHAP.
col. 54. C. Vol. IV. col. 48. B. XV. 11.
Vol. VI. 218. B. Vol. VIII. 693. C.D.

I can't think *communicat* should be a
Corruption of *coinguinat.* See Dr. Mill
Note on ¶. 18, 20. *Cant. Lat. commu-*
nicant. Marg. *coinguinant.*

Πρεσβύτορος] *Arab.* and *Perf.* add ¶. 12:
αὐτῷ. as *Mar. vi. 55.*

Εἰπεις αὐτῷ] *Perf.* omits αὐτῷ. ¶. 12.
Syr. λέγεται αὐτῷ. as *Mar. vi. 35.*

Οι φαεγανοι] *Perf.* οι Γερμανοί. ¶. 12.

Ο δὲ απεκρίθη, εἶπε] *Syr.* εἶπε αὐτοῖς. ¶. 13.
Arab. καὶ απεκρίθη αὐτοῖς, (οἱ περὶ)
αὐτοῖς λέγονται.

Perf. Ο Χρήσιμος απεκρίθη αὐτοῖς καὶ εἶπε.

Ο ρεποντοῦ] *Syr.* ο τῷ ρεποντι. In ¶. 13.
which Version ρεποντοῦ is [expressed by
Sbemayono, Ab. xxvi. 19. as also επε-
ρχοντοῦ, i *Cor. xv. 40, 48. Heb. ix. 23.*

Οδηγοι καὶ &c.] *Vulg.* *Cæci sunt, et* ¶. 14.
duces cæcorum. q. τυφλοι εἰσι, καὶ οδηγοι
τυφλῶν. and not as Dr. Mill thinks,
τυφλοι εἰσι οδηγοι τυφλῶν.

Απεκρίθη δὲ ο Πέτρος] *Syr.* ὁ Σιμών ¶. 15.
Κύφας. So *Perf.* as *Matt. xvi. 16.*

Arab. Απεκρίθη αὐτῷ ο Πέτρος, λέγονται.

Φεγγον] *Syr.* κυριε μή, Φεγγον. *Perf.* ¶. 16.
only, μ κυριε.

Εἰπεις] *Syr.* ο δι επικεν αὐτοῖς. ¶. 16.
Perf. and *Arab.* επικεν αὐτοῖς, without δι.

Καὶ εἰς αἴσθετο.] *Syr.* καὶ εἰς τὸν εἴδες. ¶. 17.

Διαλογισμοι ποτηρος &c.] Note the ¶. 19.
different Order observed in the several
ancient Versions, except *Vulg.*

Syr.

CHAP. Syr. Evil Thoughts, Adultery, Murder, XV. 19. der, Fornication, Theft, False-witnessing, Blasphemy.

Arab. An Evil Thought, Murder, Fornication, Adultery, Theft, False-witnessing, Blasphemy.

Perf. Fornication, and Murder, [and Theft] False-witnessing [or witnessing of Falshood] and Calumny of Men, and Blasphemy.

N. B. *Evil Thoughts* had been mentioned by this Version in the preceding Verse; and *Adultery* entirely omitted, unless included in *Fornication*, and then a general Word *Whoredom* would suit better, or else *περιγνωμα* is omitted, *Matt. xix. 18.*

Cbrysoft. inserts βλασφημιαι before φιδοματυριαι, II. 328. 24.

fore προηλθε and απε after μαθ- CHAP. ται. XV. 23.

Ηερτιν αυτος, λευκτος] Perf. και ε-γ. 23. παν.

Απελυτοι αυτην] Perf. adds αφ' απον. γ. 23.

Ο δι αποκεδην απω] Syr. adds αυτος. γ. 24. Arab. Ο δι αποκεδην αυτος, λευκ.

Perf. Ο Ιησος αποκεδην αυτος, omitting δι and απω.

Ουκ] Syr. απο τη εκκ. Vid. Not. γ. 24. ad *Matt. x. 6.* To the Sheep which have strayed from the House of Israel.

Perf. απο των υπο Ιερουλ. So Ag. vii. 42. Syr. renders απο Ιερουλ, as if υπο Ιερουλ.

Κυρι, βούλε μοι] Syr. κυριε μη. Orig. γ. 25. I. 259. A. κυρι βούλησο μοι.

Ο δι αποκεδην επει] Syr. απει αυτη γ. 26. ε Ιησος, omitting δι and αποκεδην.

Perf. ε Ιησος επει τη γνωσι επει.

Ουκ εξι καλον] Orig. Com. in *Matt. γ. 26.* p. 259. A. B. οκ εξι λαβει &c.

Βαλει] *Cbrysoft.* seems to have read γ. 26. δουλαι. I. 620. 34. . II. 332. 34. . 642: 26. . 678. 10. . III. 165. 14. And yet after all we meet with βαλει, Vol. IV. 569. 20. and V. 194. 22, 41. tho' δουλαι. I. 23, 29, 32. ej. pag.

Tertullian, a much older Author, reads δουλαι. *Marcion*, aufer etiam illud de *Evangelio*: Non sum missus nisi ad oves perditas domus Israel. et, Non est auferre panem filius, et dare cum canibus; ne scilicet *Christus Israelis* vide-retur. *Adv. Marcion.* Lib. IV. c. 7. p. 417. B.

Τοις κυναριοις] Vulg. canibus, q. κυνι. γ. 26. but

γ. 22. Κεργυασιν, αυτη λευκα] R. Steph. περγυασιν αυτη λευκα, omitting the Comma after περγυασιν. But this is not the only Place by many hundreds where Dr. Mill has improved upon the Pointing in R. Steph.'s Edition.

E. T. cried unto him, saying, q. περγυασιν αυτη, λευκα; herein differing from both Editions. I see no Reason why any Edition should be an invariable Standard for other Edd. or for Modern Versions.

Syr. περγυασιν η λευκα, omitting αυτη. So *Origen. Com. in Matt.* p. 256. D. περγη λευκα. and p. 257. A. περγη λευκα.

γ. 22. Κυρι, η Δαβιδ] *Origen* (in the above-cited Place p. 259. D.) omits κυρι; but afterwards recites it, p. 257. A. B.

γ. 23. Ο δι εκ αποκεδην] Perf. ε Ιησος εκ αποκεδην &c.

γ. 23. Προσελθοτε ει μαθηται αυτοι] Perf. προσελθοτε ει μαθηται, omitting η be-

CHAP. but y. 27. *catelli*, q. κυναέσα. *Whelps*, XV. 26. or *Puppies*.

Syr. uses the Word properly signifying Dogs, κύνες, *Matt.* vii. 6.

y. 27. Η δὲ είπεν] Pers. η γυνα (ορ αυτη καὶ γυνα)
εῖται, omitting δὲ.

y. 27. Κύνες] Syr. κυνει μη.

y. 27. Καὶ ἦν τὰ κυναέσα] If Dr. M. means that *Vulg.* and Syr. read οὐ ἦν καὶ τὰ
&c. it is true of *Vulg.* *nam et catelli*
&c. But 'tis not true of Syr. which has only κυνεις, οὐ τὰ κυναέσα &c. without οὐ οὐ.

y. 27. Απὸ τῆς τεργπλίγχης] Syr. plur. τεργπλί-
γχη, as *Matt.* xxi. 12. so also *Mar.*
vii. 28. Its sing. occurs, *Matt.* xii. 4..
xxv. 27. *Luke* xxii. 21.

y. 27. Τον κυρων αυτων.] Pers. τη κυρων αυ-
των.

Arab. των τεκνων, ορ των παιδων, as
Mar. vii. 28.

y. 28. Τοτε αποκριθεις σ Ιησους &c.] Syr. τοτε
αποκριθεις σ Ιησους.

Pers. σ Ιησους αυτη επει, omitting τοτε
αποκριθεις.

Arab. ου αποκριθη αυτη σ Ιησους, λεγων.

y. 29. Και μεταβασι] Pers. omits ου.

y. 30. Χωλες, &c.] Note the different order
observed by the several Versions.

Vulg. *Mutos, caecos, claudos, debiles*
[κυλλες]. Arab. as *Vulg.*

Pers. τυφλες [ου χωλες] ου χωφες, ου
λεπρες, omitting κυλλες (N. B. κυλλες
joined with χωλες, y. 31.) unless in-
cluded in χωλες, or omitting χωλες as
including it in κυλλες.

St. Austin Part II. Vol. III. col. 176.

A. B. *Mutos, caecos, surdos, claudos*. but

col. 55. A. ej. Vol. *Mutos, caecos, claudos, debiles*. CHAP.
XV. 30.

St. Chrysost. II. 333. 37. Χωλες, τυφ-
λες, κυλλες, κωφες.

y. 27. Τη Ιησου] Pers. reads τη Χρυσου.

St. Austin Part II. Vol. III. col. 55. y. 30.
A. Ad pedes ejus, q. αυτε.

Της οχλων] Syr. adds οχλης or οχλες. y. 31.
those Multitudes spoken of y. 30.

Perhaps της may here be understood
to signify those Syr. *bonum*; just as [αι]
is rendered *ibese*, *Matt.* xiii. 54.

I believe the Syr. often renders οι, οι,
οι, &c. by this, that, or those, these.
See *Matt.* xx. 24. των, y. 31. οι.

So E. T. very often. *Luke* x. 42.
that good part. *Job*. i. 8, 21. vi. 32,
48, 58. . xi. 52. . xx. 8. and to con-
clude in *Cor.* xi. 28. that Cup, where
in later Edd. that is printed in Italic.

Κυλλες υγιεις] Pers. omits υγιεις and y. 31:
joins κυλλες with χωλες, putting them
in the last place, as τυφλους &c. in the
first.

Hieronymus omits κυλλους υγιεις, and
observes; *De κυλλοις tacuit: quia quid*
e contrario diceret, non habebat.

Τυφλους βλεποντας] After these Words y. 31.
Arab. adds ου κωφους ακουοντας, referring
to the double Sense of κωφος; dumb,
in the Beginning of this y. and deaf,
Matt. xi. 5.

Ο ο Ιησους] Pers. τοτε σ Ιησους. y. 32.

Επει] Syr. Arab. and Pers. επει αυ- y. 32.
τοτε.

Επι τω οχλου] Dr. Mill says Syr. y. 32.
Arab. Pers. add τοτε. Vid. Note on
y. 31. τοτε οχλους.

CHAP. Καὶ] Wanting in Syr. and Pers. but XV. 33. not in Arab. tho' it be omitted in its Lat. Vers.

γ. 33. Μάθητοι αὐτῷ] Aὐτῷ is wanting in Vulg.

γ. 33. ἀρτοὶ τεσσάροι] E. T. so much bread. Syr. and Pers. and Arab. only ἀρτοί. Vulg. panes tantos rather tot.

γ. 33. Οχλον τεσσάροι] Arab. οχλον τέταρτον. Syr. πάντα τον οχλον τέταρτον, or perhaps only πάντα τον οχλον. Pers. to the like purpose.

γ. 34. Καὶ λεγεῖ] Syr. wants καὶ.

Pers. Ο λέγει μήτε.

Arab. καὶ εἶπεν αὐτοῖς οἱ Ἰησοῦς.

γ. 34. Οἱ δὲ εἰπόντες] Syr. λεγοντες αὐτῷ.

Arab. does not add αὐτῷ; tho' its CHAP. Lat. Vers. has εἰ. XV. 34.

Τοις οχλοῖς] Vulg. turbæ. τοις οχλοῖς as γ. 35. Gr. Mar. viii. 6. and γ. 36. h. cap.

Τοις—ἀρτοῖς] Syr. τοις αἴρεις τεσσάρους. Vid. γ. 36. Not. ad γ. 31. h. cap. τοις οχλοῖς.

Ευχαριστίας] Arab. εὐλογησας αὐτοῖς. γ. 36.

Οἱ δὲ μαθητοὶ] Syr. καὶ οἱ μαθηται εἶδον γ. 36. τοὺς τοὺς οχλοῖς.

Vulg. Et discipuli dederunt populo.

Χαρεῖς γυναικῶν καὶ παιδιῶν] Vulg. Ex. γ. 38. tra parvulos et mulieres. So also St. Austin de consensu Evangelist. Tom. III. Part. II. col. 55. B.

C H A P. XVI.

CHAP. Προσελθοτες δὲ.] Vulg. accesserunt
XVI. 1. ad eum, qui προσηλθον αὐτῷ—πη-
γμόντες.

Arab. Προσελθον—επως παρεχόμενοι.

Syr. προσηλθον—παρεχόμενοι αὐτοιν. as
Mar. viii. 11.

Pers. προσηλθον αὐτῷ—καὶ επανεργον (or
επανεργον) αὐτοιν.

Cbrysoft. omits παρεχόμενοι, II. 338.
43. but consider p. 339. 9.

γ. 2. Οἱ δὲ αὐτοὶ εἰπεῖς αὐτοῖς] Pers. οἱ Χε-
ροὶ απεκελψθει αὐτοῖς καὶ εἰπεῖς.

Arab. οἱ δὲ απεκελψθει αὐτοῖς λεγον.

Cbryf. II. 339. 1. οἱ δὲ φησιν.

γ. 3. Τοις καὶροιν] Syr. τοις καὶροιν τούτοις. Arab.
and Pers. καὶ τοις εἰπεῖν τοις τούτοις.

γ. 5. ἀρτοὶ δὲ.] Syr. πέτροι μετ' εαυτον λα-
βειν. See Matt. xxv. 3. and Mar.
viii. 14.

Arab. reads ἀρτοί, but has nothing CHAP.
to answer μετ' εαυτον, tho' its Lat. Vers. XVI. 5
has secum.

Οἱ δὲ Ἰησοῦς] Syr. wants Ἰησοῦς. γ. 6.

Pers. reads Χειροὶ instead of Ἰησοῦς,
and omits δὲ.

Ἀρτοῖς] So γ. 8. but Syr. Arab. Pers. γ. 7.
in both γ. 8. ἀρτοί. So also E. T. bread.

ἀρτοῖς] Vulg. ἀρτοῖ. γ. 12.

Ελθετε δὲ] Arab. καὶ ελθετε. γ. 13.

Οἱ δὲ εἰπον] Pers. οἱ μαθηται απεκριθει γ. 14.
Επειτα.

Δεγκον] Arab. καὶ επειτα; tho' its Lat. γ. 15.
Vers. has omitted επειτα.

Απεκριθεις, δὲ] Syr. omits δὲ, so also γ. 16.
Pers. γ. 16.

- CHAP. Καὶ αποκελεῖς] Syr. and Pers. omit
XVI. ἡ, and Vulg. reads αποκελεῖς δὲ, and
y. 17. perhaps Arab. or αποκελεῖς δὲ, or ἡ απο-
κελεῖς.
- y. 17. Εἰσὶν αὐτῷ] Arab. αὐτῷ, λεγων.
- y. 18. Καյῶ δὲ] Syr. Vulg. Arab. Pers. o-
mit δὲ.
- y. 19. Καὶ διστι] Syr. omits ἡ, as well as
Cant.
- y. 19. Καὶ εἰς λυσίς] Several of the first
Edd. of E. T. omit and, (ἡ). I sup-
pose it is only a typographical Error,
which is corrected in later Edd.
- y. 19. Εἰ τοῖς ψεύσις] Cypr. Ep. xxxiii. p.
216. *ligata et in coelis—soluta et in coe-
lis.* And Epist. barv. p. 324.
St. Austin. V. 492. A. *et in celo bis.*
Origen confirms our present Read-
ing Vol. I. 275. D. but consult p. 279.
D. ἡ εἰ ψεύσις. perhaps no Quotation,
only a Reference.
- y. 20. Διετιλατ] Vulg. *Precepit.*
Syr. *Paked*, by which it renders προ-
σαρτη Matt. viii. 4. and προσγυγέλλω
Matt. x. 5. and επελλομαι Matt. xvii. 9.
Pers. uses the same Expression for
προσγυγέλλω Matt. x. 5.
Arab. Then he forbade his Disciples
to say &c.
Origen uses the Verb διετιλατ, but
observes some Copies read επετιμησε.
Vol. I. 280. D. where he omits αὐτούς,
but p. 410. A. μαθηταίς αὐτούς.
- y. 21. Απὸ πτερ.] Syr. ἡ απὸ πτερ.
Arab. απ' εκτῆς της ημέρας, as Matt.
xxii. 46.
- y. 21. Δε] Syr. *etibid*; as if μελλει, see y.
27. So Matt. xi. 14. . xvii. 12. At
- other times δὲ is expressed by *Vole*, CHAP.
Matt. xvii. 10. Mar. xiii. 14. XVI. 21.
- Μαθηταίς αὐτούς] Orig. II. 279. C. μα- y. 21.
θηταίς αὐτούς. Vol. I. 313. B. he omits
αὐτούς.
- Απελθεῖς] Orig. Com. in Job. p. 279. y. 21.
C. απελθεῖν. but Vol. I. 313. B. απελ-
θεῖν.
- Ἄνω τῶν Πρεσβυτέρων &c.] Vulg. a y. 21.
Senioribus, et Scribis, et principibus Sa-
cerdotum.
- Orig. Com. in Job. p. 279. C. απο-
τιν Αρχιερεών, ἡ Φαρισαῖον, ἡ Γερμια-
τῶν. but Vol. I. 313. B. από τ. Πρεσβ.
κ. Αρχ. κ. Γερμιατῶν.
- Καὶ προσλαβόμενοί αὐτούς] Pers. wants y. 22.
these Words.
- Ηρξατο επιτιμᾶν αυτῷ λεγων] Pers. γε- y. 22.
ξατο ἡ αυτῷ εἰ κρυπτώ (Matt. vi. 6.)
εἰπειν, in private, or apart from Company.
- Οἱ τε σεφφις] Pers. Οἱ τε Ιουτε σεφφις. y. 23.
- Τα ταν αιθραπταν] Dr. Mill thought y. 23.
Syr. read αιθραπτα, because its Lat. Verf.
has *bominis*, not *bominum*. But really
Syr. has *benainosbo*, i. e. αιθραπτα. See
Matt. iv. 19. . v. 16. . vi. 1, 2. Con-
sult Schaaf's Syr. Lex. p. 35, 36.
But suppose it had read τα αιθραπτα,
that is equivalent to τα αιθραπτα. See
Tbucyd. Lib. I. §. 140. p. 92. 42. εἰδε-
χεται δὲ τας ξυμφοράς των περιγυμαλων
κακας αμάθις χωρησει η ἡ τας διαισιας
τα αιθραπτα.
- Μαθηταίς αὐτούς] Pers. omits αὐτούς. y. 24.
- Απολιτεῖ αὐτούς] Pers. απολεσει τα ειρηνα. y. 25.
αὐτούς—but instead of ειρηνα αυτού it reads
ειρηνει ερει.

C H A P. XVII.

- CHAP. XVII.** **K**αι—**απελαυνειν]** Pers. omits **καὶ**, and with **Syr.** **Vulg.** **Arab.** reads **ταραζεῖται**. But **Vulg.** **Mar.** ix. 2. (al. 1.) *assimilat* in *Præf.* tho' the *Oriental Verſſ.* as here in *Præf.*
- γ. 1.** **Καὶ Ιακώβος]** E. T. omits *and* before *James*, tho' it retains *and*. **Mar.** ix. 2. Who will conclude from hence, that **καὶ** was wanting in the Copies used by those Rev. Translators? I rather think it an undesigned Omission like that *Chap. xvi. 19.* though not corrected in later Edd. as that was.
- γ. 2.** **Ως εἰ πλοῦτος—ως τὸ φῶς]** **Cbryst.** V. 106. 5. **ως τὸ φῶς—μητὸς χιλίου.** (**Vulg.** *sicut nix*) yet I. 8, 12, 24. **ως εἰ πλοῦτος.** and I. 13. **ως χιλίου.** and II. 356. 44. 357. i. as our Text, with which agree **Syr.** and **Arab.**
St. Austin Vol. V. col. 299. B. Serm. LXXIX. Splenduit vultus ejus sicut Sol—Vestimenta ejus facta sunt candida sicut nix. See Part I. Vol. III. col. 47. A.
- γ. 3.** **Καὶ μὴν]** **Syr.** and **Pers.** **μὴν.**
- γ. 3.** **Μετὰ αὐτὸν εὐλαλεῖται;** Wherever **εὐλαλεῖται** occurs, **Syr.** has **λαλεῖται** μετά. So perhaps here **Syr.** only **μετὰ αὐτὸν λαλεῖται,** **Mar.** ix. 4. **εὐλαλεῖται τῷ Ἰησῷ,** where **Syr.** **λαλεῖται μετά τῷ Ἰησῷ.** and **Matt.** ix. 18. **λαλεῖται αὐτοῖς.** **Syr.** **μετὰ αὐτῶν.**
- γ. 4.** **Αποκρίθης δὲ οὐκον.] Arab.** **οὐκέτι δὲ (οὐδὲ πάπερ)** ο **Πέτρῳ τῷ Ἰησῷ.**
Pers. **οὐκέτι ο Πέτρῳ τῷ Ἰησῷ.**
- γ. 4.** **Εἰ θελεῖς]** **Syr.** and **Pers.** **καὶ εἰ θελεῖς.**
- Καὶ Μαρκ]** **Vulg.** wants **καὶ**, as E. T. **CHAP. XVII.**
γ. 1. **Περὶ καὶ αλλα δύο, Μαρκ καὶ Ηλίας.** **γ. 4.**
- Επι]** **Syr.** and **Arab.** **καὶ επι.** **γ. 5.**
- Καὶ οὐχ]** **Syr.** wants **οὐχ**, so also **Pers.** **γ. 5.**
- Καὶ αυτούς]** **Pers.** omits **καὶ**. **γ. 6.**
- Μαθητῶν]** **Arab.** adds **αὐτῶν.** **γ. 6.**
- Καὶ προστάθη]** **Syr.** adds **αὐτοῖς**, and **γ. 7.** wants **καὶ** after **προστάθη.**
- Καὶ επίκειται]** **Vulg.** adds **αὐτοῖς.** **γ. 7.**
- Επεγγένεται δι]** **Syr.** **καὶ επεγγένεται.** **γ. 8.**
- Τοιούτοις]** **Pers.** **τοιούτοις.** **γ. 8.**
- Τοιούτοις]** **Syr.** **τοιούτοις τότε.** unless **γ. 9.** the Gr. **τοιούτοις** to be rendered *this*.
- Καὶ επηρειτησαν—λεγούσεις]** **Pers.** **τοιούτοις γ. 10.** **φαντασταὶ—καὶ εἰπον μάτω.**
- Μαθητῶν αὐτοῖς]** **Vulg.** wants **αὐτοῖς.** **γ. 10.**
- Δευτέρεις]** **Syr.** **καὶ Δευτέρεις αὐτοῖς.** **γ. 10.**
- Δει εἰλεγεῖται]** **Arab.** **εἰλεγεῖται**, or **μελλεῖ γ. 10.** **ερχεσθῆ**, as *Chap. xvi. 27.* Vid. Note *Chap. xvi. 21.*
- Ο δὲ Ἰησος &c.]** **Syr.** omits **δὲ** and **γ. 11.**
Vulg. **Ιησος.**
Arab. **Ο δὲ απεκρίθη αὐτοῖς, λογω.**
Pers. **απεκρίθη αὐτοῖς καὶ εἶπεν.**
- Ερχεσθαι]** **Vulg.** **venturus est.** So **Arab.** **γ. 11.** in **Fut.** **εἰλεγεῖται**, or **μελλεῖ ερχεσθῆ.**
γεγένεται.

CHAP. *Just. Mart. Dial.* p. 237. 22. ελε-
XVII. στ.).

γ. 11. Perhaps some may think this the true Reading; because γ joins this Verb with a Future, *ἀποκατασθαι*.

γ. 11. *Αποκατασθαι*] Arab. *shall instruct or inform you of all things.*

Syr. *ινα αποκατασθη*, where the same Verb is used, by which are rendered επιτελει. 2 Cor. viii. 11. *Pbil.* i. 6. and *αποδιδωμι* Matt. v. 33.

γ. 12. Ήδη] Syr. *ιδου*. as also γ instead of αλλ.

γ. 14. *Γεννήσαν αὐτῷ*] So R. *Steph.* but all his Copies *αυτού*.

γ. 15. *Καὶ λαγυν*] Syr. γ *ιπτειν αυτῷ*, πνεύ-
μον.

γ. 15. *Ελεγον μου &c.*] Syr. *ελεγον με* ο γρ-
μου &c. So *Mar.* ix. 22. πνιγ—εφ' πνιγ.
Syr. *μοι* and *επ' πνι*. in Sing.

γ. 16. Καὶ] Pers. wants γ twice in this Verse.

γ. 16. *Ηδυνθησαν*] *Cbrys.* II. 365. 35. ιχν-
σαν. See p. 366. 7. so *Mar.* ix. 18.

γ. 17. *Αποκεφαλίσθε* δε] Arab. *απεκεφαλίσθε* δε ο Ιησούς.
λαγυν. N. B. δε not wanting tho' the Lat. Verf. has omitted *autem*.

Syr. and Pers. omit δε.

γ. 19. Τῷ Ιησού] Pers. *αυτῷ*.

γ. 19. *Εἰπον*] Syr. Pers. Arab. add *αυτῷ*.

γ. 19. *Ἐξελειπον αὐτῷ*] Sc. το δαιμονον. Vulg.
ejicere illum, sc. *dæmonem*. rather *illud*,
sc. *dæmonium*. γ. 18.

Cbrysost. κατιδιαν πριθησαν αυτον, τιν.

επειν εὐκ ηδυνθησαν αὐτοι το δαιμονα εκ- CHAP.
Σαλειν. II. 366. 42. XVII.

Syr. *αυτον θεραπευσαν*, as γ. 16. So that, according to this Translation, the Devil was cast out when the Man was cured, agreeably to γ. 18.

O δε Ιησος ιπτει] Syr. O Ιησος λαγυν. γ. 20.
Pers. and Vulg. also omit δε.

Arab. O δε ιπτει, or γ ιπτει, omitting
Ιησος.

Απισται] *Orig. Com. in Matt.* p. 226. γ. 20.
D. Ολιγοπισται, which perhaps may explain what he understood by απισται,
a Word he uses several times before and after this Passage.

Εἰπον δε] *Thibet*: omitted by Syr. and γ. 20;
Pers. and Arab.

Τουτο δε] Arab. γ τουτο. γ. 21.

Ἐκπορευεται] Vulg. *ejicitur*, q. εκβαλ- γ. 21.
λετο. so Arab.

Νυστα] Syr. ει νυστα ϑο' Arab. and γ. 21.
Pers. omit this ει, as well as Vulg. and E. T.

Ανατρεφομενων δε] Pers. wants δε as γ. 22.
γ. 21.

Τη τεληη ημερα] Arab. μετα τρεις ημε- γ. 23.
ετοι. &c. omitting η. as Gr. *Matt.* xxvii. 63.

Και ελυπθησαν εφοδεα] Pers. ει μα- γ. 23.
θετο ελυπηθ. &c. omitting και.
See Dr. Mill's Proleg. N°. 1499.

Ελθοντων δε] Syr. γ ελθοντων. So also γ. 24.
Vulg.

Arab. γ ελθοντο αυτον.

Pers. ελθοντο αυτο.

CHAP. Καὶ εἶπεν] Syr. Vulg. and Arab. add XVII. αὐτῷ.

γ. 24. Τολμεῖ τὸ διδέσχυμα] Syr. adds αὐτός.

γ. 25. Δεύτερη] Syr. λεγεις αὐτοῖς. Pers. αποκεκλη.

γ. 25. Καὶ οὗτοι εἰσῆλθον] Syr. and Pers. add οἱ Πάτερ or Κύριος.

Pers. omits οἱ.

Vulg. intrassent. q. εἰσῆλθον.

γ. 25. Δεύτερη Syr. and Pers. η εἶπεν αὐτῷ.

γ. 25. Η κῆρος] Syr. Arab. η Pers. η κῆρος.

γ. 26. Δεύτερη αὐτῷ οἱ Πάτερ] Vulg. η εἶπεν omitting αὐτῷ οἱ Πάτερ.

Arab. η εἶπεν (or εἶπε δί) αὐτῷ οἱ Πάτερ:

Syr. λεγεις αὐτῷ Σύμπαν, as γ. 25. so CHAP. XVII.

Εφη αὐτῷ] Arab. η εφη αὐτῷ; its Lat. γ. 26. Verſ. only dixit Jesus, omitting η and αὐτῷ.

Syr. λεγεις αὐτῷ, as in the beginning of the Verſe. So E. T. saitb.

Αγέρ, η] These Words wanting in γ. 27. Syr. and then αραβικὰ εχθνα must be the Accusat. absolute. Consult Nouv. Méth. Gr. p. 452. See Matt. xxi. 42. Job. ix. 29. So in Latin. Urbem, quam statuo, vestra est. Virg. En. I. 577. and, Eunuchum, quem dediſbi nobis, quas iurbas dedit. Terent. in Eunuch. IV. 3. 11.

Δέος αὐτοῖς] Syr. η προσενεγκε, and γ. 27. carry it, or offer it, as Matt. viii. 4.

C H A P. XVIII.

CHAP. Ε Ν εἶπεν τῷ μαρτυρ] Arab. η είτε &c. XVIII. Orig. Ει εἶπεν τῷ μαρτυρ, but γ. 1. he observes that in some Copies 'twas read εί εἶπεν τῷ μαρτυρ, in others εν εἶπεν τῷ μαρτυρ. Com. in Matt. p. 318. D. 319. B. C. See Lat. Com. in l. p. 54.

γ. 1. Δεύτερη] Syr. η λεγεσι. Arab. and Pers. η εἶπεν.

γ. 2. Καὶ] Omitted by Pers.

γ. 3. Καὶ εἶπεν] Pers. adds αὐτοῖς.

γ. 3. Καὶ μη] Syr. εἴ τι μη.

γ. 3. Ος τα παιδια] So Arab. but its Lat. Verſ. which has sicut iste puer, milled Dr. Mill, who therefore thought Arab. read ος τω παιδισσων, as γ. 4.

Οσις εἰτι] Pers. η οσις.

γ. 4.

Τινῶ] Omitted by Pers.

γ. 4.

Εσαι] Syr. εσαι.

γ. 4.

Παιδισσων τινῶν οι] Syr. οι τα παιδισσων γ. 5. τινῶν.

Arab. παιδισσων οι τινῶν.

Pers. οι παιδισσων τινῶν, η (not ι as Lat. Verſ. of Pers. ομοιοι τα παιδισσων τινῶν).

εμε] Arab. η εμε.

γ. 5.

Syr. οι οι εμε, as γ. 4. οι οι εσαι.

Οι δι] Syr. Arab. Pers. η οι, or η γ. 6. οσις, as Pers. and Arab. γ. 4.

Ἐνα των] Vulg. unum de. Syr. ενα τη γ. 6. των. so γ. 10, 14, 19, 28. and Matt. xx. 13.

CHAP. Συμφέρει αὐτῷ] Syr. the same as for XVIII. καλοὶ εἰναι αὐτῷ. Mar. ix. 42. or λαβεῖτε §. 6. αὐτῷ, Luke xvii. 2.

§. 6. Εἰς τὸν] So R. Steph. tho' all his Copies read εἰς τὸν. So says Steph. but Dr. Mill in Append. excepts Comp.

Cbrif. has εἰς, II. 372. 35. . 373. 4. So Vol. VI. 44. 15. but sees τὸν. VI. 185. 25. . 256. 16. . 373. 8. agreeably to Mar. ix. 42.

§. 6. Εἰ τῷ πελαγῷ &c.] Arab. and Pers. εἰ τῷ βαλανῷ.

§. 7. Απαγκή γαρ] Pers. omits γαρ. Arab. γ̄ instead of γαρ.

§. 7. Τὸν σκανδάλον] Vulg. Scandalum. Arab. a Temptation, or Trial. Pers. adds Trials or Difficulties.

§. 7. Πλην γαι] Arab. omits πλην.

§. 7. Εκείνῳ] Syr. omits this Word, as also Arab.

§. 8. Εἰ δὲ καὶ χωρὶ τοῦ] Pers. omits δὲ and τοῦ.

§. 8. Εκκαθάριον αὐτῷ] Syr. and Arab. αὐτῷ, in Sing. which suits well with §, or.

§. 8. Βαλε] Syr. and Arab. add αὐτῷ.

§. 8. Καλοὶ] Syr. adds γαρ, and Arab. has γ̄ καλού, or καλον δὲ.

§. 8. Χωλούς καὶ καλλούς] Vulg. debilem vel ciaudum q. καλλ. καὶ χωλ. for before it had render'd καλλῷ by debilis. chap. xv. 30. see also Mar. ix. 43.

§. 9. Εξελε αὐτῷ] Pers. omits αὐτῷ.

§. 9. Βαλε] Syr. and Arab. add αὐτῷ,

Καλοί] Syr. does not add γαρ here CHAP. as §. 8. tho' its Lat. Vers. has enim, as XVIII, before.

Arab. as §. 8.

Λεγει γαρ] Arab. omits γαρ. §. 10.

Αγγελοι αὐτῷ] Pers. Αγγελοι εἰν αὐ. §. 10. τοῖς, with them.

Εἰ γέγονε δια παντός] E. segregat o. §. 10. mitted by Syr. and Pers. So also Orig. c. Cels. p. 400. l. 29. and Cbrif. II. 380. 10, 19. . 613. 34. . IV. 106. 14, 44.

Εἰ τὰ εἴη] Syr. and Vulg. separate §. 12. these Words from πορεύεσθαι, and join them to επενηκολαστία, whereas Dr. Mill following R. Steph. puts a Comma after επενηκολαστία.

The Rev. Mr. Blackwall, in *Sacr. Class.* Vol. II. p. 165. says, We know that the most valuable and ancient Manuscripts have no such Distinctions, (viz. as Grammatical Accents) which being once said, ought to be retained in Memory, because of the great Advantage it is of to rectify several Mistakes in Translations.

If so, R. Steph.'s MSS. were neither most valuable nor most ancient, for all of them observed the very Pointing, and descend even to *Conuas*, Matt. xix. 28. and *Points of Interrogations*, Matt. xx. 12. . xxvi. 40, 55, π.. xxvii. 42. N. B. Mar. vi. 37. Att. xii. 15. Rom. xiv. 22. Jam. v. 3. as well as Accents Jam. iv. 4.

The same thing Dr. Mill observes: in collecting his Various Readings from Fathers, and Versions, as well as Manuscripts, descending even to Points. See Matt. iv. 7. Job. xvi. 31.

Syr. Arab. and Pers. εἰν τῷ εἴᾳ in Sing.

CHAP. Εαν γενικαι ευρετ] Syr. εαν ευρετ. as XVIII. also Pers.

γ. 13. Αμην λεγω υμιν] Omitted by Pers.

γ. 14. Εμπροσθετ τη πατερος υμων] Arab. τη πατερος μων.

Cbrys. as Gr. II. 380. 32. . V. 240. 20. . VI. 378. 10. but VI. 94. 19. θελ. ερπε. τη πατερος μων. and agreeably to Arab. Vol. IV. 610. 5. . V. 369. 16. θελ. τη πατερος μων.

γ. 15. Και ελευχον] Syr. and Pers. want γ.

γ. 17. Οστερ ε εθνικος &c.] Syr. and Pers. μετερ ε τελινης κυ ασκερ ε εθνικος.

What occasion was there for the Dr. to say Syr. and Pers. read μετερ, rather than ασκερ which occurs before ε εθνικος, and is render'd *tanquam* and *velut* by Lat. Verff. of Syr. and Pers.?

γ. 18. Αμην—εσα] Syr. κυ αμην—εσα δησητε—κυ ε εαν λαοντε. So in Sing. (not εσα) Arab. and Pers.

γ. 18. Δεδεμενα—λελυμενα] Dr. Mill says Cbrys. read Ο εαν—δεδεμενον—λελυμενον. in Sing.

So indeed his *Text* here does, which by the Way omits all the latter part of the Verse from ε τη συρετην. Not because he did not read that Part, but perhaps, because not intending to comment on it, he did not pronounce it in the Pulpit.

But see how often, in my little Reading, I have found the *Plur.* to occur in this Father's Writings. Vol. IV. 378. 8. . 455. 13. . V. 152. 15, 16. . 544. 5, 6. N.B. In the three last cited Places we read the latter part of the Verse, omitted here.

γ. 18. Εν τη σεργην. bis] Cbrys. εν τηι σερ-

γην. II. 386. 5. . V. 152. 15, 16. . CHAP. 544. 5, 6. but εν τη σεργην. IV. 379. XVIII. 8. . 455. 13. γ. 18.

Παλιν λεγω] All R. Stepb.'s Copies γ. 19. read παλιν υμιν λεγω. however he has printed as in Dr. Mill's Ed.

Γενησεται αυτοις] So Cbrys. II. 386. γ. 19. 18. but IV. 255. 19. Εαν δυο ειμιφιν. επι τη αυτη, παν, ε εαν αιησωσι, ληψονται.

Observe how St. Jerom jumbles this and the next γ. together. Si duo ex vobis (so Syr.) consenserint super terram, de omni re impetrabunt quam petierint, et ego ero in medio eorum. Tom. VI. p. 38. d.

Orig. Com. in Matt. p. 337. B. γενησεται αυτοις.

Ον γαρ εσι] Orig. c. Cels. p. 63. l. γ. 20. 3. b. Οσια εσι. yet Com. in Matt. p. 338. Ον γαρ εσι.

Ο Πετερος] Syr. Κιφασ. Pers. Σιμων. γ. 21.

Επει] Syr. επει αιτω, κινετε μω. γ. 21. Arab. only επει, tho' its Lat. Verf. has dixit ei.

Δεγην] Arab. κυ επει. γ. 22.

Σει] Omitted by Pers. γ. 22.

Αρξαμενον δε] Syr. κυ αρξαμενον. γ. 24. Pers. omits δε.

Προσηνεγκην] Syr. προσηνεγκαι or προ- γ. 24. ενεργειν. Vid. Not. Matt. xii. 22. so also Pers.

Μη εχοντος δε] Syr. and Arab. and γ. 25. Pers. κυ μη εχοντος.

Εκλεισει] Arab. κυ εκλεισει. γ. 25.

СНАР. Πέντε εννοιούσι δυλό] Syr. καὶ επεισιν οὐδεν.
XVIII. λόγον εκπρό. Arab. as Syr.
γ. 26. Pers. omits ντ, and adds εκπρόν, as
Syr. and Arab.

γ. 26. Διγων] Syr. καὶ επει.

γ. 27. Σπλαγχνισθείσι] Syr. καὶ επλαγχνισθεις.
Pers. omits δι.

γ. 27. Δασκον] Syr. δασκον αὐλα.

γ. 28. Εξελθον δι] Pers. ποτε εξελθε.

γ. 28. Ευρε] Pers. καὶ ειδεν. as Matt. ii. 11.
ειδεν, agreeably to E. T.

γ. 28. Επνηγε] Syr. adds αὐλον. But its
Lat. Vers. omits eum. so Chrys. II.
391. 27. επνηγε αὐλον, omitting καὶ κερ-
ικος αὐλον.

γ. 28. Διγων] Syr. καὶ λεγει αὐλα.

γ. 28. Ο, τι] So R. Steph. tho' all his Co-
pies read ειτι. Chrys. in the Text has ει-
τι, but Marg. ο, τι. II. 391. 28.

As ειτι signifies whosoever, Matt. xii.
50. so ο, τι may whosoever, as Luke
x. 35. . Job. ii. 5. . xiv. 13.

Benza ad l. In omnibus veritatis legitur
ειτι, siquid, sed perperam.

γ. 28. Ο, τι οφειλεται] Vulg. quod debes. but
Syr. ο, τι οφειλεται μου, quod debes mibi.

γ. 29. Ουν] E. T. and. So Syr. Vulg. and
Arab. as if καὶ in the Original.
Syr. renders ουν by δεν, δε, in Job.
iv. 6.

γ. 29. Ο ευδοκλόν αὐλα] Arab. Ο δευλό-
ντον.

γ. 29. Διγων] Syr. καὶ λεγει.

Ο δι] Pers. omits δι.

Τα οφειλομενα] Syr. adds αὐλα, as γ. γ. 30.
34.

Αὐλα] Syr. αὐλαίν.

γ. 31.

Τα γενομενα] E. T. what was done. γ. 32.
ο, τι γενομενα. So I think Syr. and
Arab.

Διγων] Syr. ειπει.

γ. 32.

Και οργισθεις δε] Chrys. II. 392. 17. γ. 34.
begins this γ. with παρεδωκε γαρ δε.
omitting αὐλα after οφειλομενον. Here
the beginning of this γ. seems not to
have been read; yet 'tis plain from
l. 22. that he had οργισθεις in his Gr.
Copy.

Ο πατηρ μη επιεγενοις] Chrys. only γ. 35.
ο πατηρ μη, omitting δι επιεγενοις. II.
392. 25.

Pers. Ο π. μ. ε επ τοις υργοις.

Εαν μη αφιει δε] Chrys. II. 392. 25. γ. 35.
Εαν μη—απο της παρδιας νη. τ. παρεγκι.
αὐλον, Marg. αὐλον.

Arab. εαν μη—ταις αδελφοις υμων αφ'
ολων των παρδιων υμων, omitting τα πα-
ρεγκιαματα αὐλων.

Pers. Εαν τις εξ υμων αφ' ελις της παρ-
διας αὐλα δε.

Τα παρεγκιαματα αὐλων} Vulg. and γ. 35.
Arab. do not read these Words; but
Syr. τα παρεγκιαμα αὐλα. And Pers.
τα παρεγκιαμα τα αδελφε αὐλα μη αφι.

N. B. Dr. Mill ad l. thinks these
Words, τα παρεγκιαμα αὐλων, ought
to be retained; yet Profl. N°. 1194.
he says τα παρεγκιαματα αὐλων irrepre-
hens e marginis.

C H A P. XIX.

C H A P. X I X. **K**αι εγενετο από μελισσων] Syr. καὶ ἦρε. εἰς τὸ δέδεινον &c. E. T. that when δέδεινον
καὶ ι. Arab. and Pers. καὶ από μελισσων.

¶. 1. Εἰς τὰ σερα της Ιεδαίας] Pers. εἰς την Ιεδαίαν.

¶. 2. Πλεύειν] Arab. καὶ πλεύειν.

¶. 2. Καὶ πολεμήσας αὐτῷ σχλοι πολλοῖς] Arab. καὶ πολεμήσει—σχλος πολλος. Pers. as Arab. only it wants καὶ.

¶. 3. Οἱ Φαρισαῖοι] Cbrys. II. 394. 18. has omitted these Words.

¶. 3. Πιεργάνεις] Arab. επωε πιεργάνειν. So Matt. xvi. 1.
Cbrys. II. 394. 18. Πιεργάνεις ελεγον.

¶. 4. Απαγείθεις, επειν αὐλοῖς] Arab. απεκελθεη αὐλοῖς, λιγων.
Pers. Χειροφορει απεκελθε αὐλοῖς, καὶ επειν.

¶. 4. Οἱ ανθεκτοι] Vulg. adds τοις ανθεκτοις.
Pers. adds ανθεκτοις,

¶. 5. Τοι πάλιν &c.] Cbrysoft. II. 394. 39.
τοι αὐλοις καὶ μητ. [αὐλοις] &c.

¶. 5. Εἰς σαρκα μιαν] Syr. επεξέ μια, as Gr. 6.
Arab. and Pers. εἰς σωμα, as Syr. also
καὶ 6. See Rom. xii. 5.

¶. 6. *Οὐ νοῦ διεσθέ] Pers. wants νοῦ.

¶. 6. Χωρίζειν] Dr. Mill thinks Syr. read αποχωρίζειν. But the same Syr. Word occurs Mar. x. 9. Why then did not Syr. read αποχωρίζειν there? The Reason is because the Lat. Verf. of Syr.

has in *Mark*, *separat*, which the Dr. Chapt. thought more agreeable to χωρίζειν, XIX. 6, than *disjungat*, which the same *Lat. Verf.* has in this Place.

But further, the same Word occurs Rom. viii. 35, 39. where the Greek Verb is χωρίζω, not αποχωρίζω.

Απεγενετο] Arab. and Pers. απεγενετο. ¶. 7.

Καὶ απολυσαι αὐτην] Vulg et dimit- ¶. 7.
sere, omitting αὐτην. But Iren. c. Her.
L. IV. cap. 15. (al. 29.) §. 2. p. 245.
et remittere uxorem, q. καὶ απολυσαι την γυναῖκα.

Απεγενετο αὐτοις] Syr. Vulg: and Arab. ¶. 7.
επειν αὐτοις.. Pers. only επειν.

Οτι] Omitted by Syr. ¶. 8.

Τερπονειν] Iren. c. Her. Lib. IV. cap. ¶. 8.
15. (al. 29.) §. 2. p. 245. factum est.
Hence Dr. Mill concludes this Father
read εγενετο. But did he read εγενετο
Matt. i. 22. where we read factum est.
and xxiv. 21. facta est, and Job. i. 3.
factum est? See p. 259. 2. p. 327. 1..
p. 188. 1. ej. op.

See Ptolemy's Epist. to Flora. App.
Iren. p. 358. Λατ αρχην γαρ ον γιγενετοις.

As well might the Dr. have said
Syr. read εγενετο; because it uses the
same Word by which it renders εγε-
νετο; as that Ireneus read so; because
he used the Words factum est, by which
at other times he renders εγενετο; see
Luke i. 8.

Οτι] Dr. Mill thought Syr. had o- φι 9.
mitted οτι, because its Lat. Verf. has
omitted.

CHAP. omitted its correspondent Latin Word, XIX. 9. *quod*. But really neither Syr. nor Arab. have omitted *orū*, tho' both their *Lat. Verſf.* have overlooked it.

¶. 9. Εἰ μὲν] So R. Steph. tho' all his Copies read only μὲν without ει.

¶. 9. Εἰ μὲν εἰς πορνεῖα] Syr. without Adultery. The Syr. Word properly signifies Adultery. See Matt. xv. 19. Mar. viii. 21.

Tertullian renders πορνεῖα by Adulterium and Moebia, citing this Text (according to some MSS. &c.) or rather Matt. v. 32. See p. 450. A. and p. 568. D. Whence it appears, that either he read πορνεῖα or took πορνεῖα for a general Word including (πορνεῖα or) Adultery, and (πορνεῖα properly so called, or) simple Fornication.

Cbrſ. II. 396. 8. reads παρεπτό-λογος πορνεῖας, as Matt. v. 32.

¶. 9. Γαμητῇ] Cbrſ. II. 396. 8. γαμητῇ.

¶. 10. Αἴγανοι] Pers. and Arab. αἴγανοι.

¶. 10. Γυναικὶ] Syr. does not add αἰλου, as Dr. Mill thinks, misled by *Lat. Verſf.* of Syr.

Arab. which really does read αἰλυ, should be substituted in the room of Syr.

¶. 10. Γαμηταῖ] Syr. adds τῷ γαμητᾷ. See Luke xiv. 20.

¶. 10. Πάντες χωροῦσι] Syr. πάντες αἴρεται χωρεῖ, as Job. ii. 10.

¶. 10. Καὶ οἱ εἰς &c.] Syr. καὶ οἱ εἰς ὡς δέδολοι. He to whom, &c.

¶. 12. Εἰ καίλεις] Arab. εἰ καίλειν.

Μητρῷ] Syr. and Pers. add αὐλον. CHAP. Arab. Μητρῶν αὐλον. XIX.

I do not know why Dr. Mill spoke y. 12. so dubiously, *neſtio an et*, Syr. Pers. Arab. &c. when by the same Rules he proceeds by on other Occasions he might have affirmed those Oriental Verſf. added αὐλον, viz. because their *Lat. Verſf.* have *saxa* and *suarum*. See Dr. Mill's Note on y. 13. h. cap.

Προσευχὴν] Syr. προσευχαῖς, or προσ- y. 13. επειρ, as Mar. x. 13. See Note on Matt. xviii. 24. Pers. προσευχὴν.

Ταῖς χειρεῖς] Syr. and Arab. ταῖς χειρεῖς y. 13. αὐλ. but Pers. only ταῖς χειρεῖς.

E. T. *bis bands.* q. ταῖς χειρεῖς αὐλ. in later Edd. *bis* is printed in Italic to show the Reader there is no Word in the Greek to answer it.

Προσευχήται] Arab. εἰς αὐλούς, as Jam. y. 13. v. 14. εἰς αὐλούς.

Μαθῆται επιβιβάσαντες αὐτοῖς] Syr. μα- y. 13. θῆται αὐλαὶ επολοντες αὐλούς, sc. as I think, them that brought the Children, τοὺς προσεργεῖσι, Mar. x. 13.

Pers. μαθ. αὐλε—τοις πανδιάσι.

Ο δὲ λύσει εἰπεῖ] Pers. omits δὲ and y. 14. after εἰπεῖ adds τοῖς μαθηταῖς αὐλοῖς.

Ταῖς χειρεῖς] Syr. and Arab. ταῖς χειρεῖς y. 15. αὐλούς. as also Pers. tho' y. 13. only ταῖς χειρεῖς.

E. T. as y. 13. *bis bands*, later Edd. his bands.

Καὶ οὐ] Syr. and Arab. omit οὐ; y. 16. but Pers. both οὐ and οὐ.

Εἰς προσευχῶν] The Syr. Word *chad*. y. 16. signifies properly *one*, see y. 17. h. cap. and is also used where Greek has τοις,

Luke

CHAP. Luke x. 30. But how doth it appear XIX. 16. the Syr. read both εἰς and τῷ in this Place? The Lat. Verſ. itself has only quidam, not unus quidam.

Sometimes indeed, but rarely, εἰς and τῷ occur together in our Greek Text. See Mar. xiv. 51. Luke xxii. 50. where Syr. has also εἴς τῷ. But I should conclude that in such Places it read only one of them (either εἰς or τῷ) or else look'd on one of them as redundant; rather than that it read both of them here.

I should choose to think Syr. read τῷ προσηλθ. with Seld. I. 2. rather than εἰς τῷ προσηλθ. with the other MSS. But there is no reason to recede from the common Reading. See Matt. xviii. 24. εἰς. Syr. Lat. Verſ. quendam.

Perſ. instead of εἰς has αὐθεὶς τῷ λα-
οῖς, as Matt. xxvii. 57.

γ. 16. Προσηλθετ, εἰπεν αὐτῷ] Syr. καὶ εἶπεν εἰς
(or τῷ) προσηλθετ καὶ εἶπεν δὲ.

Arab. προσηλθετ (ΟΤ προσηλθετ) αὐτῷ δὲ.
Perſ. προσηλθετ τῷ λαῷ καὶ εἶπεν αὐτῷ.

γ. 16. Διδασκαλε αὐτὸν] Orig. Com. in Matt. p. 376. C. D. E. omits αὐτὸν.

γ. 16. Τί αὐτὸν μένετο] Chrys. II. 400. 3,
39. omits αὐτὸν.

St. Austin. Vol. V. 865. E. Magister
bone, quid faciam, ut vivam eternam
consequar. So 933. C. ej. Vol.

A much older Author retains αὐτὸν. Orig. Vol. I. p. 376. C. D. E. 377. A.

γ. 17. Ο δὲ ωντεν αὐτῷ] Arab omits αὐτῷ.
Perſ. omits δὲ, and reads οἱ Ιησοῦ
ωντεν τῷ αὐτοῖς εἶπεν.

γ. 17. Τί με λεγεις αὐτὸν] Vulg. Quid me
interrogas de bono? with which agrees
St. Austin Vol. VIII. 545. F..

Orig. Com. in Matt. p. 376. E. re-
presents St. Matthew's Words to be XIX. 17
τί με ἀριστερεῖς τῷ λαῷ; whereas he
owns St. Mark x. 18. and Luke xviii.
19. relate the Question thus, τί με λε-
γεις αὐτὸν; p. 377. A. and contra
Cels. p. 238. l. 14. b.

Οὐδεὶς αὐτὸς, εἰ μή, οὗτος] Vulg. γ. 17.
Unus est bonus, Deus, q. εἰς εἰς αὐτόν, οὗτος.

Orig. Com. in Matt. p. 376. E. εἰς
εἰς εἰς αὐτὸν, p. 337. C. but A ej.
pag. οὐδεὶς αὐτὸς. εἰ μή εἰς, οὗτος. So
Euseb. Præp. Evang. Lib. xi. cap. 21.
p. 542. B.

But Orig. Com. in Job. p. 38. C. af-
ter οὗτος adds οὗτος τῷ λαῷ. and p. 60. B.
and c. Cels. p. 238. l. 12. b.

Just. Mart. citing these Words by
Memory represents them thus; Οὐδεὶς
αὐτὸς εἰ μή μεν οὗτος οὗτος οἱ ποιησας τα-
ταῖς, Apol. I. p. 25. 22. and p. 354.
33. Τί με λεγεις αὐτὸν; εἰς εἰς αὐτὸν,
οἱ ποιησας με εἰ τοις περνάσσεις.

Λεγεις αὐτῷ] Arab. εἰπεν αὐτῷ.

γ. 18. Perſ. οἱ αὐτοῖς εἰπεν εἶπεν, omit-
ting αὐτῷ.

Ο δὲ λεγεις εἶπεν] Syr. adds αὐτῷ. So γ. 18.
also Arab. which omits δὲ, as well as
E. T.

Perſ. οἱ λαοὶ εἶπεν αὐτῷ.

Τιμα] Syr. καὶ, τιμα.

γ. 19. Μητρεῖς] Vulg. Syr. Arab. and Pers. γ. 19.
add εἰς. Not so Origen. Vol. I.
379. E.

Καὶ, Αγαπητοῖς &c.] Let the Reader γ. 19.
by all Means read the Passage in Ori-
gen cited by Dr. Mill, with its fol-
lowing Context, Vol. I. p. 379. E.
380. C. D. &c. And with this read
Beza's.

CHAP. Beza's Note ad l. p. 66. and Huetius's
XIX. 19. Note on *Origen*. p. 68.
Arab. omits γ.

Aύτοι] Wanting in *Vulg.* *Syr.* *Arab.* CHAP.
and *Perf.* XIX. 25

γ. 20. Διγενεῖς αὐτῷ οἱ παπούς] *Syr.* adds
εκεῖνοι.
Arab. εἴπων αὐτῷ δὲ.
Perf. Οἱ παπούς εκεῖνοι είπεν αὐτῷ.

Σεθῆσαι] *Syr.* ζητ. as Gr. *Luke* xxiv. §. 25.
23. See *Mar.* x. 26. *Luke* xviii. 26.
See also *Matt.* x. 22. σεθῆσαι. *Syr.*
ζητῆσαι. xxiv. 13.

γ. 20. Νικητός με] *Perf.* wants με.

Εμβλέψας δὲ δὲ.] *Syr.* and *Perf.* ο—γ. 26.
mitt δι; and with *Arab.* add αὐτούς.

γ. 21. Εφή] *Syr.* λίγη.
Arab. καὶ πεπεριθη αὐτῷ ὁ Ἰησος, λίγη.

Τότε αποκελθεις δὲ.] *Arab.* πάτε απε—γ. 27.
χελθη αὐτῷ ο Π. λεγει.

γ. 21. Δενρό] Omitted by *Syr.* see γ. 27.
b. cap. and *Matt.* viii. 22.
Perf. renders it as πτε.

Ο Πτερό] *Syr.* Κιφας. and *Perf.* γ. 27.
Σιμων Κιφας.

γ. 22. Ακιντες δι] *Perf.* omits δι.

γ. 27.

γ. 22. Οι παπούς τοι λογοι] *Syr.* and *Perf.*
Οι παπούς τοι λογοι πουτοι. Or they
understood ο and τοι in the Sense of
that. See Note on *Matt.* xv. 31.

Ο δι Ιησος δὲ.] *Syr.* λεγει αὐτοις δι γ. 28.
Ιησους.
Arab. as *Syr.* only εἴπων for λεγει.

γ. 22. Κτηματα] *Syr.* in Sing. as γ. 21. τα
παρεχοντα.

Μει εν τη παλιγγενεσια] Dr. Mill γ. 28.
justly observes that five of R. Steph.'s
Copies, viz. γ, δ, ε, ζ, ιβ. put a Com-
ma after με; whence 'tis evident those
MSS. were so Modern as to have the
Points. Vid. Note on *Matt.* xviii. 12.

γ. 23. Ο δι Ιησος] *Perf.* πουτοι ο Ιησους.

Syr. and *Arab.* follow the above-
mentioned Copies of R. Steph. as also
the oldest Edd. of E. T. which set the
Comma after me; tho' later Edd. put
the Stop after *Regeneration*, as the *Vulg.*
in Polyglott.

γ. 24. Παλιν δι—ευκοπιδερον] *Syr.* Παλιν δι
—κι ευκοπιδερον.

Oικιας] So *Syr.* but *Vulg.* and *Arab.* γ. 29.
οικιας. Thus *Perf.* in the Sense of
Family, as the House of Israel, Exod.
xl. 38. see *Mar.* xii. 13. or it may be
intended for οικιας.

Perf. omitted δι. However Dr.
Mill says *Perf.* read κι παλιν; tho'
there be nothing to answer κι either in
that Language or its Lat. Verf. As
well might he have said *Perf.* read κι
παλιν, *Matt.* xviii. 19.

γ. 24. Τι δει] Orig. Com. in *Matt.* p. 387.
D. E. read των υεργων, as Dr. Mill by
Mistake thought *Perf.* did; but he
was misled by the Lat. Verf. of *Perf.*
which has coeli, sc. των υεργων, not των
υεργων, as *Cbrys.* read II. 402. 8.

Cbrys. places the Order of these
Words differently, II. 402. 30. Οικιας,
η αγρους, η αδελφης, η αδελφας, η πα-
τιση, η μητερη, omitting η γυναικα, η
πικια. p. 405. 38. αδελφης, η αδελφας,
η πατερη.

CHAP. η πατερ, η μήτερ, η γυναικα, η τέκνα,
XIX.29. η αγρια, η οικια. Don't these Citations
look as if made by Memory, and taken
from the Father's Mouth, while he
was Preaching?

Πολλοι δι &c.] Syr. Πολλοι δι τρισισι, CHAP.
(sc. εστι) οι ερωται εχαλοι και εχαλοι, (sc. XIX.30.
εστι, οι ερωται) πρωται.

Perf. Νυν πολλαι, οι τρισισι εστι, εχα-
ται ερωται; και οι εχαλοι εστι, πρωται ε-
ρωται.

C H A P. XX.

CHAP. ΓΑΡ] Vulg. omits γαρ; as also A-
XX. I. Γαρ. and Perf.

γ. 1. Αμα πρεις] Syr. omits αμα. See Matt.
xvi. 3. Mar. i. 35. xi. 20.

γ. 2. Συμφωνησας δι] Perf. η συμφωνησας.
Arab. is uncertain; because the Pbe
is about as often used for δι as for η.
But its Lat. Verf. had ει, and therefore
the Dr. put Arab. among the fa-
vourers of his Various Reading. See
Arab. γ. 5, 8, 10, 11, 13, 21, 25, 31.
h. c. for δι.

γ. 2. Αντι] Omitted by Perf.

γ. 3. Και] Perf. omits η.

γ. 3. Αλλα] Perf. adds εγαλας.

γ. 3. Αργυρ] Syr. η αργυρ.

γ. 4. Κακηνος ιπτε—η υμας] Arab. κακηνος
ιπτε—υμεις.
Perf. ιπτε &c. omitting κακηνος.

γ. 5. Παλιν εξηλθει] Dr. Mill thinks Syr.
and Arab. read παλιν δι &c.

Syr. η εξηλθε παλιν. and its Lat.
Verf. et egressus rursum.

Arab. η εξηλθε παλιν. and its Lat.
Verf. et exiit etiam. rather iterum, as
Job. vi. 15.

Both of them η παλιν, as Gr. and
Syr. Mar. ii. 13. rather than παλιν δι.

Πρεις δι] Perf. η πρεις, or η ει τη as CHAP.
perhaps Perf. and Syr. γ. 3. Arab. η XX. 6.
ει τη.

Ερδικαλην] Perf. θερδικαλην. so also γ. 9. γ. 6.

Εσωτερας αργυρ] Syr. εσωτερας η αργυρ. γ. 6.
Perf. εινας αργυρ, but εσωτερας γ. 3.

Και λεγει ανθροις] Syr. and Arab. η γ. 6.
ιντερ ανθροις. Perf. omits η.

Ωδι] Wanting in Syr. Arab. and γ. 6.
Perf.

Επηκαλε—αργυρ] Syr. επηκαλε—η αργυρ. γ. 6.
sc. ειτε, or επηκαλε—η αργυρε.

Διγυριν αυτοι] Arab. Οι δε ειπον αυτοι. γ. 7.
Perf. ειπον, omitting αυτοι.

Διγυριν αυτοι] Arab. Ο δε ειπεν αυτοι. γ. 7.
Perf. Ο κνεισθε τη αμπελωνθε ειπεν.

Διγυρι] Syr. and Perf. ειπεν. so also γ. 8.
Arab.

Μιθον] Syr. adds αυτων. so E. T. γ. 8.
their bire. but later Edd. have print-
ed their in Italic.

Οι πρεις την &c.] Syr. Οι της ερδικαλης γ. 9.
αργυρ.

Perf. Οι ει τη θερδικαλη ηρξ ει τη
αμπελωνα ειπηθεν.

CHAP. Λαβώντες δέ] Syr. καὶ λαβόντες, as y. 10.
XX. οὐκ ἀλλοίσι.

y. 12. Δευτέρες] Syr. καὶ δευτέρες. Pers. καὶ από.

y. 12. Καυστρα] Syr. adds αὐλαῖς, so. also.
Arab.

Dr. Mill observes that two of R. Siepb.'s Copies, as well as some others read καυστρα; with a Note of Interrogation. Vid. Note *Matt.* xix. 28.

y. 13. Ο δὲ αποκεκλιθεὶς &c.] Arab. Ο δὲ απεκλιθεὶς λεγειν &c. Pers. omits δὲ.

y. 13. Εἰν αὐλαῖς] Pers. αὐλοῖς.

y. 13. Εταιρεῖ] Syr. εταιρεῖ μου. So *Matt.* xxii. 12.

Pers. οὐ αὐθεντικοῖς.

y. 13. Σε] Pers. υμάς.

y. 13. Συνφωνοῦσας μοι] Pers. συνεφωνοῦσαν μοι, or επανταχοῦ μοιν, or the like; not εσοι, as Dr. Mill thinks.

y. 14. Οι καὶ εοι] Syr. and Arab. omit καὶ εοι. See *Matt.* xxvi. 39. οι εοι.
Gal. iv. 14. οι Χρ. *Ite. Philem.* y. 17. οι εμεις, not οι καὶ εμεις &c.

y. 16. Πολλοί γαρ—δε] Syr. πολλοί—καὶ.
Arab. οις πολλοί—καὶ.

y. 17. Αναβαῖνειν] Syr. πολλοί δε αναβαῖνειν, being about to go up. *Luke* ix. 31. . x. 1. Or μιλλού δε αναβαῖνειν, as *Orig. Com.* in *Matt.* p. 408. A. 418. E. But *Com.* in *Job.* p. 279. B. καὶ αναβαῖνειν.

y. 17. Μαθήτας]: Syr. and Pers. add αὐλον.
St. Austin read δύο. Tom. III. Part II. col. 176. F. but afterwards corrected this Mistake of his Copy. Tom. L 23. D.

Καὶ επειδὴ] Pers. καὶ επειδὴ επειδειν. o-CHAP.
mitting καὶ επειδειν.

XX. So *Orig.* Vol. I. 408. A. . II. 279. y. 17.
B. τις διδοὺς (omitting μαθήτας) καὶ επειδειν καὶ επειδὴ &c.

Καὶ γεγματευοῖς] Lat. *Vers.* of *Arab.* y. 18.
et *Scribarum.* q. καὶ γεγματευοῖς. but
Mar. x. 33. et *Scribis.* N. B. the *Arab.* is the same in both Places. I suppose the Latin Translator in the former Place thought that if the Son of Man was to have been delivered to the Scribes, *Scribis*, the Præp. *Ila*, to, had been repeated. *Principibus sacerdotum* et *Scribarum*, as *Vulg.* but as it is not, he chose to render the *Arab.* *Principibus Sacerdotum*. et *Scribarum*. That this Repetition of *Ila* is not necessary appears from *Matt.* x. 18. where the Præposition is absent both in Greek and *Arab.*

Pers. οὐ χαιρεῖ (or χαιρεῖ *Matt.* xvii. 22.) εργαν καὶ γεγματευοῖς.

Αναγνοῖς] Pers. adds εκ νικην. as y. 19.
Matt. xvii. 9.

Αὐλαῖ] Pers. ταὶ Χεισταὶ.

y. 20.

Μελατῶν ψυν] Syr. αὐλη καὶ οἱ ψυν.

y. 20.

Ο δὲ επειδειν] Pers. Ο Ιχθύες επειδειν. omitting δε.

Λεγειν αὐλαῖ] *Vulg.* and *Arab.* επειδειν y. 21.
αὐλαῖ.

Pers. only επειδειν.

Αποκεκλιθεὶς δε] Syr. omits δε. as also y. 22.
Arab. and Pers.

Εἰπειδειν] Arab. λεγειν.

y. 22.

Syr. does not add αὐλον; tho' its *Lat.*
Vers. has ei.

CHAP. Καὶ τὸ &c.] Syr. and Pers. ; not γ.

XX. 22.

γ. 22. βασιλεὺα] Pers. υδρα.

γ. 22. βασιλεῦα] Syr. βασιλεῦετε as γ. 23.

γ. 23. Καὶ λέγει] Syr. omits γ, which Arab. retains ; tho' its Lat. Verf. omits it. This Version reads επειν αὐτοῖς.

Pers. Ο Ιησος επειν αὐτοῖς.

γ. 23. Καὶ τὸ βασιλεύα—βασιλεῦετε] Why does Dr. Mill say Cbryf. wants these Words ? See Vol. II. 413. 32. and they are repeated again p. 414. 17. ej. Vol.

γ. 23. Δεξιῶν μου] Pers. wants μου.

γ. 23. Ευαγγελίων μα] Vulg. wants μα. so also Cbryf. II. 413. 35. . 414. 18.

γ. 23. Οὐκ εστιν ἐμοι] Vulg. Non est meum. How does it appear Vulg. read πατέρ ων εστιν ? Vid. Ed. Kust.

γ. 23. Ηὐμαῖσαι υπό] Cbryf. II. 413. 36. . 414. 18. reads ωψ instead of υπό. Arab. ηὐμαῖσαι ὁ πατήρ μα.

γ. 24. Καὶ ακοσαῖς] Syr. ακοσαῖς δι.

γ. 24. Ταῦ δυοι αδελφαῖ] Syr. ποιλα (or εκεῖνα) ταῦ δυοι αδελφαῖ. Cbryf. II. 414. 44. omits αδελφαῖ.

γ. 25. Δε] Syr. γ. Pers. omits δε.

γ. 25. Οὐδετεῖς] Arab. ων ειδατε, nonne fritis &c. ? See chap. xxii. 16, 17.

γ. 25. Μεγαλοι] Arab. adds αὐτοῖς.

γ. 26. Οὐλος δε] Δε is wanting in Vulg. and Pers.

Εἰω] Syr. εἰω, as also Vulg. Arab. CHAP. and Pers. So γ. 27. But the Imp. is often render'd by a Future Tense where γ. 26. there is no Suspicion of a Various Reading. Vid. Note Matt. v. 37. Compare with Syr. Luke xii. 35. εἰωσαρ. and Act. i. 20. εἰω. Gal. i. 8, 9. . 1 Tim. iii. 12. εἰωσαρ. Jam. i. 19. εἰω.

Οπατιρ] omitted by Pers.

γ. 28.

Καὶ εκπορευομένων αὐτοῖς] Arab. might γ. 29. read γ. εκπορευομένων αὐτοῖς. But Syr. read without doubt γ. εκπορευομένη τοι Ιησος.

Pers. εκπορευομένη τοι Ιησος. omitting γ.

Ηνολυθησε—οχλοθε πολυς] Pers. ηκα- γ. 29. λυθησε—οχλοι πολλοι.

Καὶ ιδε] Pers. omits ιδε.

γ. 30.

Ο Ιησος] Pers. Ο Χεισθε.

γ. 30.

Λεγούσις] Pers. γ. λεγω, or else γ. γ. 30. επειτα.

Ελεγετοι ημας, κυρει δε] Vulg. κυρει, γ. 30. ελεγετοι ημας.

Pers. Ω γε Δαβιδ, ω κυρει ημαν, ελεγετοι ημας.

Syr. for κυρει has κυρει μα, tho' several Persons speak, but γ. 31. κυρει ημαν.

Ο δε οχλοθε επειμησαν] Syr. οι δε οχ- γ. 31. λοι επειμησαν.

Pers. οι αθεραποι επειμησαν.

Εκρεζοι λεγούσι] Syr. εκηρευ την φω- γ. 31. νην αὐτοῖς, γ. λεγούσι.

Ελεγετο δε] Syr. κυρει ημαν, (so γ. γ. 31. 33.) ελεγετο ημας, γθ Δαβιδ.

Pers. omits γθ Δαβιδ.

Καὶ επει] Arab. adds αὐτοῖς.

γ. 32.

- CHAP. Αγυετοι αὐτῷ] Pers. εποιει καρει πρων.
 XX. 33. Σπλαγχνιθεις δὲ] Syr. καὶ σπλαγχνιθεις επ' αὐτους. So Pers. only it omits καὶ.

Ανθελιφαν] Syr. and Pers. ανθελιφαν CHAP. εστι, as Mait. xxvii. 52. Pers. also adds XX. according to its Lat. Verf. et mundum ἢ. 34. viderunt, q. τοις κοσμοις εἰδον. but the Word Gnalam is used where λαθεῖ is in the Original. Luke iii. 18. . xix. 48.

C H A P. XXI.

- CHAP. **H** Γύιος——ηλθον] Dr. Mill represents Origen as reading γύιος and ηλθον. So he does Vol. II. 168. E. but I. 424. E. and 431. A. γύιος——ηλθον.

ἡ. 1. βιθφαγη] So R. Steph. tho' all his Copies had βιθφαγη.

ἡ. 1. Πρός τοι] Orig. I. 424. E. εις τοι, but 431. A. and II. 168. E. πρός τοι.

ἡ. 1. Τοτε] Omitted by Syr. and Pers.

ἡ. 1. Διο μαθήτας] Syr. Arab. and Pers. Διο ει των μαθήτων αὐτοι. So also Mar. xi. 1. to which may be added Vulg. where Gr. Διο των μαθήτων αὐτοι.

ἡ. 2. Αγυετοι] Syr. Arab. Pers. καὶ επειν.

ἡ. 2. Απίστοι] How came Dr. Mill to know Vulg. read κατεπίστοι? The former may as well be render'd contra, as the latter. Mait. xxvii. 61. See Polyb. Lib. I. p. 121. l. 13.

ἡ. 2. ευρητοι] Pers. εψειθεις as Mait. xxvi. 64.

ἡ. 3. επηγ. τι] Dr. Mill mentions Origen as reading επηγ. τι ποιειται, εργαζει. So he does Vol. II. 169. A. επηγ. τι ποιειται εργαζει. but Vol. I. 433. C. επηγ. τι, εργαζει. See p. 174. D. ej. Vol.

Epote] Syr. renders Future by Im- CHAP. peras. as chap. xx. 26. an Imp. by Fut. XXI. and besides, it adds αὐτῷ. ἢ. 3.

Vulg. Arab. and Pers. agree with Syr. in rendering this Fut. by an Imperat.

Επένεις δὲ] Arab. καὶ επένεις. ἢ. 3.

Αποσελην αὐτοις] Pers. αγαγειτε αὐτοι. Syr. also adds αὐτοι, agreeably to Mar. xi. 3.

R. Steph. αποσελην, but all his Copies αποσελλαι.

Syr. Particip. which sometimes answer to Pref. Tense αποσελλω. Mait. x. 16. xi. 10. and sometimes to Fut. Tense, Job. xiii. 20. πεμψω. Act. xxii. 21. εξαποσελω.

Origen. I. 431. D. . II. 174. D. αποσελει, so Chrys. II. 419. 18. but his Abridger Theophylact. p. 120. A. αποσελλαι.

Προφητε] Chrys. adds Ζαχαρει. not ἢ. 4. as Dr. M. says. Δια Ζαχαρει τι προφητε. II. 419. 20.

Αγυετοι] Syr. εις επει.

Και επιστοκηις] Orig. II. 174. D. ἢ. 5. omits και, but 175. E. and I. 432. B. we read it.

Πωλοι ψων υποζυγιου] Pers. πωλει ἢ. 5. αὐτης.

CHAP. Περιθύμετες δέ] Syr. καὶ περιθύμετες, or
XXI. 6. επορεύεσθαι. Pers. omits δέ.

Προσαγονίτες—ακολυθήσατε;] Syr. προσαγ. CHAP.
αὐλοι—ακολ. αὐλοῖς. XXI. 9.

γ. 6. Οἱ μαθῆται] Arab. οἱ δύο μαθῆται. agreeably to γ. 1.

γ. 9.

γ. 7. Ἐπειδὴν αὐτὸν τὰ μὲν.] Syr. not εἰπεῖν αὐτὸν, as Dr. Mill says; but εἰπεῖν τὸν αὐτὸν. Lat. Ver. pullo.

Κυρίῳ] Pers. Θεῷ.

γ. 7. Ἐπειδὴν] E. T. they set. q. επειδήσατε Luke xix. 35. Vulg. sedere fecerunt.

Οἱ σχλοί] Orig. I. 438. C. πολλοί. γ. 11.
but II. 175. A. οἱ σχλοί. Vulg. pa-
puli q. λαοί.

Arab. οἱ σχλοὶ εἰπεῖν.

Pers. Οἱ σχλοί, omitting δέ.

γ. 7. Ἐπειδὴν (οἱ επειδὴν) οἱ Ιησοῦς.
Jesus sat or rode.

Ιησοῦς τὸ Θεόν] Tho' τὸ Θεόν be absent γ. 12.
Orig. II. 175. A. yet we find those
Words I. 439. D.

Beza reads επειδήσατε in Plur. but
R. Stepb. επειδὴν in Sing.

Pers. τῷ ιησοῦ τὰ εκκλησίας τῷ Θεῷ.
The Word render'd εκκλησίας, may be
used as synonymous with τῷ ιησοῦ; for
γ. 23. and Chap. iv. 5. τῷ ιησοῦ is ren-
der'd thereby. Perhaps it may be in-
tended to determine the part of the
Temple where the People used to af-
semble called the ιησοῦ, as distinguished
from the Ναός, which the Priests only
were allow'd to enter.

γ. 7. Ἐπειδὴν αὐτὸν] Syr. επειδὴν αὐτὸν sc. πα-
λεῖν, or εἰπεῖν αὐτῷ as Mar. xi. 7.

Ληγού] Syr. Arab. and Pers. απει. so γ. 13.
also E. T. said.

But it does not appear Vulg. read
επειδὴν αὐτὸν; for eum refers to Christ,
not the Colt. and desuper may be the
rendering of επειδὴν αὐτὸν, as well as of
επειδὴν αὐτὸν; and perhaps rather of the
former, agreeably to super eos, (επειδὴν
αὐτὸν) in the preceding part of the
Verse.

Γεγεγούσαι] Pers. οἱ γεγεγούσαι οἱ. γ. 13.
Syr. γεγεγούσαι οτι.

How can Beza represent Syr. reading
επειδήσατε in Plur. which undoubt-
edly read επειδὴν οἱ Ιησοῦς, in Sing.?

Δημῶν] Arab. ληγούς.

γ. 13.

How can he say, *Vulgata legit*, επα-
ιδειν αὐτὸν, *videlicet τοι* Ιησοῦ *cui* λέπτιον
faret *Syrus interpres*? When a little
after he says, *Vetus interpres* verit,
Desuper. *Itaque videtur tantum legisse*
επειδὴν, *nullo espresso relativō*.

Καὶ προσηλθον δέ &c] Pers. omits γ. γ. 14.
προσηλθ. αὐλ. εἰ τῷ ιησοῦ τυφλό. δέ &c.

I suppose 'tis a Blunder of the Editor,
who jumbled different Sentiments into
one Note. The Edition I use is Cant.
A. D. 1642.

Syr. in Polygl. καὶ προσηλεύκαν αὐλῷ εἰ
τῷ ιησοῦ τυφλεύει &c. Schaeff. καὶ προσηλ-
θει αὐλῷ εἰ τῷ ιησοῦ τυφλοῖς &c.

Arab. καὶ προσηλεύθησαν αὐλῷ τυφλοῖς
&c.

γ. 8. Οἱ δὲ πληντέοις οὐχλοῦ] Syr. καὶ τῷ πλη-
τῷ των σχλῶν.

Ιδοὺς δέ] Pers. omits δέ.

γ. 15.

γ. 8. Διπλῶν] Pers. an Olive Tree.

Γραμμάτεις] Syr. and Pers. φαελταῖς. γ. 15.

Ηγανάθησαν] Pers. premises οἱ ιησοῦς. γ. 15.
Εἰπον]

A R E V I E W &c.

CHAP. Editor] Syr. λέγειν.

XXI. 16.

ἡ. 16. Αὐτοῖς] Arab. countenances those Copies that read *ταῦτα αὐτοῖς, μόνη αὐτοῖς &c.*?

ἡ. 16. Αὐτῷ] Persf. τῷ Ιησῷ.

ἡ. 16. Ο δὲ Ιησὺς λέγει] Vulg. Ο δὲ Ιησὺς εἶπεν. So Arab.
Persf. Ο Ιησος αποκεφάλιζεν εἰπεν.

ἡ. 16. Κατηρτίσω] So Syr. Scbaaf. dispositiſſi. But Syr. in Polyglot. κατηρτίσαι, conformatiſſa eſt.

ἡ. 16. Διεῖν] After *εἰπεν* Persf. adds from Luke xix. 40. with some Alteration. Καὶ εἰπεν γὰρ σωτηρίᾳ, τὸ ὅρθον τὸν οὐρανὸν εκεχέκυνται.

ἡ. 17. Καὶ καταλίπω] Persf. εἴπεν οἱ Χειροτονοῦσται, οἱ κατελίπε.

ἡ. 18. Επαγγείλω] Persf. in Plur. επαγγείλεις.

ἡ. 19. Μίση] Wanting in Arab. and Persf.

ἡ. 19. Επ' αὐτῷ] Persf. εἰπει τῷ διδόσον.

ἡ. 19. Λέγει αὐτῷ] Syr. Vulg. and Arab. εἶπεν αὐτῷ.

Persf. εἴπει τῷ διδόσον.

ἡ. 19. Καὶ οὗτοι γένοιται] Syr. καρποι (as ἡ. 34.) γένοιται.

ἡ. 19. Καὶ εξεργάζεται] Persf. wants τῷ.

ἡ. 19. Η εὐκρ.] Syr. adds εἰπεν, as Mar. iii. 24. unless it be supposed equivalent to εἰπεν, as Matt. viii. 32. ix. 22. So η φύλον, that Tribe, sc. of Levi. Jos. Ant. L. IV. cap. 4. p. 204. §. 3. l. 3. b. Arab. that tree; tho' in the next Verse it has τῷ εὐκρ.

Αποκεφάλισθε &c.] Arab. Αποκεφάλισθε CHAP. αὐτοῖς οἱ Ιησοι λέγον. Persf. omits δι. XXI. 21.

Ελθοτε αὐτῷ] Syr. ελθ. τῷ Ιησῷ. ἡ. 23.

Πρεσβύτεροι του λαου] Persf. omits του ἡ. 23. λαου.

Λεγούστε] Syr. καὶ λέγετε αὐτῷ. ἡ. 23. Arab. καὶ ειπον αὐτῷ.
Persf. επεργάζεσθαι αὐτοῖς.

Αποκεφάλισθε &c.] Syr. Vulg. Persf. ἡ. 24. omit δι.

Arab. Αποκεφάλισθε αὐτοῖς οἱ Ιησοι λέγον.

Lat. Versf. has omitted δι.

Οι εἰρ] Syr. καὶ εἰρ. Persf. omits δι. ἡ. 24.

Λεγούστε] Syr. adds ετι. which occurs ἡ. 25. Luke xx. 5. where the τῷ omitted here by Syr. after διεῖπεν, is render'd by Βαν, and set before διεῖπεν.

Εαν δέ] Syr. καὶ ετι, but in Luke xx. 6. ἡ. 26. as in Greek.

Εξ αἰγαλῶν] Persf. εξ γῆς καὶ εξ αἰγῶν. ἡ. 26.

Πλαστεις εἰχοι &c.] According to E.T. ἡ. 26. which has bold in the Pref. Tense, these seem to be the Words of the High Priests &c. but according to Syr. Vulg. Arab. and Persf. which read εἰχοι, they are the Evangelist's Words, giving a Reason why the High Priests &c. feared the People.

Τῷ Ιησῷ] Syr. αὐτῷ. Καὶ απεργάζονται ἡ. 27. καὶ λέγονται αὐτῷ. Lat. Versf. of Syr. has responderunt ei, q. απεργάζονται αὐτῷ.
Persf. omits καὶ αποκεφάλισθε τῷ Ιησῷ.

Εἰπον αὐτοῖς τῷ αὐτῷ] Arab. εφη δε αὐτῷ ἡ. 27.

τῷ, omitting τῷ αὐτῷ. Syr.

CHAP. Syr. λεγειν αὐτοῖς ὁ Ἰησος.

XXL27. Pers. instead of γε αὐτῷ has ὁ Ἰησος.

τὸν οὐ δέκεται Κληρον. II. 426. 15. τοῦ CHAP.

XXI.31.

γ. 28. Αὐθεντῷ] Syr. adds τῷ or τῷ, as γ.

33. h. cap. and Luke x. 30. or perhaps it has ἀπέστειλεν, as Vulg. *Vir quidam*. See *Act. xvi. 9. E. T. a man.*

Arab. does not add τῷ as Dr. Mill concluded from its *Lat. Vers.* which has *de homine quodam.*

γ. 28. Εἰπε] Syr. Arab. and Pers. επειπεῖν.

γ. 28. Τέλος] Syr. τέλος μου.

γ. 28. Τέλος, εὑρέσεις εργαζόμενος] Vulg. *Vade bodie, operare &c.* But Beza points the *Vulg.* perhaps as it stood in Old Edd. before the Corrections of Sixt. V. A. D. 1589. and Clem. VIII. A. D. 1592. *Vade, bodie operare &c.*

Pers. and *Arab.* agree with *Vulg.* in joining εὑρέσεις with τέλος; as appears by their inserting γε before εργαζόμενος.

γ. 28. Διπλῶν μού] *Arab.* omits μού.

γ. 29. Ο δὲ αποκελεῖται &c.] *Arab.* ο δὲ αποκελεῖται, λεγεται,

Pers. only επειπεῖται, but adds ερεῖ.

γ. 29. Οὐ θίλω] *Arab.* represents the first Son, as saying, *Εγώ νυκταί, κυριός, as also γε νυκταί,* agreeably to γ. 30.

γ. 30. Καὶ προσειλθὼν τῷ διευτερῷ &c.] *Pers.* omits γε and instead of διευτερῷ has γῳ μηδέ. *Arab.* επειπεῖται &c.

γ. 30. Ο δὲ αποκελεῖται, επειπεῖται] *Arab.* ο δὲ αποκελεῖται, λεγεται. And then adds from γ. 29. Οὐ θίλω. Τριτοῖς δὲ &c.

γ. 30. Εγώ κυρίος] *Vulg.* *to domine*, q. νυκταί γα, κυρίος.

ο ἐξαλέγεται] *Arab.* ο ἐξαλέγεται. The γ. 31. Reason is evident from the Inversion of the Answers of the two Sons, see γ. 29, 30. *Vid. Hieronym. ad. I. Tom. VI. p. 45. &c.*

Διπλῶν] *Arab.* επειπεῖται. *Pers.* only επειπεῖται. γ. 31.

Προσειλθὼν—τῷ δεύτερῳ] *Cbrayf.* II. 385. γ. 31.

44. προσειλθὼν—τῷ τρίτῳ, but p. 426.

L 28. as Greek. The former is an evident Citation by Memory; in such Cases the true Reading is found by consulting other Passages in the same Author.

Τριτοῖς δὲ] Syr. επειπεῖται γε γ.

γ. 32.

Αποδεμητοῖς] Syr. Arab. and Pers. add γ. 33: ον αποδεμητοῖς.

Διελθὼν τοῖς καρποῖς αὐτῷ] Syr. αποστιλαι γ. 34. πρέπει αυτῷ εἰ (or απεῖ) τοῖς καρποῖς τοῖς αποτιλαιοῖς αὐτῷ. So also Pers.

Ελθοβολήσαται] This Verb is set before γ. 35. αποτιλεῖται, both by Syr. and Pers. as thinking the Climax better observed by such a Position.

Παλιν] Syr. and Arab. γε παλιν.

γ. 36.

Ἐπειπεῖται, επειπεῖται] According to Dr. Mill, γ. 37. Syr. inserts επειπεῖται before επειπεῖται. This is the more likely because *Cebabar* is used in the Parallel Text for επειπεῖται, *Luke* xx. 13. But the Reader ought to know that the same Syr. Word is the rendering of επειπεῖται, *Mar.* xii. 6. another parallel Text, as also for επειπεῖται, *Luke* iv. 23. *Act.* xxviii. 4. and εργάζεται, *Act.* xi. 18. and εργάζεται, *Rom.* ix. 19.

CHAP. 19. xi. 19. and ταχα, *Philem.* y. 15.
XXI. 37. and τυχον, *I Cor. XVI. 6.*

y. 38. ει ταύλοις] Omitted by *Perf.*

y. 39. Εξεῖλον] *Arab.* adds αὐλον.

Syr. puts αὐλον after this Verb, and not after the preceding Participle, λα-
ρεῖσθαι.

y. 39. Απετείνειν] *Syr.* and *Arab.* have added αὐτον. But *Lat. Vers.* of *Syr.* had omitted *eum*, which is Dr. Mill's Ex-
cuse for omitting this Various Reading.

y. 40. Εξενεις] *Vulg.* in *Polyglot.* suis, q.
αὐλο. but I suppose 'tis a typographical
Error; because other Edd. have illis.

y. 41. Κακος κακως] Perhaps *Syr.* orι κακως;
for *bib* is several times repeated when we find a single κακως in the Original,
see *Matt.* iv. 24. xiv. 35. *Mar.* ii.
17. vi. 55. *Luke* v. 31.

But *Schaaf.* in *Lex. Syr.* p. 53. thinks
that *bib* repeated signifies *pessime*.

y. 41. Αποδεσσων αὐλο] So *Syr.* but its *Lat.*
Vers. having omitted ει after reddant,
Dr. Mill concluded αὐτο was wanting
in the Copy whence that Translation
was made.

Διπτελωνα] *Vulg.* Vineam suam, q. CHAP.
αυτον. XXI. 41.

Τοις καρποις &c.] *Arab.* τοις καρποις y. 41.
αυτον ει τοις καρποις αυτον. *Vulg.* fructum
&c.

Τοις γερφαις] *Syr.* τη γερφη. *Mar.* y. 42.
xii. 10.

Εθνι μωντει &c.] *Arab.* εθνι μωνει y. 43.
τοις καρποις αυτης.

Syr. q. λαοι. so *Wet* render'd as if
λαοι. *Ag.* xxiv. 3.. xxvi. 4.

So also *Hebr. Gammim*, *If.* lvi. 7.
People, compared with *Mar.* xi. 17.
εθνει.

Syr. wants αυτης after καρπων.

This 43⁴ y. is omitted by *St. Chrys-*
ost. in his Comment. Vol. II. p. 431.
I suppose because he did not intend
to comment on it; for he refers to it
elsewhere. See I. 973. 34. and IV.
443. 28.

Και ε πιστω] *Chrys.* II. 431. 3. πιστω y. 44.
ε πιστω. but IV. 443. 29. Ο πιστω
&c.

Και εγινετε] *Perf.* ηθελον, as *Chap.* y. 46.
xxii. 3. omitting η.

Syr. η εγινεται, but its *Lat. Vers.*
et voluerunt, q. η ηθελον.

C H A P. XXII.

CHAP. K ΑΙ απεκελθει—παλιν επειν &c.]
XXII. *Syr.* η απεκελθει παλιν ε Ιησ. παλιν,
y. 1. απεκελθαι, η επειν, ομοιωθη &c.

Arab. η απεκελθη απειν ο Ιησ. παλιν,
λιγην &c.

Perf. παλιν ο Ιησης ηρξατο, η ε σημ-
βουλαι επειν αυτης &c. omitting λιγην.
Perhaps this Translator avoided a lite-

ral Version of απεκελθει; because there CHAP.
was no preceding Question. XXII.

Παλιν—λιγην] *Syr.* η παλιν—και y. 4.
επειν.

Arab. η παλιν απεκελθει. see y. 1.
and not as its *Lat. Vers.* deinde misit
etiam servos alios i. e. η αλλας &c.

Idem]

- CHAP.** *ἰδε]* Syr. ἐτι; *ἰδε.* **XXII. 4.** Arab. has *ετι*, but omits *ἰδε*. **¶ 4.** Pers. has *ἰδε*, tho' its *Lat. Verf.* omits *ecce*.
- ¶ 4.** *Σῆισα]* Pers. adds *καὶ προσέσθατα*. So the Word is used *Matt. xviii. 12.* Syr. *εισισα με.*
- ¶ 4.** *Τίθημενα]* Kuster observes *Paris.* 1. reads *τίθημενα*, corrupte. *Error natus est ex affinitate soni, que inter u et η intercedit.* This Learned Man refers to the Pronunciation of the Modern Greek, in which Language *u* is pronounced nearly as *u*, but more nearly as *i*, so *τίθηλω* sounds exactly as we should pronounce *τίθηλω*. I thought this Note might be of service to those, who being only acquainted with our Pronunciation of the ancient Greek, could observe no Affinity between the Sounds of *u* and *η*.
- ¶ 6.** *Δυλης αὐτού]* Pers. *δυλης της καλεσαγ-
τας αὐτού.*
- ¶ 7.** *Ανυρας δε]* Pers. omits *δε* as *Cant.*
- ¶ 7.** *Ο βασιλεὺς]* So *Vulg.* and *Syr.* and also *R. Steph.* tho' all his Copies had added *εννόησε*.
- ¶ 8.** *Διγον]* *Vulg.* *Syr.* *Arab.* Pers. *επτετ.*
- ¶ 9.** *Οσκή]* Arab. in Sing. *εσκή* or *εσκά*. So also *¶ 10.*
- ¶ 9.** *Καλεσατη]* Arab. adds *αυτον.*
- ¶ 10.** *Συνηγαγεται]* Pers. *εκαλεσται.*
- ¶ 11.** *Εισελθεν δε]* Pers. omits *δε*, as also *Στασασθη της αγανακμενης—εκει.*
- v. 12.** *Και λεγει αὐτῶι]* Syr. *Vulg.* and *Arab.* *καὶ επει αὐτῷ.* Pers. omits *η.*
- Βαραρε]** Syr. adds *με.*
- Ο δι]** Pers. *ητη.* and after *εφιμοῦ* *¶ 12.* adds for *Explication*, *καὶ οὐ απεκελθεῖ.*
- Τετι]** Omitted by Pers. which after *¶ 13.* *Διγονον* adds *ειτε.*
- Ἄνθη πεδας &c.]* Syr. *χιεγες αὐτού καὶ ¶ 13.* *πεδας αὐτού;* tho' its *Lat. Verf.* omits *ejus* after *manus.*
- Pers. *δυο χιεγες καὶ δυο πεδας*, omitting *αὐτού* after *χιεγες* as well as *πεδας.*
- Arab. as *Syr.*
- Λεγετι αὐτον δι]* If *δι* were wanting in *¶ 13.* *Vulg.* *Syr.* *Arab.* should it not be added in the *Proleg.* N°. 1195. *Ed. Kust.* or pag. 121. col. 2. *Ed. Mill?*
- Εκβαλεται]* Syr. *Vulg.* and *Arab.* add *¶ 13.* *αὐτον.*
- Πελλοι γαρ]* Arab. *οι πελλοι——καὶ ¶ 14.* for *δι.*
- Και αποσελλεται]* Syr. and *Arab.* *καὶ αἱ ¶ 16.* *πεσιλλα.*
- Pers. *απεσιλλαν*, without *καὶ*.
- Λεγοτες]* Syr. *καὶ λεγοται αὐτοι.* **¶ 16.**
- Επιτη]* Arab. adds *αὐτοις.* **¶ 18.**
- Πομπειαν]* Pers. *ειθημεστη.* The Word *¶ 18.* occurs *Matt. ix. 4.*
- Νομιμηται]* Syr. uses the same Word *¶ 19.* as for *δημαρχον* at the End of the Verse.
- Δημαρχον]* Pers. adds *ην.* **¶ 19.**
- Και λεγει]* Syr. *καὶ επει.* **¶ 20.**
- Pers. *επει* without *καὶ*, as *Cant.* &c.
- Αυτη καὶ επιγεγραψη]* Wanting indeed *¶ 20.* *I* in

ΣΗΛΡ. in *Cbrys.* Text, II. 443. 20. but I think XXII. not wanting in his Copy. See l. 22. §. 20. ή από της εκκλησίας ή από της επιγένεσις δεκτούσαι, where there seems a plain Reference to our present Reading.

§. 21. Αγέκειν αὐτῷ] *Cbrys.* II. 443. 20. επειτα &c.

Syr. wants αὐτῷ.

Arab. and Pers. have only επειτα.

§. 21. Τοτε λέγει αὐτοις] Τοτε omitted by Syr. and Pers.

Syr. Vulg. Arab. and Pers. επειτα for λέγει.

§. 21. Καισαρές, Καισαρεῖ] Arab. βασιλιών, βασιλια.

§. 23. Εν εκείνῃ τῇ προφετῇ] Arab. η εν εκείνῃ &c.

Cbrys. II. 443. 33. Καὶ μετ' αὐτοῖς.

§. 23. Προστάθμον αὐτῷ] Syr. omits αὐτῷ.

So also *Cbrys.* II. 443. 33. η μετ' αὐτοῖς προστάθμον ει Σαδδακαιοι.

§. 23. Οι λεγοῦσις &c.] Syr. η λεγοῦσιν αὐτῷ, με σειν αναστασις των νεκρων. I Cor. xv. 12, 13.

§. 23. Επαρποτοσαν αὐτοῖς] Pers. omits αὐτοῖς.

§. 24. Λεγούσις] Syr. η λεγούσιν αὐτῷ.

Pers. η επειτα αὐτῷ.

§. 24. Εἰπεν] Syr. and Pers. add ημιν.

§. 24. Εαν τις] Syr. οἱ εαν τις.

Arab. εαν αἴρεσθαι.

§. 24. Τικνα] Vulg. Arab. and Pers. τικνον.

§. 24. Ἀδελφῷ αὐτῷ] Pers. wants αὐτῷ.

§. 25. Ήσαΐς δι] Arab. and Pers. η ησαΐς.

Καὶ οἱ πρεσβύτεροι] Syr. wants η, so also ΣΗΛΡ. Arab. and Pers. but the former of these XXII. two has οἱ πρεσβύτεροι αὐτοῖς. §. 25.

Γαρ. επειτα. οἱ μη εχοντες απεργα] Pers. §. 25. Εγαρικον, η απειτα τεκνον τελειων, &c.

Σπερμα] Syr. τεκνο.

Cbrys. II. 444. 3. οὐδειντ. απεργα. Marg. η μη εχοντες απεργα. and Vol. I. 476. 24. απεκτιν απεργαντο] &c. perhaps from Luke xx. 28, 29. but p. 122. 43. μη εχοντες τεκνα. as Syr.

Αδελφῷ αὐτοῖς] Pers. wants αὐτῷ. §. 25.

Ομοιας η &c.] Pers. The second Brother married (or took) her, and he also left her without a Son, the third and fourth unto the seventh in like manner, omitting η.

Vulg. also omits η. but not Arab. tho' its Lat. Vers. has omitted ει or the like.

Εν τῇ αναστασι] Pers. εν τῇ προφετῇ τῆς §. 28. αναστασις.

Τινος των επτα] Syr. τινος εκ των &c. §. 28. Vulg. cuius de septem.

Επλα] Pers. αδελφα.

Πατερες γαρ &c.] Pers. επειδη οι επλα §. 28. αδελφοι ελαθεν (οι εγαρικον) αιδην.

Syr. οι γαρ πατερες, for they all; as E. T.

Αποκελθεις δε &c.] Syr. αποκελθη οἱ Ιησος §. 29. η επιτεν &c.

Arab. Αποκελθη δε αυτοις ο Ιησος λεγει.

Pers. ο Ιησος επιτεν αυτοις.

Πλαναδει] Before this Word Pers. §. 29. has inserted ολιγοπισοι, Matt. viii. 26. xvi. 8. not απισοι according to its Lat. Vers.

СИАР. *Vers. O increduli, Matt. xvii. 17. Mar. XXII. ix. 19. Job. xx. 27.*

§. 29. Δυνατον] *Perf.* εδει, as §. 16.

§. 30. Αναστατω] *Syr.* adds των ρεκεν. as §. 31.

§. 30. ος αγγελοι δει.] *Orig.* I. 496. C. D. αλλ ουτοι οι αγγελοι τη τω υπερηφ. p. 499. where τη θεοι is wanting.

Perf. αλλ οι αγγελοι αγιοι εστι, where τη θεοι τη υπερηφ is omitted.

§. 31. Των ρεκεν] Wanting in *Perf.*

§. 31. Πριντερ υμιν] *Vulg.* places υμιν after λεγοντο, and not after εργον.

§. 31. Λεγοντο] *Syr.* adds ετι. So *Cbrys.* II. 445. 2.

§. 32. Και ο Θεος—και ο Θεος] *Syr.* wants και, as also *Perf.*

Cbrys. II. 445. 2. Και Ιησας και Ιακωβ, omitting ο Θεος before each of those proper Names.

§. 32. Ου ετιν ο Θεος &c.] *Syr.* και ετιν (omitting ο Θεος) Θεος ρεκεν.

If *Cbrys.* wants ο Θεος. II. 445. 2. we may find it. III. 84. 8. As also in *Orig.* I. 499. B.

Irenaeus omits ο Θεος. c. *Her. Lib.* IV. Cap. 5. §. 2. p. 232. 1.

§. 33. Αναστατως οι οχλοι] *Arab.* αναστατως οι οχλοι &c.

§. 33. Επι τη διδαχη αυτω] *Perf.* puts τη διδαχη αυτω after αναστατως or ξεκεν.

§. 34. Αναστατως] *Perf.* εδειται.

§. 34. Επι τη αυτω] *Arab.* επι αυτω, as *Cast.*

Επιρευτηση] *Syr. Vulg.* and *Arab.* add ΣΙΑΡ. αυτω. XXII.

§. 35.

Νομικος] *Arab.* Γερμανικη. Consult §. 35. *Mar.* xii. 28. see the proper Word for νομικος, *Luke* x. 25.

Και λεγων] *Arab.* λεγων without και. §. 35.

Ο δε λεγει] *Perf.* omits δε. so also §. 37. *Vulg.* and *Arab.*

Υψηλη ετι] *Syr.* adds και επι τη ιχνη §. 37. ετι, or rather instead of ετι it uses the Prep. εξ, εξ ελη της ιχνη ετι from *Mar.* xii. 30, or *Luke* x. 27.

Πρωτη και μεγαλη] *Syr.* μεγαλη και πρωτη §. 38. τη. *Vulg.* Maximum et primum.

Διερεγει δε] *Syr.* and *Arab.* και διερεγει §. 39.

Σιανη] *Clem. Alex. Exhort.* I. 85. §. 39. 7. Ed. Ox.

Cbrys. also according to Dr. M. has αυτων. So he has, Vol. II. 447. 42. . 448. 4. . III. 192. 40, 44. . 455. 12, 14. But in the following Places αυτων. Vol. I. 990. 30. . IV. 857. 35. . VI. 440. 8.

Ολοκληρωμα] *Syr.* wants ολοκληρωμα. So §. 40. also *Arab.* and *Perf.* See Proleg. N°. 125I.

Φαεργασια] *Perf.* εργασια. §. 41.

Δειγων] *Syt.* *Perf.* and *Arab.* και επι. §. 41.

Την δοκει] *Syr.* and *Perf.* λεγει. §. 42.

Λεγεισον] *Arab.* and *Perf.* επιται. §. 42.

Τη Δασιδ] *Syr.* *Arab.* and *Perf.* ης §. 42. τη Δασιδ.

CHAP.

- XXII. Δευτ.] Arab. and Pers. επιν.
γ. 43. πος στ] Arab. and Pers. omit στ.
γ. 43. Σyr. δι πος.

- Δευτ επιν] Syr. ελεύθ (or επι) γαρ CHAP.
επι επιν.
Arab. επαν επηγ' επιν.
Pers. Επανη επιν επιν.

- Κεντ] Arab. and Pers. add κεντ. γ. 45.

C H A P. XXIII.

- CHAP. Λαληστοις οχλαις &c.] Pers. Ηξεκατ
XXIII. Ε δι ελαληστοις μαζ. αυτου δι τοις
γ. 1. οχλαις λοιπων ει τοις γραν. Arab. τοις
οχλαι.

- γ. 2. Λεγων] Syr. δι επιν αυτων. but λεγων
is omitted by Pers.

- γ. 2. Καθιδεξη] Pers. adds δι τοπου. the
Word occurs Matt. xxiv. 15.

- γ. 2. Γερματης &c.] Pers. Ιερεις δι φαε-
σαις δι γερματαις.

- γ. 3. Τητης τηρην] Vulg. does not omit υμιν,
but only τηρην. The same is true of
Iren. c. Her. L. IV. cap. 12. (al. 26.)
§. 4. Omnia itaque quaecumque dixerint
vobis, custodite &c. See Dr. M. Pro-
leg. N°. 1403. or p. 151. col. 2. l. 5.
b. Ed. Ox.

St. Chrys. Vol. II. 452. 5. Πατει η
εσα αν λεγωσιν υμιν τηρειν, τηρειτε &c.
p. 457. 4. οσα αν λεγουσιν υμιν τηρειν,
τηρειτε. III. 380. 31. πατει &c. IV.
601. 44. V. 328. 25. p. 63. 4. επι-
στειν for λεγωσιν. But pray observe the
following Passages, Vol. IV. 107. 39.
Πατει εσα αν λεγωσιν υμιν τηρειν, τηρειτε
δι τηρειτε. and p. 210. 38. π. η εσα αν
λεγ. υμ. τηρειν, τηρειτε. Upon the
whole, I see no Reason to conclude
this Father read differently from what
we do, Allowances being made for
Citations by Memory.

- Δευτοις γαρ] Pers. adds δι τοις αιρησιν CHAP.
τοις διδασκοσι.

γ. 3.

- Δευτεναις γαρ] Arab. and Pers. omit γ. 4.
γαρ.

Syr. reads δι Δευτεναι. How came
Dr. M. to think Syr. read δι, when its
Lat. Ver. has que, not autem, or vero,
as in the latter End of the Verse.

- Τη δι δακτυλω] Syr. αυτη δι τη &c. γ. 4.
as Cant.

- Κηραι αυτη] Syr. προσφαντιν αυτης, γ. 4.
as Luke xi. 46.

- Πατει δι] Arab. and Pers. omit γ. 5.
Syr. and Arab. δι πατει.

- Πλατεναι δι] Arab. and Pers. omit γ. 5.
δι. But Syr. and Vulg. read γαρ for δι.
Vid. Note Matt. xxiv. 6.

- Ασταρμει] Syr. ασταρμον. in Sing. γ. 7.
So Mar. xii. 38. Luke xi. 43. . xx. 46.
tho' Greek be in Plur.

- Αγοραι] Vulg. αγορα, in foro. But γ. 7.
Syr. in Plur. same Word as for γραμ.
Matt. vi. 2. and πλατεια. Matt. vi. 5.
Vid. Note Matt. xi. 16.

- Qu. Whether αγοραι and πλατεια may
not sometimes be used as equivalent?
Phavorinus in Lex. Gr. p. 11. col. 2.

makes

CHAP. makes συρρεειν to be a verb in a con-
XXIII. φραγματα, a Place of publick Concourse.
y. 7. and p. 606. c. i. the Word πλαισιων
is explained by γυμνος and αγνοεσιν.

y. 7. *Pacc; ecclesi.*] *Vulg.* and *Syr.* do not
repeat the Word γαββη. But *Arab.*
uses not the Word γαββη once, as Dr.
M. suggests, but expresses itself thus,
να καλων αυτον ανθρωπον διδασκαλον
or καθηγηλας, y. 8. So also *Perf.* να
καλων αυτον διδασκαλη, or perhaps
εγγει, Vid. Dr. *M.* proleg. N°. 1195.

y. 8. Κληθητι εγγει] *Perf.* ετι καθηγηλα or
εγγει.
Arab. تُمَسِّي مَنْ كَالِمَتْكَمْلَةَ أَعْرَفْ
(δι-
δασκαλον or) καθηγηλη επι της γης, as
y. 9.

y. 8. Ο καθηγητης] *Syr.* ο διδασκαλος υμων,
as *Matt.* ix. 11. *Syr.* uses not the same
Word as for καθηγηλη, y. 10.

So *Cbrys.* ο διδασκαλος, without ο
Xeris. II. 454. 30.

Tis no wonder καθηγηλη and διδα-
σκαλος are interchanged when they are
of much the same import. See *Plov.*
Lex. Gr. p. 396. c. i. l. 8, 10.

y. 10. Εις γαρ] *Perf.* omits εις.

y. 10. Καθηγηλη] *Perf.* uses the same Word
as for ειδοβασιτης *Matt.* xiii. 52.
xx. 1.

And *Syriac* Word the same by which
is render'd, εδηγος. *Aet.* i. 16. *Rom.*
ii. 19. and κυριεγονες. *i Cor.* xii. 28.
and εγενερει. *Heb.* xiii. 7, 17, 24.

y. 11. Ο δι μηδεν] *Vulg.* and *Perf.* omit δι.
But *Arab.* يه ε μηδεن.

y. 11. Εισ] So *Syr.* and *Perf.* in *Fut.*
Whereas Dr. *M.* thought they read

ειν in Imperat. because their *Lat. Vers.* CHAP.
have fiat and fit. XXIII.

y. 11.

Oυας υμιν &c.] This and the fol-
lowing Verse are transposed in several
Versions and MSS.

With Dr. *M.* agrees *R. Steph.* But
the Order is inverted in *Vulg.*, *E. T.*,
O. T., *Rhem. Test.*, *E. T. Gen*, *Castalio*,
Duscb, and several *French Versions*, as
also in several Edd. of *Gr. Test. Sedan* A. D. 1628. *Buck. Cant. A. D.*
1632. *Bleau. A. D.* 1633. and 1685.
Er Schmidt. Norim. A. D. 1658.

Dr. *Mill* says *Origen* did not own
this 13th. y. Ουας—κατεδιει &c.
Which I think evident from hence;
That in his *Tractat. xxv. ad h. l. p.*
119. *Op. Lat.* He begins with y. 14.
Ουας—κλειν &c. and proceeds im-
mediately to y. 15. Ουας—περιελαυτε
&c. which he calls the 2d Wo, Vol.
II. p. 326. *B. Op. Grac.* Now a *Se-
cond* implies but *One*, preceding, viz.
y. 14. just cited.

Dr. *Whiby* supposes Dr. *Mill* mi-
staken in saying *Origen* did not ac-
knowledge this 13th Verse (which ac-
cording to *E. T.* he calls the 14th).
But with Dr. *Whiby*'s leave, how does
it appear *Origen* in that *xv Hom. on
Jerem.*, p. 146. C. (not p. 145.) cites
this Verse?

If in this Homily *Origen* cites this
13th Verse, and in the abovemention-
ed Tractate he cites the 14th Verse,
How can he call the 15th Verse, the
second Wo?

In Dr. *Mill's Proleg.* N° 392. *Ed.
Kuf.* and p. XLII col. 2. l. 9. *Ed. Oxon.*
for 23. 14. read 23. 13. that the Re-
ference may suit the Order of the
Verses in the Dr.'s own Edition.

N. B. These two Verses are in the
same Order in *Syr. Arab.* [and *Perf.*]
as in Dr. *Mill*; tho' he says on this y.
Versus

CHAP. Versus iste et subsequens transponuntur
XXIII. in—Syt. Arab. &c.

¶. 13. Τας εικας] Pers. τα χειριστα της τας εικας.

¶. 13. Και προφαση] Syr. Arab. and Pers. omit γι; but Vulg. both γι and προφαση.

¶. 14. Ουας δε] It seems most probable that δε should be connected with the first ειναι, accordingly we find it so ¶. 13. in R. Steph.'s Ed. A. D. 1550. and in the Polyglott which is a Copy of that, and in several other Edd. where this 14th Verse is set first.

Syr. Arab. Pers. omit δε.

Vulg. indeed has *Ve autem*, but then it sets this Verse before the 13th in Dr. Mill's Edition.

¶. 14. Τις επεχθεμεν] Pers. any other Person.

Cbrys. I. 990. II. Ου μεν γαρ ταυτης, αλλα γι της θελοντας επελθειν καλυπτε. but II. 457. 8. as in our Greek Text.

¶. 15. Παιησαι] Dr. M. says Syr. read παιησητε; perhaps so. But I am sure it frequently uses a *Fut.* with *d.* for an *Inf. Mood.* See Matt. xii. 29. επελθειν. xvi. 3. διαχειρισαι. xix. 7. δεναι. 24. επελθειν. 25. επεθησαι. xx. 26. γενεθαι. xxiii. 4. κηρυξαι. and ¶. 23. h. cap. παιησαι, the very Word used in this Verse.

¶. 16. Οδηγος τυφλοι] Orig. ad l. Tractat. xxv. p. 122. Op. Lat. *Ve vobis duces cœcorum.*

¶. 16. •Οι αι] Syr. ετι or αι.

¶. 16. Οφιλη] Arab. αμαρταναι. and Pers. αμαρτια ειναι. So Pers. ¶. 18. but A-

rab. γι αιλοι αμαρτιαι, or αμαρται. CHAP. XXIII.

γ. 16.

γ. 20.

ειναι] Pers. ει τη διεψη.

Και τη κυριον] Omitted by Cbrys. ¶. 23. II. 457. 34.

Τας βαρυτες] Syr. τα βαρετα, as St. ¶. 23. Cbrys. II. 457. 34.

Την κερα] Pers. adds *Justice* or *E-* ¶. 23. quity, and puts ειλεον after πιστη.

Ταυτα ειδε] Syr. ταυτα δε &c. but ¶. 23. Arab. γι ταυτα &c. not ταυτα γαρ according to its *Lat. Ver.* oportaret enim. Hence learn not to trust these second hand Versions.

Κεκηνα μι φιειναι] Pers. μι εκεναι. ¶. 23.

Καμπα——καμηλοι] Syr. Gnass ¶. 24. —Camels. So also Pers.

Φαεισαι τυφλε] Syr. and Pers. Φαει- ¶. 26. ειναι τυφλοι. but Vulg. and Arab. in Sing. as Greek.

Το ειτο] Dr. Mill thinks Syr. read ¶. 26. παιειτε, but as πο ειτο answers better to πο ειτο in the latter End of this Verse, and is as well express'd by the Syr. Version as πο ειτο, I see no Reason to think that Translation departs from our common Reading.

Δικαιο] Syr. εις δικαιοι.

¶. 28.

Τποκελοσις γι ανομιας] Syr. Arab. and ¶. 28. Pers. ανομιας γι υποκελοσις.

Ημι] Dr. M. thinks Syr. read ημι- ¶. 30. θα. But how doth this appear? For the same Syr. Word is used as for ημι. Att. xvi. 12.. xxvii. 37. Gal. iv. 3. Eph. ii. 3. Ημιθα

CHAP. Ημέτερα may be either the *Plusquam-*
XXIII. *perf. Indicat.* according to *Pafor. Gram.*

¶. 30. Gr. p. 209. See *Matt.* xxv. 35. *Job.*
xvi. 4. *Aet.* x. 30. *I Cor.* xiii. 11.
Gal. i. 10. cited by him. Or else rather the *Imperf. Indicat.* *Media Vociis.* consult *Nouv. Metb.* Gr. p. 276. and *Stock. Literat.* Gr. p. 403.

St. Chrys. read πειτε. II. 461. 35, 36..
462. 36.

¶. 32. [Πληρώσετε] I think 'tis evident St.
Chrys. read πληρώσετε. (not as in his
Marg. πληρώσετε in Fut.) from his
Note Vol. II. 462. 22. Οὐκ επιτάσσω,
αλλα προσταθμίω τι εσομένος, ποτεσι, την
επιτάσσω.

Guarinus in Gram. Hebr. Vol. I. p.
541. Can. II. observes, *Imperativus*
quandoque—pro futuro Indicativi—usur-
patur. See *Job.* ii. 19. λυσάτε.

¶. 34. Καὶ εἰ αὐτὸν απει.] Syr. wants καὶ ;
tho' its *Lat. Verf.* has et.

¶. 34. Καὶ σαυτούσετε] Arab. καὶ εἰ αὐτὸν σαυ-
τούσετε.

¶. 34. Διακέπτε] Syr. adds αὐτούς. So also A-
rab.

¶. 35. Δικαιοῦ] Syr. and Arab. δικαιου.
Perf. αὕτη παῖδες τῶν δικαιῶν. like
Luke xi. 50. αὕτη παῖδες τῶν προφῆτων.

¶. 36. Ήξεν] Syr. and Arab. οὐτι ηξεν. So
all R. Stepb.'s Copies, tho' he has o-
mitted οὐτι in his Text.

¶. 37. Περὶ αὐτῷ] Either περὶ αὐτῶν, as
Chrys. II. 464. 25. or rather περὶ αὐ-
τῶν, as the same Father, Vol. VI.
75. 7.

Some MSS. read περὶ ετι, which
Dr. M. thinks are followed by several
Versions, as *Vulg.* *Perf.* and also by

some Fathers, as *Irenaeus, Cyprian,* and CHAP.
Austin. XXIII.

But αὐτῷ may stand for ετι, as αὐτῷ γ. 37.
does Homer. *Il. B.* γ. 263. p. 58. *Ed.*
Schrev. see *Schol.* Accordingly these
Fathers and Translators might read αι-
τῷ, and render it as if it had been ετι.
So doubtless E. T. has done, *unto thee.*

To conclude, αὐτῷ is equivalent to
εταιτῷ, and that may stand for εταιτῷ,
which is of much the same Import, in
this Connection, with ετι. See *Select.*
Note on Matt. iii. 9.

[Επισυναγαγεῖν] Dr. M. mentions ¶. 37.
Chrysost. as reading επισυναγαγεῖν; let the
Reader judge.

He does indeed read επισυναγαγεῖν in
his Text; II. 464. 25.; but look a
little lower l. 28. and Vol. V. 174. 4..
VI. 75. 7. where you may find επι-
συναγαγεῖν.

[Επισυναγαγεῖν] Omitted by *Iren. c. Her.* ¶. 37.
Lib. IV. cap. 36. (al. 70.) §. 8. p. 281.
Sicut gallina pullos suos. and p. 282.
col. 2. §. 5.

Consult also St. Cyprian. *adv. Jud.*
Lib. I. cap. 6. p. 18. *Sicut gallina pul-*
los. omitting *suos.*

And St. Austin Vol. IV. col. 717. A.
725. A. Vol. V. 380. F. Vol. VI.
170. C. and Vol. X. 694. F. (quoted
by Julian). And yet afterward we meet
with this Word Vol. III. Part II. col.
178. A. *Sicut gallina congregat filios*
suos.

See again how cautious we ought to
be in collecting Various Readings from
the Fathers.

[Οὐκ ιθελήσατε] *Vulg.* οὐκ ιθελήσας. ¶. 37.
So *Iren. c. Her.* Lib. IV. cap. 36. (al.
70.) p. 281. col. 1. *noluisti.*

CHAP. Αφίσαι] Vulg. relinquetur, q. αφίσθ-
XXII. εῖσαι, as Luke xvii. 34, 35.
y. 38. Arab. Αφήσω υμῖν τοὺς εἰκόνας, &c.

y. 39. Δεγμα γαρ] Arab. یَلْعَبُ.

Απ' αξτι] Syr. as if από της εν. Luke CHAP.
i. 48. and Pers. as if από της αερος ταῦ-
της. XXIII.
y. 39.

Κυρεύ] Pers. Γεν.

y. 39.

C H A P. XXIV.

CHAP. Εἴσιθε.—πορευ. από της ερου.] Arab.
XXIV. Εἰσηλθείτε εκ της ερου. as Job. viii. 59.
y. 1. Vulg. εἰσελθατε—από του ερου, επο-
ρευσατε.

Syr. εἰσηλθε—από (or εκ) της ερου, πα-
πορευσατε, or περενιδε.

Perf. από (or εκ) της ερου εἰσηλθε, πα-
πορευσατε.

And yet Dr. M. says, Vulg. Syr.
Pers. read από της ερου επορευτε, let the
Reader judge.

y. 1. Οὐαδομάς] Syr. in Sing. the same
Word is used for οὐαδομάς. 1 Cor. iii. 9.
2 Cor. v. 1.

Arab. also in Sing. the same Word
occurs. 1 Cor. iii. 9.

Hilarius. in Matt. col. 608. C. Bruc-
turam.

y. 2. Ο δι λιοντες επι. αὐλοις] Pers. O δι επι
αὐλοις. omitting λιοντες.

Arab. 'O δι απεκελθι αὐλοις λιγαν.

y. 2. Ον βλαστει] Syr. εκ ιδε &c. Or see
Schaeff's Lex. Syr. p. 124. Arab. as
Vulg. which wants εν.

y. 2. Πατέτα ταῦτα] Chrysost. II. 467. 23.
ταῦτα πατέτα. So Syr. and Vulg. bæc
omnia.

Perf. ταῦτας οὐαδομάτας πατέτα. or ταυ-
τη ταῦτα οὐαδομάτας πατέτα.

y. 2. Τμη] Omitted by Pers. 1

y. 2. Ον μη] Syr. and Arab. ετι εν, with

a single Negative, as Vulg. Pers. and CHAP.
E. T. agreeably to Luke xxi. 6. XXIV.

Αφίσθι] Aor. I. for the Future. Syr. y. 2.
and Arab. αφίσθισαι, as Luke xxi. 6.

Καταλυθησαι] Dr. M. thinks Syr. and y. 2.
Arab. read καταλυθη. because the Lat.
Vers. of those two Oriental ones have
desfruatur.

But both the Syr. and Arab. are in
the Future Tense, desfructur.

Καθ' ιδιαν. δε αὐλα] Syr. یَخْبُرُونَ του y. 3.
լուս.

Κατ' ιδιαν, λιγοτες] Syr. joins κατ' y. 3.
ιδιαν with λιγοτες, not with μαθησαι,
thus; یَλιγοτες κατ' ιδιαν; i. e. between
them and bim. so Matt. xx. 17. between
him and them.

Perf. یَεπελθι αὐλα, omitting κατ'
ιδιαν.

Τε αὐλαὶ] Arab. τε πατέτα πατέτα, as y. 3.
Matt. xvi. 3. where Gr. ταῦτα πατέτα. See
Mar. x. 30.

Κατ αποχρ. ὁ Ιησ. επι. αὐλοις] Syr. απ- y. 4.
ερδην ε Ιησ. ε. επ. &c. omitting یَ.
Arab. یَαπεκελθي αὐλοις ὁ Ιησ. λιγαν.

Perf. O Ιησ. απεκελθι αὐλοις یَεπελ.

Λιγοτες] Syr. and Pers. یَερεت, as y. 5.
Matt. vii. 22.

Երե

- CHAP. Εγω εμι] Syr. ετι εγω &c.
XXIV. Pers. εγω εμι, εγω εμι &c.
y. 5.
y. 6. Μελλοντι δι] Vulg. γαρ instead of δι. Perhaps it only renders δι by enim, as E. T. by for, Matt. v. 37. xiii. 21.
y. 6. Ακρις] Vulg. opiniones; but Syr. αξην in Sing.
y. 6. Παντα] Chrys. II. 468. 8. ταῦτα. Marg. παντα. as also l. 31. δι γαρ παντα γνωσθ, ταῦτα εστι, ἡ προπονησις εγω.
y. 7. Βασιλεῖα &c.] Pers. Βασιλεὺς ετι βασιλεῖα.
y. 7. Διμοι καὶ λοιμοι] Vulg. Pestilentiae et fames. q. λοιμοι καὶ Διμοι.
Arab. فَبَشَّرَهُمْ كَمْ لِمَدَهُمْ.
y. 8. Παντα δε ταῦτα] Syr. ταῦτα δε παντα. Arab. καὶ παντα ταῦτα. Pers. ταῦτα παντα.
y. 10. Καὶ τοτε] Syr. omits καὶ. and Pers. τοτε.
y. 10. Καὶ αλλῆλες ανδρῶντοι] Syr. places this Sentence after καὶ μισεῖν αλλῆλες. But Pers. entirely omits it.
y. 13. Οὐαὶ εὐθνόεσσι] Pers. Ζητεῖται εἰς τον αὐτον, omitting οὐαὶ, as E. T. Matt. x. 22, tho' not Pers. in that Place.
y. 14. Εἰ οὐ τῷ εὐχαριστῷ] Pers. εἰ οὐδὲ τῷ καρπῷ, as Matt. xxvi. 13. So Orig. c. Cels. Lib. II. p. 68. and p. 84. And Chrys. II. 469. 28. yet l. 39. δια τύλο δι μετα το κηρυχθέντα το Ευαγγελίου παρατάχε της εὐχαριστίας.
y. 15. Οταν ιν] Pers. omits ιν.
Chrys. II. 470. 4. οταν δι, but l. 1036. 42. οταν γαρ.

ΤΟΤΕ] Arab. καὶ τοτε.

Τα εφη] Syr. and Pers. ειν εφε.

Ο επε τε] Vulg. Syr. Arab. and Pers. y. 17. καὶ επε τε. unless they all read δι, and render it by and, as E. T. frequently does. See y. 2, 3, 6, 19. h. cap.

Mar. xiii. 15. has Ο δι επε τε. where all the same Verbs. have καὶ.

Αργε τι] So R. Steph. tho' all his y. 17. Copies read αργε τε.

Dr. Mill says Syr. read τα, I suppose, because its Lat. Verf. has quae sunt. I should rather render the Syr. δι by quod est, with Schaaf in his Syr. Test. See Matt. ii. 2. δι, be that. vi. 9. who. and xx. 22, 23. δι, that. The Word in the parallel Place Mar. xiii. 15. is medem, τι. Lat. Verf. quidquid, which is used of the Sing. Number. See Matt. xx. 20. τι, a certain thing. .xxi. 3. ought. . Mar. xi. 13. any thing. . Luke vii. 40. somewhat.

Now if δι and medem do each of them express the Sing. Number, a Various Reading is entirely groundless.

What could induce the Dr. to say Arab. read τα, when its Lat. Verf. has quod est? and without doubt ma refers to the Sing. Number. See Matt. xxv. 9, 24, 26, 29. Luke xxiv. 41. Job. xiv. 14.

Ουαὶ δε] Pers. τοτε, as y. 16.
Arab. omits δε.

Χαμονγ] Syr. and Arab. ει χαμονι. y. 20. So Chrys. II. 474. 26. but l. 31. χειμωνγ.

Ει σαββατῳ] So Syr. but Dr. Mill, y. 20. misled by Lat. Verf. of Syr. (which has only Sabbatho, as before, h:eme, K without

CHAP. without *in*) thought it wanted or before
XXIV. fore *εαββατη*.

¶. 20. Chrys. II. 474. 26. or *εαββατη*, but
I. 32. *εαββατη*, as χαιριθ.

¶. 21. Ten] Arab. or *επενη τη καιρω*; whereas
it ordinarily uses another Word for
time. See ¶. 8, 16.

¶. 21. Απ' αρχης καιρω] Iren. c. Her. Lib.
V. cap. 29. §. 1. p. 327. Erit—*tribula-*
tatio qualis non est facta ab initio, neque
est. cited from hence, or Mar. xiii. 19.
where we read απ' αρχης καιρως η εκ-
τιση ο Θεος.

¶. 21. Εος την νη] Pers. *εος της περις των*.

¶. 22. Ελελης;] Pers. *της αγνως*. The same
Word occurs Mar. viii. 38. Luke i. 70.
and another Word answering to *ειλε-*
τη] ¶. 24. and 31. h. cap.

¶. 24. Και τεσσα] Omitted by Syr.

¶. 26. Εαν ν] Arab. γινεται. but Pers. omits
or entirely.

¶. 26. Ιδε] Arab. and Pers. οτι

¶. 26. Ιδε, εν τοις] Syr. ή ιδε δε.
Arab. ή, εν τοις δε. omitting ιδε.
Pers. γινεται επωσιν, εν δε.

¶. 27. Πατερ γαρ] Syr. omits γαρ.

¶. 27. Απο ανατλω] Syr. Vulg. Arab. and
Pers. ανατλη, as Matt. ii. 2.
See also Luke xiii. 29. where these
Versions are also in Sing. Number.

Chrysost. citing this Text has εξ αν-
τλων την γινεται—δυομαν. I. 680. 10.
and p. 824. εξ ανατλων, γινεται—δυομαν.
but II. 476. 1, 34. as Gr. Text απο
ανατλω—δυομαν.

Those Versions that read ανατλης CHAP.
have also δυομαν in Sing. XXIV.

¶. 27. Εσαι γι] Syr. Arab. and Pers. want ¶. 27.
γι.

Παρουσια] Orig. c. Marcion. p. 36. ¶. 27.
Ed. Bas. 1674. has ελευσις, a Word
that occurs Att. vii. 52.

Παρουσια sometimes signifies Presence,
2 Cor. x. 10. Pbil. ii. 12. at other times
Coming. as ¶. 3. h. cap. Phil. i. 26.

I suppose Origen uses ελευσις as of
the same Import with παρουσια, which
he read ¶. 37. See Com. in Matt.
p. 305. B. If so, this confirms an Ob-
servation I have often made, That
from the Various Readings we may
sometimes gather what Sense the Fa-
thers (or their Transcribers) put on
the Words of the sacred Text.

Οπου γαρ] Syr. επε δι.

¶. 28.

Ευθεως δε] Omitted by Pers.

¶. 29.

Μελα τη θλιψι των πρεσβυτων εκπατω] ¶. 29.
Pers. μελα τας θλιψεις των πατερων.

Και αι δυραμις] Pers. wants γι.

¶. 29.

Οφειλαι] So Arab. not εφειδε, ac- ¶. 30.
cording to its Lat. Verl. videbitis.

Μελα δυραμη. γι δοξ. πελλη] Vulg. ¶. 30.
Virtute multa et maiestate. q. δυραμη.
πελλη γι δοξης. as Mar. xiii. 26. See
Matt. xxv. 21. where Vulg. renders
δοξη by maiestas.

Παρεχθολη] Pers. αναγκεστη.

¶. 32.

Οι κλαδοι, &c.] Syr. Arab. Pers. ¶. 32.
οι κλαδαι.

Οιδε γι υμιν] Wanting in Pers. ¶. 33.

CHAP. Παντα ταῦλα] Syr. Vulg. Arab. and
XXIV. Pers. ταῦλα ταῦλα. as Matt. iv. 9.

¶. 33.

¶. 34. Εἰς θυεῖται] Wanting in Pers. here;
tho' not in Mar. xiii. 29.

¶. 34. Οὐ μη] Syr. and Vulg. Arab. and
Pers. express a single Negative, as also
E. T.

Syr. Vulg. and Arab. read οὐ μη.

I once thought οὐ might have been
changed into μη, so that it might have
been originally οὐ μη; but upon Exa-
mination I find in Mar. xiii. 30. οὐ οὐ
μη, where Vulg. only quoniam non, and
Syr. as here, a single Negative. See
what vain things mere Conjectures are,
when unsupported by MSS, or other
corroborating Circumstances.

¶. 34. Παντα ταῦλα] Syr. Arab. Pers. ταῦλα
ταῦλα, but Vulg. Omnia b.c., as ¶. 33.
b.c. omnia.

¶. 35. Οὐ μη] Vulg. Syr. Arab. and Pers.
a single negative, as also E. T. not.

¶. 36. Πίετε δέ] Pers. omits δέ.

¶. 36. Αρεγι] Syr. Arab. and Pers. add επι-
τησ.

¶. 36. Οἱ αγγεῖλοι τῶν υερτῶν] Pers. εἰς τῶν
αγγελῶν καὶ αὐθεάπτων.

¶. 36. Οὐεργάνω] Syr. Arab. and Pers. οὐ-
εργάνω.

¶. 36. Εἰ μη ο πάτηρ &c.] Chrys. II. 481.
11. after οὐεργάνω is added, καὶ ο ὁ γρ.,
οἱ μη μονογ. ο πάτηρ.

¶. 37. Εἰσαὶ καὶ] Syr. Arab. and Pers. omit
καὶ. So also ¶. 39.

¶. 38. Εἰ ταῖς ημεραῖς ταῖς &c.] Wanting

in Syr. but Arab. ταῖς ημεραῖς ταῖς κα- CHAP.
ταῖλασμα.

XXIV.

¶. 38.

Γεμάτης] Syr. καὶ γεμάτης. Vulg. nu- ¶. 38.
bentes.

Την κιβωτον] Arab. and Pers. use the ¶. 38.
common Word for το πλοιο, the Ship,
Matt. iv. 22.

Απαντας] Arab. item all. as E. T. ¶. 39.
but later Edd. have printed them in
Italic.

Εἰσαὶ καὶ] See Note ¶. 37.

¶. 39.

Παρεχλαμβανόμενοι.—αφιέλαι] Syr. Vulg. ¶. 40.
and Arab. απεχλαμβανόμενοι—αφιέλαι.

Παρεχλαμ—αφιέλαι] Vulg. and A. ¶. 41.
rab. in Fut. as ¶. 40. but Syr. uses
a Participle, which sometimes stands
for the Present, as ¶. 42. ch. xxvi. 2. and
sometimes for the Future Tense. ¶. 42.
Ch. xxvi. 15.

Ερχέμαι] Syr. Participle. but Vulg. ¶. 42.
Arab. and Pers. Future. q. ελευσεται.
Mar. xii. 9.

Δοκεῖ] Did not Vulg. and Arab. read ¶. 44.
οιδεῖ? See Mar. xiii. 35. or γινωσκεῖ,
¶. 50. h. cap.

Εἰς της Θεοφύνεις αὐλή] Syr. εἰς την ¶. 45.
καὶ της οικίας αὐλή. i. e. εἰς την οικίαν της
αὐλή. Matt. x. 25, 36. οἱ εἰς την οικίαν της αὐλής. Att. x. 7.

Pers. εἰς της οικίας αὐλή. so also Vulg.
super familiam suam.

Arab. εἰς της διδύλιας αὐλή.

Chrys. II. 483. 14. εἰς της οικίας αὐ-
λή. VI. 8. 24. εἰς την οικίαν αὐλή.

Τροφὴν ο καρπῷ] Arab. τροφὴν αὐλῶν ¶. 45.
ο καρπῷ αὐλῶν.

CHAP. ΣΥΓΚΑΙΦΟΥΝ ΕΤΑΙΝΕΙΣ.

XXIV.

γ. 50. Προσδοκα] Syr. δοκει. as γ. 44.

Orig. c. Marcion. p. 18. ετη πρ. γου γυμνης, και ετη πρ. ετη προσδοκα.

γ. 51. Και διχωτικης] Pers. omits και.

I think the Persian Expression for διχωτικης αυτην, is well express'd by

the Lat. Vers. cum a se separabit. A CHAP. 50, i. e. a servo ipso, viz. by cutting XXIV. him asunder; or a domino ipso, by γ. 51. turning him out of his Service, I incline to the former.

ΤΠΟΧΕΣΤΑΩ] Orig. c. Marcion. p. 18. γ. 51. απειστην. Marg. απειστην. See Weissen's Notes ad l. p. 27.

C H A P. XXV.

CHAP. ΔΙΚΑ ΠΑΡΘΕΝΟΙς] Pers. δίκα παρθένοις
XXV.1. παρθένοις. Matt. ix. 24. . xiv. 11.

γ. 1. Τε νυμφης] Some MSS and Versl. add και της νυμφης. St. Austin evidently refers to this Reading. Vol II. 342. F. Hoc est enim quod ait, exisse obviam Sponsa et Sponsae. Sponsa quidem Filio Dei: Sponsae autem, frue quia in eo corpore venturus est, quod sumbit ex Virgine; frue quia ipsa Ecclesia tunc clarius apparet &c.

γ. 2. Περτε δε] Arab. and Pers. omit δε.

γ. 3. Αιτανε μωεζη] May we not read αι μωεζη, with Pers.? This suits well with αι δε φεονιμοι.

Dr. Mill thinks Syr. read αι δε, he should rather have said, και αι, or αι τε, since the Lat. Vers. of Syr. has et bae; especially when αι δε γ. 4. is regularly express'd by ille vero.

AETHIOP. LAT. VERS. ET FATE. Pers. omits δε, as also Arab. though its Lat. Vers. has et vero.

γ. 3. Δαμπιδας τωλων] Vulg. and Pers. omit τωλων.

γ. 4. Αγγειοις αυλων] Kuster in his Ed. of Dr. Mill's Gr. Test. has by Mistake joined these two Words together, where-

as only αυλων is wanting in Cant. &c. CHAP. according to Dr. Mill's own Edition. XXV.4. ΑΕΤΗΙΟΠ. LAT. VERS. inserts secum, μεθ' αυλων, before in vasis.

Δαμπιδας αυλων] Vulg. omits αυλων. γ. 4. Pers. reads φρονησιν ελασον δαμπιδας και ελασον &c. omitting ετ ταις αγγειοις αυλων.

Χερον ζων Θε] Pers. omits θε. γ. 5.

Μετην δε] Pers. omits δε, but Syr. γ. 6. and Arab. και μετην.

Ιδε] Pers. οτι id. Arab. λεγεσα, γ. 6. idou.

Εξηλα, εξερχεσθε] Arab. omits εξε- γ. 6. ται, and inserts εγειρητε before εξερχεσθε.

Πατασ αι παρθενοι] Pers. omits πατασ, γ. 7. and instead of Virgins, has Maidens, Demfels, or the like. See γ. 1.

Αι δε μωεζη] Pers. omits δε. γ. 8.

Οτι αι] Syr. οτι id. αι. γ. 8.

Απεκεθυνας δε] Syr. Vulg. Pers. o- γ. 9. mit δε, but not Arab. tho' its Lat. Vers. has omitted autem.

ly λαβεν Ex. Gr. qui duo acceperat, not CHAP.
duo talenta. XXV.

γ. 9. Πορτνάς δὲ μᾶλλον.] *Vulg.* omits *δε*.
Perf. and *Syr.* omit *μᾶλλον*, tho' the
Lat. Verf. of the latter has inserted *po-*
tius; as well as omitted *sed* or *autem*,
which may induce the Reader to think
Syr. has omitted *δε*.

Kai axiōs] Omitted by *Vulg.* and not y. 17.
only *avlōs*, as Dr. M. says. See *Kust.*

γ. 10. Απερχομένω δε] Syr. καὶ απερχομένω,
Lat. Vers. quum autem; as if Syr. had
δι. as γ. 8, II.

وَالْمُؤْمِنُونَ الْمُؤْمِنُونَ

γ'. II. Καὶ εἰ λογικαὶ παρθενοί] Pers. εἰ (οὐ
πάντας) πεπλέ λογικαὶ (οὐ αλλαὶ).

Предложух: ал. и. таланта] Syr. о- §. 20.
mits таланта. So also before *иеродига*,
in which it agrees with *Vulg.* and
Perf.

γ. II. Λιγνα] Syr. կ λιγνι. Pers. կ հ-
ցոր.

§. II. *Kues, kuəs]* Syr. Arab. and Pers.
kuəs, kuəs, *kuəs* *kuəs*.

*Eπις οὐρανοῦ—επις πολλαν.] Syr. επι. §. 21.
οὐρανοῦ—επις πολλα. So Pers. and
Arab.*

v. 12. Αποχελεύειν] Syr. adds αὐταῖς not αὐτοῖς, as Dr. M.

Iren. c. Her. Lib. IV. cap. 11. (al. 24.) §. 2. p. 240. *In modico—super multa.*

Arab. O *as* *anneyh*, *awlaeis*, *leyyan*.
Lat. Vers. as it often does elsewhere,
omits *awsem*.

Pi5G.] Arab. adds *وَجْهَنَّمَ*. p. 21.

y. 13. Ἡμέρα] Syr. adds επειδή after ἡμέρα ; but not after ωρά, but Pers. εκείνη after both.

Katastros] Arab. adds **مَيْرَوْنَ**. y. 21.

v. 14. *Quicq yae*: Pers. omits *yae*.

At $\pi = 3$ Sw. 2, §. 24. Et den opp. §. 22.

y. 15. Ταλαντα] Pers. μισ, for the same Word is used by which it renders μισ, Luke xix. 16. where E. T. a pound.

*Ex: adios]. Wanting in Arab. and §. 22.
Pers.*

§. 15. Δυο] Arab. and Pers. add ταλαντα,
οг μιας, and Arab. ταλαντο instead of
is. but Pers. οг ταλαντον, οг μιαν μιαν.

Eqy] Syr. Aram. Arab. ḥ̄ȳ d̄. §. 23.

y. 17. *Ta ðus]* Dr. M. says *Vulg.* adds *τα-
λεύτη λαζαρον*, he should have said on-

O ~~xves~~ avls] So Arab. tho' its x. 23.
Let. Ver. has omitted ejus.

CHAP. Εἰς οὐγά——εἰς πολλοὺς] Syr. and
XXV. Arab. as §. 21. And Arab. as before,
§. 23. εἰς οὐγά πα;ς Θεός εὐθέτης, εἰς πολλούς εἰς
καλαζήσων πίστει.

§. 24. Δε ἢ] Omitted by Pers. and Arab.
has only δε or ἢ.

§. 24. Εν ταλαιπώ] Arab. omits εν.

§. 24. Εγραφε] Chrys. II. 490. 3. ηδειν οτι.
§. 26.

§. 24. Οπός υκ] Arab. ο υκ, quod non.

§. 25. Καὶ φεύγεις] Pers. omits καὶ.

§. 25. Εξευφά] Arab. and Pers. εξεύφα. See
§. 18.

§. 25. Το ταλαιπώ] Pers. το αργυρειαν. as §.
18.

Arab. τοι πλεύτη, ορ το υπαρχον, ορ το
αργυρειαν. §. 27.

§. 25. Εχεις περ] Arab. το αργυρειαν πε;ς
επει τοι.

§. 26. Απεκεβίης δε] Syr. omits δε.
Arab. απεκεβή δε αῦτοι——λεγων.

§. 26. Ηδεις ετι] Syr. ηδης (or εγιας. v. 24.)
με, ετι.

§. 26. Οπει] Arab. δ, quod. τιθετ. See §.
24.

§. 27. Ου] Omitted by Syr.

§. 27. Τοις τερπτιδας] Syr. and Arab. επι
της τερπτιδας. See Luke xix. 23. where
E. T. Beck. Pers. της τερπτιδας με.

Chrys. III. 232. 15. καλαζήσων επι
της τερπτιδας. See the following Note.

§. 27. Εκομισαν] Chrys. II. 490. 6, 10.

ιδε σε καλαζήσων——επι της τερπτιδας——CHAP.
καγά μετα ποιη αν απεγκει. See I. 254. XXV.
3. ιδε σ. τ. α. μ. καταβελην επι τους §. 27.
τερπτιδας, κατηγα επιθητ απεγκει αυτο
μετα ποιην. V. 304. 31, 33, 35, 36..
VI. 213. 18.

Αργετε εν] Arab. wants εν.

§. 28.

Δοτε] Syr. and Arab. add αυτο.

§. 28.

Και περιστρεψοτελαι] Wanting in A. §. 29.
rab.

Αγγελοι] Syr. adds αυτοι. as also §. 31.
Arab. and Pers.

Με] Dr. M. says Syr. wants μη. §. 33.
But how does it usually express that
Particle? See §. 15. and Ch. ix. 37.

Ενοιμαν] Syr. and Arab. add αυτον. §. 33.
as well as after δεξιων.

Τοτε] Arab. κατηγα.

§. 34.

Δειτε] Arab. δειτε πε;ς με, as Matt. §. 34.
xi. 28.

Το πατε;ς με] Omitted by Chrys. §. 34.
II. 494. 32. but inserted V. 207. 40..
VI. 67. 23.

Απο καταβελην] Chrys. II. 494. 33. §. 34.
της καλαζ. κατηγα. There is a plain Re-
ference to this Passage. VI. 67. 26.
But on further search I find the Prep.
απο. IV. 4. 18. . 301. 16. . V. 207.
41. . VI. 67. 24.

Arab. renders καταβελην by a Word
which his Lat. Translator expresses by
Creatio, but *Job*. xvii. 24. by *productio*.
I am sensible Castell. in his *Lex. Hep-
tagl.* translates this Word by *Creatio*,
but had this Arab. Writer read κατηγα
he might have used the same Word
as

CHAP. as Mar. x. 6. Besides he renders καὶ οὐδὲν by the same Word as here, Matt. v. 34. xiii. 35. Epb. i. 4. Heb. iv. 3. where its Lat. Verf. has *a condito mundo*.

v. 35. Εἰδίκητα] Syr. and Arab. premise ἃ.

v. 35. Εἰνθι] Arab. ḡ ēnθi.

v. 36. Γυμνός] Arab. ḡ ymnōs.

v. 36. Ηθελος] Arab. ḡ ḥθlws.

v. 36. Εν φυλακῇ] Syr. and Arab. ḡ en φυλακῇ.

x. 37. Αποκελυσθεῖται αὐτῷ] Arab. and Pers. omit αὐτῷ.

Syr. εὑρετινος αὐτῷ. Matt. vii. 22. Luke xxvii. 29.

v. 37. Αγνόης] Omitted by Syr. and Pers.

v. 37. Κυρε] Syr. and Pers. κυρε ημῶν.

v. 37. ὡς] Wanting in *Vulg.*

v. 38. Ποτε δέ] Syr. and Pers. ḡ ποτε. Arab. ḡ ποτε.

v. 38. Συνηγορήματα——πεισταλομάτα] After each Verb, *Vulg.* Syr. and Arab. add σε.

v. 39. Ποτε δέ] Syr. and Pers. ḡ ποτε. but *Vulg.* and Arab. ḡ ποτε. See v. 38.

E. T. agrees with *Vulg.* and *Arab.* in reading ἡ ποτε, or when; and accordingly departs from R. Stepb.'s Text.

v. 40. Αποκελυθεῖται——εἴη] Syr. αποκελύθειται.

Arab. αποκελυθεῖται αὐτοῖς, λεγων.

CHAP.

XXV.

Εναντιμάτω] Syr. Arab. Pers. add αὐτοῖς. v. 41.

Παρενισθεῖται] Chrys. III. 783. I. Απελ. v. 41.

Σεις. So also IV. 341. 8. . 356. 21..

VI. 246. 19. but παρενισθεῖται. II. 494.

29. . VI. 67. 24. . 257. 34. where instead of οὐς τοι παρενισθεῖται, we read

οὐς τοι εἰνθι τοι εἰντισθεῖται.

Λυγίλοις] Arab. سُجْنَةٍ. see Matt. v. 41. xxii. 7.

Εδικητα] Syr. Arab. and Pers. ḡ ḫd. v. 42. ψεσα.

Ζεινθ] Syr. and Arab. ḡ ζεινθ. v. 43.

Γυμνός] Syr. and Arab. ḡ γυμνός. v. 43.

. Αθενης] Syr. and Arab. ḡ αθενης. v. 43.

Δευτερος κυρε] Syr. ḡ δευτη, κυρε ḡ. v. 44. μων.

Pers. ḡ δευτη. omitting κυρε.

Αὐτοῖς, λεγων] Syr. ḡ εἶτε αὐτοῖς. v. 45.

Καλεστη] Syr. Word properly ex. v. 46. professes the Idea of Torment, as if it read βασανιστη. Luke xvi. 28. or βασανιστηριον. Apoc. ix. 5. . xiv. 11.

St. Austin. Vol. 5. 933. E. has *in combustionem eternam.*

Epiribatius cites this Passage thus, απελευσθεῖται γαρ αὐτοῖς τοι πεισταλομάται, ḡ αὐτοῖς οἱ ζωὴις αἰώνιοι, φῆσι ο μονογενῆς. Har. LXVI. §. 35. (al. 39.) p. 653. A.

C H A P. XXVI.

CHAP. E [GENETO] Omitted by *Arab.* and
XXVI. E *Perf.*

γ. 1. Επεινεται] *Cbrys.* read επειδενεται. II. 495. 7. and so Dr. *Mill* thinks *Vulg.* read. I suppose, because it uses the Verb *consummasset*, where *con.* answers to *επει.* But by this Rule should not *Vulg.* have read επειδενεται, *Matt.* xi. 1. . xii. 53. . xix. 1.? Vid. Note *Matt.* xi. 1.

γ. 1. Ανθη] Wanting in *Perf.* as well as in *Cant.*

γ. 2. Το παρα] *Perf.* η τορη το παρα. See *Luke* ii. 41.

γ. 3. Δεχεσθεις] *Perf.* οι αρχωντες η οι πρετ. (or αρχωντες των πρετων). Supposing *Was* redundant. See *Matt.* xxvii. 1.) i. e. αρχιερεις. So γ. 14. *Perf.* αρχων πρετων. i. e. αρχιερεα. Gr. αρχιερεις.

γ. 3. Το λαυ] Wanting in *Perf.* as *Matt.* xx. 23. tho' to be found γ. 47. h. c. and *Chap.* xxvii. 1. Instead of το λαυ, *Perf.* has εν οχλοις πολλοις.

γ. 3. Καιαφα] So *Syr.* and *Arab.* but Dr. *Mill*, misled by their *Lat. Verff.*, thought they read Καιφα.

Perf. also reads Καιαφα.

At the End of the Verse *Perf.* has added, with ill will. [or Disaffection] to Jesus.

γ. 4. Συνβελινοντο ηα &c.] *Syr.* συνβελινοντο το Ιησος (Adv. iv. 26.) ηα δολω κερδισο. αυτον, η απειλειν μετιν αυτον. *Arab.* as *Syr.*

Ινα τοι Ιησον] *Perf.* ηα αυτον.

CHAP. XXVI.

ελεγεις δε] *Syr.* and *Arab.* η ελεγον. γ. 5. The *Lat. Verf.* of *Syr.* has autem, tho' γ. 6. que. *Perf.* omits δε.

Αντη] *Arab.* omits αντη.

γ. 7.

Βαρυτημ] This Adject. is so much γ. 7. of the same import with πολυτημ. *Job.* xii. 3. that 'tis hard to say *Vulg.* and *Arab.* read πολυτημ here, rather than βαρυτημ. *Prestiosus* may express either, therefore there is no Ground for a Various Reading. *H. Steph.* renders them both by the same Word *prestiosus*. *Thef.* III. 1555. A. and 1557. A.

Κατεχειν] *Cbrys.* II. 498. 8. ικεχειν γ. 7. επι της κεφαλης.

Αντη] *Syr.* τη Ιησο.

γ. 7.

Ιδοιτε δε] *Perf.* omits δε.

γ. 8.

Λεγειτε] *Syr.* η επον. *Perf.* επον. γ. 8.

γ. 8.

ηε] Wanting in *Perf.*

γ. 9.

Αντεις] *Perf.* τοις μαθηταις.

γ. 10.

Τη γυναι] *Syr.* *Perf.* and *Vulg.* add γ. 10. ταυτη.

Εγον γαρ] *Syr.* wants γαρ.

γ. 10.

Βαλισα γαρ] *Syr.* βαλισα δε. *Arab.* η βαλισα.

γ. 12.

Perf. omits γαρ, without substituting any other Word in its room.

CHAP. Εὐαγγιεῖται] Syr. uses the same Word XXVI. as for θαύμα. *Matt. xiv. 12. Alt. v. 10.*
 §. 12. §. 13. Αμην] Syr. and Pers. οὐ αμην.

§. 13. Οπου] Syr. ετο οπου.

§. 13. Το ευαγγελισ τωθο] Syr. and Pers. τωθο το ευαγγελισ μου. So *Mark xiv. 9.*

§. 14. Τοις] Pers. οὐ.

§. 14. Διδικα] Pers. adds μαθήτων.

§. 14. Τους αρχιεψης] Pers. την αρχιεψεα.

§. 15. Εἰπε] Vulg. and Syr. and Arab. add αὐλοις. So also E. T. unto them. These Words might have been originally intended as a Supplement, but were not printed in a different Character, as in later Edd. Such Corrections are almost innumerable.

§. 15. Την-αὐλοι] Pers. την Ιησους με την χιρεα υμιν, i. e. υμιν.

§. 15. Εγενεται] Syr. uses the same Word as for ενεβηθη. *Luke xxii. 5.*

§. 16. Ευαγγειλη] Syr. εανθι ευαγγειλη.

§. 16. Παραδω] Pers. adds κε την χειρα αντων, i. e. αὐλοις. See §. 15.

§. 17. Τη δι] Pers. omits δι. Arab. οὐ, as Gr. *Mark xiv. 12.*

§. 17. Λεγοντες αὐτοι] Syr. οὐ εποι αὐλοι. Arab. and Pers. οὐ εποι. omitting αὐτοι.

§. 17. Επιμασμει δε] Arab. επιμασμει τοι τα παζα τη φαγης αυτο.

§. 17. Φαγη] Syr. πα φαγη, as *Mark xiv.*

12.

O δι απο] Syr. adds αὐλοις. So also CHAP. Arab. but its *Lat. Verf.* has forgot to XXVI. insert autem, answering to δι. §. 18.
 Pers. ο ιησους επει αὐλοις. omitting δι.

Αὐλη] Wanting in Pers. §. 18.

Ο διδασκαλο] Syr. adds ημει. So also §. 18. Pers.

Διγη] Arab. adds εοι. §. 18.

Μαθηται] Syr. adds αὐλοι. §. 19.

Οψιας δι] Syr. and Arab. οὐ οψιας. §. 20.

Ειπει] Arab. adds αὐλοι. §. 21.
 Pers. ο ιησους υρξαλο.

Και λατευμενοι] Pers. omits οὐ. §. 22.

Εκεσο] αὐλοι] Vulg. singuli. §. 22.

Χυρις] Syr. ευρι μου. §. 22.

Αποκριθεις αποι.] Arab. απεκριθη λεγετ. §. 23.
 Pers. adds αὐλη.

Ο ερισαφεις &c.] Chrys. II. 504. 31. §. 23.
 as Gr. but I. 24. ej. pag. η την βαθας
 τη φαμων επιδισα, εκεσο 851r.

Χυρα] Syr. Arab. and Pers. add αὐλοι. §. 23.

Μει] Syr. οὐ. So Arab. and Pers. §. 24.

Ουας δι] Arab. omits δι. §. 24.

Δι ον] Syr. by whose hand. So Pers. §. 24.

Καλος η] Syr. ευμφει. So *Matt. v. §. 24.*
 29, 30. xix. 10. (καλος is tob. *Matt.*
 xviii. 9.) or λαυτει. *Luke xvii. 2.*
 However the same Syriac Word is used
 for καλος. *Matt. ix. 42.* if that be the
 true Reading.

CHAP. Αὐτὸς —— εἰσθετός] Syr. τῷ αὐτῷ
ΙΧVI. καὶ τοῦτο, τι εὐκαιρίᾳ εἰσθετός.

γ. 24.

γ. 25. Ἀποκρίθεις δέ] Syr. omits δέ. Pers.
wants both ἀποκρίθεις and δέ.

γ. 25. Ιουδαῖος ὁ παρεπιδίδοντος αὐτὸν.] Pers. Ιουδαῖος
Ιουδαῖος, omitting ὁ παρεπιδίδοντος αὐτὸν.
Arab. απεκρίθη αὐτῷ Ιουδ. ὁ παρεπιδίδο-
ντος αὐτὸν, or ὁ προσδοκῶν αὐτὸν.

γ. 25. Εἶπεν] Arab. λέγεται. Syr. adds οὖτις;
unless *dalemo* stands for μῆλον, as Schauf.
thinks it does, *Matt.* xii. 23. See
Lex. Syr. p. 301. 1. 6.

γ. 25. Λέγει αὐτῷ] Syr. adds ὁ Ἰησοῦς.
Vulg. and Arab. εἶπεν αὐτῷ.
Pers. εἶπεν αὐτῷ ὁ Ἰησοῦς.

γ. 26. Εδικτίλων δέ] Pers. omits δέ.

γ. 26. Εὐλογησας] Arab. adds αὐτὸν, sc. αἴρων.
So also E. T. tho' later Edd. have it in
Italic.

γ. 26. Εὐλατο] Arab. adds αὐτὸν.

γ. 26. Μαζηταῖς] Arab. adds αυτοῖς.

γ. 26. Φαγετε] Arab. Vulg. and Pers. ἡ
Φαγετε.

γ. 26. Τούτῳ] Arab. τῷτο γαρ. See γ. 11. or
perhaps τούτῳ δέ, as *wainna*, γ. 59.

γ. 26. Σαμαριαῖος μαν] Chrys. II. 510. 9. adds
τοῦτο τολλών κλημένετο.
See *Luke* xxii. 19. or rather *x Cor.*
xi. 24.

γ. 27. Καὶ ευχαριστήσας] Vulg. wants καὶ.

γ. 27. Λέγειν] Syr. Arab. and Pers. ἡ εἰπεῖν.

γ. 27. Πίπτε] Syr. λαβεῖτε, πίπτε. as γ. 26.
λαβεῖτε φαγετε.

Pers. λαβεῖτε πάτητε ἢ πίπτε.

Εἴς αὐτούς] Omitted by Pers.

Πάντες] Syr. and Arab. πάντες εμεῖς. γ. 27.
as γ. 31. h. cap.

Πίπτε &c.] Chrys. II. 509. 25. υπερ. γ. 28.
Marg. p. 510. 17.

Αμαζήλιον] Arab. adds αὐτὸν.

γ. 28.

Λέγει δέ] Arab. wants δέ.

γ. 29.

Οτις εν μηνι] Syr. has οτις, but Dr. Mill γ. 29.
was misled by its *Lat. Verf.*

Vulg. Syr. Arab. and Pers. have a
single Negative; as also E. T. not.

Τιμητός] Arab. Juice of the Vine. γ. 29.
Cyprian. Epist. LXIII. p. 278. crea-
tura vitis.

Τοῦ σταλέος μου] Syr. and Pers. τοῦ γ. 29.
τοῦ, taken from *Mar.* xiv. 25.

Τιμητάντε] Arab. uses the same Verb γ. 30.
as γ. 26. for εὐλογεῖν, to bless. and
ευχαριστεῖν. *Mar.* viii. 6. . as also *Matt.*
xv. 6. where this Translator seems to
have read εὐλογησας αὐτοὺς.

Διγενή] Vulg. Syr. Arab. and Pers. γ. 31.
ειπεῖν.

Αὐτοῖς] Pers. τοῖς μαζηταῖς.

γ. 31.

Τοῖς ποιηταῖς] Syr. adds αὐτοῖς.
Chrys. II. 511. 27. omits τοῖς ποιηταῖς.

Μέλε δέ τοι εὐεργέντα με] Ar. . ; μέλα γ. 32.
τοῦ εὐεργέντος μου. See *Matt.* xxvii. 53.
Pers. wants δέ.

Αποκρίθεις δέ &c.] Arab. αποκρίθη δέ γ. 33.
αὐτῷ —— λέγειν.

Pers.

CHAP. Pers. Απειρθη Σιμων Κυφας ου επει.

XXVI. §. 33. Σπανδαλιθησομαι] Syr. adds ει επει.

Pers. αργησομαι ει. as §. 35.

§. 33. Παντες] Syr. culnoſt, πας αθροποις, with a sing. Participle. Job. i. 9. ii. 10. Vid. Note *Matt.* xix. 10. Sometimes culnoſt answers to πας, *Matt.* xix. 29.

§. 33. Εγω] Dr. M. mentions some copies that read εγω δε.

Chrys. II. 512. 3. αλλ' εγω. 513. 10, 20.

§. 34. Εφε] Syr. λεγει.

§. 35. Δειγη] Vulg. Syr. Arab. and Pers. επει.

§. 35. Ου μη] Vulg. and Oriental Verbs. have a single Negative. as also E. T. but see *Mar.* xiv. 3. not — in any wise.

§. 36. Ερχεσαι] Syr. ελθει. So Arab. and Pers.

§. 36. Γεθσημανι] Syr. Gedſiman. or Gedſimon, as Schaaſ. So Polyglott. *Mar.* xiv. 32. Vulg. Gethſemani.

Pers. Gheſmani or Kefſmani.

Arab. Gjeſmaniyat. Lat. Gethſemani. but *Mar.* xiv. 32. Gadſamani. Lat. Gediſemani.

How did Dr. Mill know Vulg. Pers. and Arab. read Γεθſημανι rather than Γεθſηματ?

§. 36. Και λεγει τ. μαθ] Syr. η επει τ. μαθ. αυτου. So also Arab. Pers. and Vulg.

§. 36. Πρεσευξησαι εκει] Syr. and Pers. omit εκει.

Vulg. απειληται εκει, πρεσευξησαι.

§. 37. Ηρξαν] Pers. adds ε Ιησους.

Τελελεγει] Vulg. and Arab. τελε επει. CHAP. Syr. and Pers. η επει. XXVI.

§. 38.

Μεντε] Syr. περιμενει με. See *Act.* §. 38. i. 4. The same Verb is used as for καθιζει, *Luke* xxiv. 49.

Προσελθων.] Syr. rather to retreat back, §. 39. or depart from, than to advance forward. The same Word is used for αποσκασ. to withdraw. *Luke* xxii. 41. and απαχωρει. to go aside. *Act.* xxvi. 31. and αποχωρει. to depart. *Luke* ix. 39. and αφισημι. to depart. *Luke* iv. 13. *Act.* xii. 10. . xxii. 29.

So also Arab. signifies departure from. *Act.* xii. 10.

Ερχεσαι—μαθησαι] Arab. and Pers. ηλθε §. 40. —μαθησαι εκεινοι. as well as Vulg. and Syr.

Ευρεσαι——λεγε] Syr. and Arab. ευρε §. 40. —επει.

But Pers. ευρε——επει. So before we found Pers. substituting the Verb to see in the room of to find. See Dr. Mill's Note. *Matt.* II. 11.

Ουλει;] Dr. Mill mentions several §. 40. MSS. even of R. Steph.'s, which put a Note of Interrogation between ουλει and ουκ, thus; ουλει; ουκ.

Hence the Points appear to be more ancient than some imagine; or R. Steph.'s MSS. are more modern than they are generally supposed to be. Vid. Note on §. 55. h. cap.

Ιχνευσαι] So indeed *Chrysost.* in his §. 40. Text, II 516 15 but in his Comment he uses the Sing. Number, and refers these Words to Peter himself. I 34. λεγει——τη Περιεψ. ευλαβει εκει ιχνευσαι μιαν ορατη——η τη Πι ιτιδιμη, απιτημη Θεον ουτη με τοθευξητη——γενηγορησαι εκει ιχνευσαι μετ εμου.

CHAP. Παλι] Arab. يَسْلِمُ Pers. wants
XXVI. παλι.

y. 42.

Δεγω] Syr. يَقْرَأُ So also Pers.

y. 42. Λπ' ψις] Wanting as much in Syr.
as Vulg.

y. 43. Ελθε &c.] Arab. يَأْتِي παλιν προ-
τεις μαθητας, يَقْرَأُ δέ.

Pers. omitting ي. ελθε παλιν, ειδει
δι αυτοις επιθετοι. Here again is ειδει
for επιθετ. See Note y. 40. h. cap.

y. 43. Ήσαν γαρ] Pers. omits γαρ.

y. 44. Και αφιε] Pers. wants ي.

y. 44. Απιλθει παλιν] Vulg. iterum abiit.
Yet Dr. Mill says Vulg. read απιλθει
(omissio παλιν), See Appendix. Pers. in-
deed takes no Notice of παλιν.

y. 45. Σπιχτας] Syr. Arab. and Pers. يَلْبِسُ.

y. 45. Μαθητας αυτοις.] Arab. has only μαθητας.

y. 45. Δεγη αυτοις] Syr. and Arab. يَقْرَأُ
αυτοئ. but Pers. only ειπει.

y. 45. Αναπαυεσθε] Dr. M. takes notice of
one MS. Cov. i. which has a Note of
Interrogation, αναπαυεσθε; quomodo
legendum putat H. Stephanus.

y. 45. ιδε] Omitted by Arab.

y. 45. Παραδιδολαι] Vulg. tradetur. So Arab.
q. παραδιδούσιαι, as Matt. xx. 18. where
Syr. has the Participle, as well as here.

y. 46. Πρεσβιτεροις μη] Pers. adds οις χιεγε
sc. αυτοις.

y. 47. Ιδεις] Syr. Ιδεις επιδοτης, as Luke
vi. 16.

Ενλαν] Pers. adds Spears. See Castell. CHAP.
Lex. Pers. col. 541. XXVI.

y. 47.

Ο δι παρεχθεισ αυτοι] Syr. ي—— y. 48.
Ιδεις ε προδότης. Pers. as Syr. only it
omits ي.

Δεγη] Syr. يَقْرَأُ as also Pers. y. 48.

Ανθρακι] Pers. adds οι λινοι. y. 48.

Ειπε] Arab. adds ειπει. y. 49.

Χαιρε] Syr. ειρηνη. A Hebrew form y. 49.
of Salutation. See Matt. xxviii. 9.
ειρηνη υμιν.

Arab. as Syr. but Pers. ειρηνη ει, or
ειτι ει.

Ο δι λινοι] Pers. wants δι, but Vulg. y. 50.
και.

Επαιτε] Syr. and Pers. add μη. y. 50.

Χιεγε] Syr. and Arab. Χιεγε αυτοι. y. 50.

Και ιδε] Pers. ιδε. y. 51.

Επιτετα την χιεγε] Syr. and Arab. add y. 51.
αυτοι. So also Cbrys II. 520. 28.

Pers. omits these Words.

Μαχαιρεψε αυτοι] Syr. and Pers. omit y. 51.
αυτοι.

Ωτιοι] Arab. adds οτιοι. y. 51.

Δεγη] Syr. Vulg. and Arab. ειπει. y. 52.

Pers. having omitted ιδε, adds μην
αυτοι ي ειπε. See John xiii. 24. the
Persian Word signifies to beckon. or
make some Sign. See Luke i. 22..

v. 7.

Σε την μαχ.] Syr. Arab. and Pers. y. 52.
omit ει. So also Cbrys. II. 520.
31.

Orig.

CHAP. Orig. c. Cels. Lib. II. p. 65. l. 6.
XXVI. τῷ μαχαίρᾳ τῷ.

¶. 52. Μαχαίρῃ—μαχαίρᾳ] Syr. uses two Plur. Nouns, but different from the Sing. in the beginning of the Verse.

¶. 52. Απολύται] Chrysost. II. 521. 21. απολύται. Though his Text has απολύται, as also p. 521. 27, 44. How then does it appear from his Commentary that he read απολύται, when it occurs but once; whereas απολύται occurs twice in the same Page.

Our present Text is countenanced by Orig. c. Cels. L. II. p. 65.

¶. 53. Η δυνα.] Syr. renders η, or ; but its Lat. Verf. an, Interrogatively, as Vulg. and Arab. and Pers. So also E. T.

Orig. c. Cels. L. II. p. 65. η δυνει
σι. Marg. δυνει.

Chrysostom's Text has indeed δυνει. II. 520. 32. but did not that Father really read δυνει;? See p. 521. l. 22, 28, 33. and 869. 2.

¶. 53. Αρι.] Omitted in Chrys. Comment. II. 521. 22. and added in Brackets. l. 34. before παραγάλει.

¶. 53. Μει πλην.] Orig. c. Cels. L. II. p. 65. l. 10. Μει ὡδε πλην.

¶. 53. Δυτέρα λεγεται.] Pers. More than twelve myriads out of the Legions of Angels.

¶. 54. Πληρωμη.] Syr. Arab. πληρωμηται.

¶. 55. Εὐλογη] Pers. adds and Spears. as ¶. 47.

¶. 55. Συλλαβη μη] Dr. Mill mentions several MSS. that put a Note of In-

terrogation after μη. Among the rest CHAP. I find all the Copies of R. Stephanus. XXVI. So that this learned Editor had not one MS. written before the Invention of Points; whereas there are several extant, without Points and Accents; nay where the Words are not so much as written separately.

See a Specimen of the Alexandrine Copy in Dr. Grabe's Proleg. to his Ed. of LXX. Cap. I. §. 6.

Εκαθίζομεν διδασκαλον οὐ τῷ μητρῷ] Syr. ¶. 55. οὐ τῷ μητρῷ εκαθίζομεν, οὐ διδασκαλον. So also Pers. and Arab.

Ολον] Syr. Arab. and Pers. omit ολον. ¶. 56.

Πάντες] To Copt. join Pers. which ¶. 56. also omits πάντες.

Οι οἱ.] Syr. οὐ οἱ; though its Lat. ¶. 57. Verf. has autem.

Pers. οὐ οἱ αἴρεσθαι οἱ.

Απηγαγον] Syr. and Arab. add απηγον. ¶. 57.

Πρό Καταφα] Pers. πρό ην οικον ¶. 57. τη Καταφα. So E. T. renders πρό οι. ¶. 58. at the House.

Πρό Οι] Syr. Σύμην Καταφα. So Matt. ¶. 58. xvi. 16. where Gr. Σύμην Πρό Οι.

Pers. mentions the two Names we read Matt. x. 2.

Ξεν, ευθύ] Syr. ευθύ ξεν. ¶. 58. Arab. and Pers. omit ξεν entirely.

Οι οἱ Αρχιερεῖς] Pers. Οι αρχιερεῖς οὐ ¶. 59. οἱ ιερεῖς. i. e. perhaps οι. αρχιερεῖς. Vid. Note ¶. 3. h. cap. Where Pers. omits οἱ.

Orig. c. Cels. p. 1. Οι οἱ Αρχιερεῖς &c.

CHAP. Καὶ εἰ προσθέσεις] Omitted by *Origen*

XXVI. c. *Cels.* p. 1. as also εἰπεν after συνδεστ.

γ. 59.

v. 59. Υεδομαρθυρεας] *Syr.* μαρθυρες.

Perf. μαρθυρεας, as *Mar.* xiv. 55.

γ. 60. Και πολλας] Και omitted by *Orig.* c. *Cels.* p. 1.

γ. 60. Δις Υεδομαρθυρεας] Υεδομαρθυρει omitted by *Syr.* *Arab.* and *Perf.* as also *Orig.* c. *Cels.* p. 1.

γ. 60. Τερπος δε &c.] Remarkable is the Reading of *Cbrys.* II. 522. 38. ΕΛΒΟΤΑΣ δε φιδορε. ελεγον, οτι οὐχι ειπεν ει λιν (Marg. λυσατ) τοι ταοι τιλε, καὶ τι τελειον πρεσεγις εγεγεν αυτον. (*Job.* ii. 19.) Και μητ επει, οτι ει τελειον, ειλλ' ει επει, λιν, αλλα λυσατ. Και εδε τηρε εκεινον, αλλα περε τη σωματος τη ειδουν.

γ. 61. Διταμαι.] *Syr.* οτι διταμαι. So also *Perf.* and *Arab.*

γ. 61. Οπαδημηται αυτον] *Perf.* αποκαδημηται. without αυτον, which is also omitted by *Origen.* c. *Cels.* p. 1. but found. p. 64. ej. op. and *Com. in Job.* p. 187. D. αυτον εκαδημηται.

γ. 62. Και ανασα.] Omitted by *Perf.*

γ. 62. Τι εισι] *Vulg.* ad ea que isti.

Orig. c. *Cels.* p. 1. οτι εισι. but *Com.* in *Job.* p. 187. D. τι εισι.

By the Way, observe how laxly *Origen* cites this Verse in the last cited Place. Η εισ εισακας (Marg. Μαλλιας) Φησιν καὶ ανασα ει αεχιτεεις ει μεσον επηρειηται τοι ινοιν λεγων. ει αποκεφατη ειδον; τι εισι ει κατακατηνεσιν; ει δι εισικα, καὶ ει απεκεφατο ειδον. I should think this Passage rather taken from *Mar.* xiv. 60, 61. as better agreeing with that Gospel, than this, or *St. Luke.*

Αποκεφατεεις &c.] Omitted by *Vulg.* CHAP. and *Arab.*

XXVI. *Perf.* παλιν ει δεχεται καὶ ειπεν γ. 63. αυτο.

Τις τη θεα] *Arab.* adds τη ζωης. γ. 63.

Δευτη] *Arab.* and *Perf.* επιν. γ. 64.

Πλατη] *Syr.* δι. perhaps intended for γ. 64. an Explication of a less common Word.

Perf. επιν, as *Luke* ii. 29. However γ. 64. the same Word is used for επλην. *Matt.* xi. 22. and γ. 39. h. cap.

Απ απτη] *Syr.* οτι απ απτη. i. e. επει γ. 64. τη ειν. *Luke* i. 48. . xxii. 69.

Perf. επει της επατ ταυτης. as also *Luke* xxii. 69. where Gr. επει τη ειν.

Δευτη] *Perf.* omits this Participle. γ. 65. *Syr.* καὶ επει. So *Arab.*

Οτι ειλατφ.] *Syr.* has οις instead of ει. γ. 65. *Perf.* ει οις, or perhaps ιδι. *Arab.* omits οτι.

Αυτη] Omitted by *Vulg.* and *Arab.* γ. 65. after βλασφημιαν.

Αποκεφατεεις επιον] *Syr.* (omitting δι, γ. 66. as also *Perf.*) αποκεφατεεις, καὶ λεγων.

Arab. Οι δι αποκεφατεεις, λεγωντες.

Ενοχης θαραλι εισι] *Syr.* εφαλι απο- γ. 66. θαραλι. *Job.* xix. 7.

Οι δι] *Syr.* αλλοι δι, as *Can.* so also γ. 67. *Vulg.* but *Perf.* only αλλοι.

Ερρεακιαν] *Syr.* *Arab.* and *Perf.* add γ. 67. αινειαν.

Λευκηα] *Syr.* καὶ λευκη αινη. γ. 69. *Arab.* καὶ επει αινη. *Perf.* καὶ επει.

Γαλιλαια]

- CHAP. Γαλλαι] Syr. and Pers. Ναζαρεῖος. XXVI. §. 71. or Ναζαρεῖος. Mar. xiv. 67.** **As.] Vulg. Kai. but δὲ omitted by Pers.** **CHAP. XXVI. §. 73.**
- §. 69.
- §. 70. Λευκοί] Syr. καὶ επειν. So also Pers.
- §. 71. Δι] Syr. and Arab. καὶ, but δὲ omitted by Pers.
- §. 71. Εἰ τοι πωλῶα] Vulg. and Arab. seem to have read εἰ την πωλησῃ, or Syr. Matt. vi. 6.
Pers. omits entirely εἰ τοι πωλῶα.
- §. 71. Αλλα] Pers. adds πωλησῃ. See §. 69. but omits αὐτὸν after αὐτόν.
- §. 71. Το : εἰν] Syr. εἰδούσει. as also Pers. So also Chrys. II. 526. 4.
- §. 71. Καὶ εἰς τὴν καὶ εἰς τὴν] Syr. δὲ εἰς τὴν καὶ εἰς τὴν. Pers. εἰς τὴν αὐθεντὸν τὴν, omitting καὶ.
- §. 72. Ορκού] Syr. εἰπειν. So Pers.
- §. 72. Αὐθεντὸν] Arab. and Pers. add τελεῖν, unless they render τελον, as τελον.
- τοῖς ἀρχαῖς] Pers. τοῖς ὁ Πίστις (or §. 74. Κιφαῖς) ἀρχαῖς.
- Καλαθιμαῖς] So R. Steph. tho' all §. 74. his Copies had Καλαθιμαῖς.
Syr. has the same Verb as for αὐθεντίζειν. Mar. xiv. 71.
- Οὐ μήν] Οὐ omitted by Vulg. **§. 75.**
- Εχλαυσεις πικρος] Arab. εχλαυσεις πικρος. §. 75.
μη πικρος.
Pers. adds. And his Sin was for-
given.

C H A P. XXVII.

CHAP. ΠΑΝΤΕΣ οἱ ἄρχ.] Syr. and Pers. XXVII. Παντεῖς παραβάται.

§. 1. **Παντεῖς παραβάται]** Syr. q. επειν, θαρ-
τεωσειν. See Matt. xii. 14.

§. 1. Απηγαγούσεις] Syr. adds αὐτὸν, as also after παρεδόθαι; tho' its Lat. Verf. has omitted εἰπειν.

Vulg. puts αὐτὸν after απηγαγούσεις and not after θαρτεῖσθαι, and also omits αὐτὸν after παρεδόθαι.

Arab. καὶ εἶπεν αὐτὸν, καὶ απηγαγούσεις εἰπειν τοι πιλάτοις τοι κηρύξεις. Where you see καὶ παρεδόθαι is wanting.

Pers. εἶπεν, καὶ αὐτὸν εἰπειν τοι πιλάτοις ΣΥΡΙΟΝ πηγεοντα απηγαγούσεις. **CHAP. XXVI.**

Ποιεῖν] Omitted by Syr. Arab. and §. 2. Pers.

Ο παρεχθέντες αὐτὸν] Syr. οἱ προδόθησαν. Vulg. qui eum tradidit, not tradit. Hence Dr. Mill concludes this Transla-
tor read παρεχθεις. But παρεχθεις is render'd tradidit. Matt. xxvi. 25, 48. where the Dr. has no Various Reading from the Vulg.

Καλεσεθεί] Syr. and Pers. add οἱ ληστες. §. 3. Απεγέγειτε]

- CHAP.** Απεργή] Syr. απέλθεις απετρέψε. **XXVII.** Orig. c. Cels. p. 65. απεργή. Marg. y. 3. σημεῖον, agreeably to l. ult. ej. pag.
- y. 3. Τοῖς ἀρχιερεῦσι] Pers. εἰς τοὺς ἀρχιερεῖς απελθεῖσας.
- y. 3. Καὶ τοὺς πρεσβύτερους] Omitted by Pers.
- y. 4. Λευκόν] Syr. Arab. and Pers. λευκόν.
- y. 4. Αἴσιον] Dr. Mill thinks Syr. (like Vulg.) read δικαιον; because its Lat. Vers. has justum. The Syr. Word Zadoco signifies pure or upright, agreeably to the Hebr. Zac. Prov. xxi. 8. Job viii. 6. But the usual Words for δικαιον, just, are Kino Matt. i. 19.. v. 45. or Zadiko. Matt ix. 13.. xxvii. 19. Orig. c. Cels. reads δικαιον. p. 65. l. 5. b. and p. 66. l. 5.
- y. 4. Οἱ δὲ εἶπον] Pers. omits δὲ. Arab. retains δὲ, tho' its Lat. Vers. has omitted autem, or the like. Syr. adds αὐτῷ.
- y. 4. Οἱ δὲ] Syr. εἶδον. So also Pers.
- y. 5. Καὶ] Wanting in Pers.
- y. 5. Τα αργυρεῖα] Syr. Arab. and Pers. τα αργυρεῖα, the money.
- y. 5. Εἰ τὸν ταξίδιον] So Origen. c. Cels. p. 65. L 4. b. but Marg. and p. 66. l. 9. οὐ τὸν ταξίδιον. We have seen several Instances of the interchanging the Prepositions οὐ and τοῦ, as being of the same Import.
- y. 5. Απηχερεῖσται] Omitted by Arab. and Pers.
- y. 6. Οἱ δὲ] Pers. εἰς εἰς.
- Τα αργυρεῖα] Syr. Arab. and Pers. Τα αργυρεῖα. as y. 5. **XXVII.** y. 6. **Εἰπον]** Syr. λεγοσι. y. 6. **Βαλτον]** Arab. γρατ βαλτον. y. 6. **Δε]** Syr. δ. Pers. omits δι. y. 7. **Εἰς αὐτὸν]** Pers. εἰς τὸν αργυρεῖον εἰπεν. y. 7. **Διεισ]** Pers. δ. y. 8. **Εἰπεντον]** Vulg. adds Haceldama, hoc y. 8. est.
- Της επιμητροῦ] Pers. της επειγε ταῦτα. y. 8. **Καὶ ελασσον——δὲ εἰδαναι.]** Syr. And y. 9. I took—and I gave. So also Pers. The Quotation is from Zechariah xi. 13. where our Hebrew Copies read I gave—I cast.
- Moi]** Omitted by Pers. y. 10. **Κυριος]** Arab. makes a Stop at y. 10. επειμητροῦ, and begins a new Sentence, Καὶ επιλάβε μου Κυριος, τὸν λεγων.
- Δε]** Omitted by Pers. y. 11. **Λευκόν]** Syr. λευκόν αὐτῷ. y. 11. **Οἱ δὲ λέγεις εἰφη δεῖται]** Syr. λευκόν αὐτῷ δὲ y. 11. **Ιησος.** Pers. εἴφη αὐτῷ δὲ Ιησος. Arab. as Gr. but Lat. Vers. has omitted autem, or the like.
- Καὶ εἰ τῷ καταγορεῖσθαι δεῖται]** Syr. and y. 12. Arab. δὲ εἰ τῷ καταγορεῖσθαι δεῖται τοὺς ἀρχ. δὲ τοὺς Πρεσβύτερους. Pers. εἰ τῷ φεύγει λεγεται κατ' αὐτα. And instead of τοὺς ἀρχιερεῖς, it has τοὺς ἀρχιερεῖα.

CHAP. Αγιον αὐλαῖ Syr. αὐτοῦ αὐλαῖ. tho' its
XXVII. Lat. Verf. omits *ei*, which is Dr. Mill's.
y. 13. Excuse for his omitting this *Various
Reading*.

Arab. as Syr. but Pers. ȝ աւու &c.

y. 14. Και οὐ δέ] Pers. ȝ ո ԽԵՍՂ սեր
առ ȝ ու պահեմ.

y. 14. Τον μημεων] Omitted by Syr. Pers.
ու Ալատ.

y. 15. Καὶ δὲ εἰρήνη] Pers. չ ուղղու ոյ
պահաւու բո՞ղոք.

y. 15. Εὐα] Omitted by Arab.

y. 15. Τῷ σχλῃ] Syr. τῷ λακῷ. That Ver-
sion uses a different Word from the
common rendering of σχλῷ. Luke vii.
9. See §. 25. h. cap.

y. 16. Σωχν] Pers. ու ՓՈԼԱԿԻ ու. Vulg. ba-
bēbat.

y. 16. Δεσμον] Arab. λησոն δεσμον.
Pers. Δεσμո՞ ուս օր ու. See De
Dieu's Pers. Gram. p. 47.

y. 16. Δεσμον] Pers. տոմակ, as §. 32.

y. 17. Συνημενων ու] Syr. and Arab. read
ȝ not δε instead of ու, as Dr. Mill says.
Pers. omits ու.

y. 17. Θαλετες απολυων] Orig. c. Cels. p. 2.
L. 16. Θαλεտ. του ծառ առօլում. y. 21.
առ տու ծառ.

y. 18. Ηδει γαρ] Syr. adds օ ԱլատՂ. So
also Pers.

y. 19. Καθημεν δε αὐτοῖς] Syr. խիս. δէ ու
պահում. But Pers. ȝ խ. ու պահում.

y. 19. ΒημαլՂ] Syr. and Pers. add αὐτοῖς.

Արյան] Syr. and Pers. ȝ աւու ավլ. CHAP.
XCVII

Ճաշան] Pers. այս. See Chap. xxv. 31. y. 19.

Կար ուզ] Syr. adds յս. y. 19.

Օ՛ ձի] Arab. ȝ ձ. Pers. omits ձև. y. 20.

Կար ու յըտօնիցով] Omitted by Arab. y. 20.

Եթուան] Pers. այօթէշտ, as . Matt. y. 20.
i. 24.

Arab. uses a softer Word, which an-
swers to յըտօնիւ. Chap. xxvi. 53.

Առուելու ծէ ծէս.] Syr. ȝ պահեմ. y. 21.

Arab. առուելու անու ծ սյան. կըստ.

Pers. պահ ո պահու ուու անու.

Դրան] Omitted by Pers. y. 21.

Այս] Arab. առ ձ; but Pers. omits y. 22.
i. 2. Syr. ձես, tho' its Lat. Verf. has
dixit, q. ուս.

Այսուն ավլ] Pers. տանէ այս. y. 22.

Arab. ȝ տանէ այս. Both omitting
ավլ.

Σταυρούնա] Chrys. II. 531. 38. Σταυ- y. 22.
ցոր, տափառ աւա. but L. 39. տա-
գունա.

Օ. ծանչպատ ծէս.] Vulg. ստու (or սպո) y. 23.
անու ծ սյան.

Syr. ձես անու ծ ԱլատՂ.

Arab. ստու (or սպո) անու. omitting ծ
սյան.

Pers. ծ սյան տու անու.

Տէ յազ] Arab. and Pers. want յազ. y. 23.

Տէնք.] Syr. Plur. սմաւ. Hence if y. 24
appears the *Plur.* of this *Syriac Word*
is of the same import with the *Sing.*
See the *Plural* applied to a large Body

CHAP. of Water, as *Matt.* xiv. 25, 26. where
XVII. Gr. θελαρα, but y. 28, 29. θελα. Con-
y. 24. sult also *Matt.* viii. 32. *Mar.* vi. 48,
49. *Joh.* iii. 23. *Apos.* viii. 10. But
in *Mar.* ix. 41. xiv. 13. *Luke* vii.
44. xxi. 10. it denotes a small Quan-
tity of Water.

y. 24. Λειψαν] *Chrys.* II. 53 i. 40. ειψαν.
and again referring to this Text, p.
532. 13. διαστητης τας χρειας πιπε-
ρων. yet l. 6. ειδε την αρχοντα και δια-
ζειτε απονιψαμενον.

y. 24. Χρεια] *Syr.* *Arab.* and *Perf.* add ειψι.

y. 24. Λειψι] *Syr.* and *Arab.* and *Perf.* και
ειψι.

y. 24. Οψεις] *Syr.* ειψαν. So also *Perf.*

y. 25. Και αποκεχθης &c.] *Syr.* και αποκε-
χθης τας οι λαθρ, ειψι.

y. 25. Ειψι] *Arab.* λειψαν. *Perf.* ειψι.

y. 26. Τοις] *Perf.* Πιλατος ειψαν.

y. 26. Αυτοις] Omitted by *Arab.* and *Perf.*

y. 26. Τοι δι] *Syr.* *Arab.* *Perf.* ειν or και ειν.

y. 26. Παριδωσιν] *Syr.* and *Arab.* add ειψαν.

y. 27. Ολη] Omitted by *Arab.*

y. 29. Αειψι] *Perf.* χρεια.

y. 29. Χρεια] *Syr.* and *Arab.* ειψη. *Perf.*
ειψην ειν.

y. 30. Ειν αυτοι] *Syr.* and *Perf.* ειν το αρ-
εινειν ειψι, as *Chrys.* xxvi. 67.

y. 30. Ειναν] *Syr.* adds αυτοι.

Ειν την δεκα] *Arab.* ειν ειψ (sc. ειλα- CHAP.
μη) την πιθαλη δεκ. XXVII.
Vulg.) omits ειν, *percutiebant* ειψ y. 30.
eius.

Ειν τη σαργαναι] *Syr.* and *Arab.* the y. 31.
same as y. 26. τη σαργανη.

Δι] *Syr.* and *Arab.* και *Perf.* wants δι. y. 32.

Σταυρον αντων] *Perf.* omits αντων. y. 32.

ειλαντις] *Arab.* and *Perf.* ειφερ ειλεν. y. 33.
(*Mar.* xv. 22. Φιλιππ.)

Οι ειν λεγομενοι] The *Syr.* Participle y. 33.
answers to μιθεμενινεινοι, but why
should Dr. *Mill* suppose a different
Gender to have been read? ειν μιθε-
μητινεινοι, rather than ειν μιθεμε-
νινεινοι; unless because the Neuter is
read *Mar.* xv. 22. which is no Proof
the Masculine was not read here. The
Syriac Word equally agrees to both
Genders.

Σταυροναντις δι] *Syr.* and *Arab.* και y. 35.
ταυρ. but *Perf.* omits δι.

Κληρον] *Arab.* adds ειν ειψ agree- y. 35.
ably to *Mar.* xv. 24.

Ινα πληρωθει——κληρον] So R. *Steph.* y. 35.
tho' all his Copies wanted this Passage.
which is also wanting in *Syr.* *Arab.* and
Perf. *Schaaf* indeed has supplied it in
his Ed. of *Syr.* *Test.* *Lugd.* Bat.
A. D. 1717.

Ειν] *Arab.* and *Perf.* place ειν after y. 36.
καθημεναι.

Την αιλιαν αιψαν] *Arab.* την πλακα. y. 37.
Heb. ix. 4. The Arabic Word answers
to the Hebrew *luach*, which expresses
a Table,

CHAP. a Table, such as the Jewish Law was
XXVII. written on, Exod. xxxi. 18. . xxxiv. 1.

Arab. and Pers. q. ει τεχμ. q. ει CHAP.
Προσ. q. ει φαεμαν.

XXVII.

y. 38. τοι] Syr. and Pers. q. for ει is
expressed by another Word y. 27.

y. 38. Σταυρου] Pers. ιημαδην. See
Luke xxiii. 39.
Arab. σταυρον—λησα.

y. 38. Δικαιον.] Syr. and Arab. add αισ.

y. 39. οι] Lat. Verf. of Pers. has ομνες
homines. So the Persian Cefan answers
to ειδης Matt. xiv. 35. but Matt. xi.
8. it answers to οι. perhaps it may
correspond to our Word, Persons, or
to ειδη in Greek. See *Matt.* xx. 1,
and y. 47. h. cap.

y. 40. Ναοι] Chrysost. adds τι θεων. IV.
694. 14. but omits those Words p.
745. 38. ej. vol. as also II. 536. 20.

y. 40. Οντοτηποι] Vulg. redificas. q. αιν-
ζεδοπαι. See *Act.* xv. 16.

Chrys. IV. 745. 39. εγενεν. tho' ad
l. as Gr. Text.

Syr. Vulg. and Arab. add ανην.

y. 40. ει υθο] Arab. q. ει υθο.

y. 40. Καταβλητοι] Syr. and Pers. take away
the Semicolon after ειναιν, and place
it after θεων, and then prefix q. before
καταβλητοι, as Alex. &c. thus; ειναιν ει-
ναιν, ει υθο ει θεων q. καταβλητοι &c.

y. 41. Ομαις δι q.]: Δι q. must be equiva-
lent to ει, or Vulg. Syr. Arab. and
Pers. read only q. as Matt. xxii. 26.
ομαις q.

y. 41. Πρεσβυτεροι] All R. Steph.'s Copies
add q. φαεμαν.

Συναι] So R. Steph.'s Text with a y. 42.
full Point, but six of his Copies had a
Note of Interrogation, thus; ευναι;

But Dr. Mill observes on *Mar.* xv.
31. that there all his Copies had ευναι;
with a Note of Interrogation, not ευναι.

Arab. has evidently retain'd the In-
terrogation; but I think neither the
Syr. nor Pers.

Chrys. II. 536. 26. ευναι but III.
214. 22. ευναι;

St. Luke has αλλας εναι, ευναι εν-
αι. xxiii. 35. perhaps we may read
αλλας εναι; εναιας εναι.

Και εισινομενοι] Syr. and Arab. ηα εισιν y. 42.
μεν ει εισινομενοι. Mar. xv. 32.

Vulg. et credimus. q. εισινομεν. as
Alex. Perhaps the old Edd. of Vulg.
before the late Corrections by Sixt. V.
and Clem. VIII. had credensis, as Be-
za has published it.

Αυτοι] So R. Steph. tho' all his Co- y. 42.
pies had ει ειναι. But Vulg. et.

So Syr. Arab. and Pers. may be
thought to have read ει ειναι, as *Luke*
xxiv. 25. but they use the same Form
where Greek has a Dat. Case without
a Preposition. See *Job.* vi. 30. ει.
viii. 31. ειναι.

The same Form is used also by these
Oriental Verff. *Mar.* xv. 32. where
Gr. Text has only εισινομεν; tho'
several MSS, which these Versions seem
to have followed, read εισινομεν ειναι.

Dr. Mill thinks the Syr. and Arab. read
ει ειναι. rather than ει ειναι. but, with
Submission, this is without any ground.

Syr. and Arab. connect the Verb
expressing Belief with the Noun by ει,
whether the Original has a Dative
only, as *Matt.* xxii. 32. or ει with a

CHAP. Dative, Rom. ix. 33. 1 Tim. i. 16. or XXVII. *et* with an Accusative. *Act.* xi. 17. .

§. 42. xvi. 31.. xxii. 19. or *et* with an Accusative, *Matt.* xviii. 6. *Mar.* ix. 42.

Job. ii. 11. . iii. 18, 36. . xiv. 1. or even *et* with a Dative Case. *Mar.* i. 35.

§. 43. Πέντε] *Arab.* *et* *πέντε*.

§. 43. Νῦν *αὐτὸν*] *Vulg.* *liberet nunc*, i. e. *quodcumque nūn*; therefore it does not omit *nūn* (as Dr. Mill says) but *αὐτὸν*. Perhaps old Edd. of *Vulg.* had *liberet eum, si vult*. See *Maldon. ad Loc.* col. 635. But later Edd. read *liberet nunc, si vult eum*. as in *Polyglot*. If the Dr. followed the older Edd. he ought to have taken Notice of it, because he usually agrees with the last Corrections of *Sixtus V.* and *Clem. VIII.*

§. 43. Θελει *αὐτὸν*] *Arab.* *quidam autem*, as *Job.* v. 20. So E. T. has render'd *Θελει to love*, *Mar.* xii. 38.

§. 43. Εἰπε] *Syr.* *λέγει*. as §. 22. When the Participle signifies the Past Time, it is joined with the Verb *bevo*. Vid. *Cl. Schaeff. Lex. Syr.* p. 127. see *Matt.* xiv. 4. *εἶπεν*. *XXVII.* 47, 49. *εἶπεν*.

§. 43. Οἱ.] Omitted as redundant by *Arab.* Compare *Mar.* vi. 14. *οἱ Ιωάννης &c.* with *Matt.* xiv. 2. *οἱ οἱ &c.*

§. 44. Τοῦ ἀυτοῦ] *Syr.* and *Arab.* *αὐτοῦ τοῦ*, as *Matt.* xxii. 26.

§. 46. Αἱ] *Vulg.* *Syr.* *Perf.* *τοῦ*. So E. T. and.

§. 46. Δῆμα] *Δῆμα Steph. n.* (*ex errore*, says Dr. Mill, *pro alio aliquo Stephani Cod.*) The Dr. might have added, unless perhaps *a be*, thro' Mistake, inserted among those MSS. that read. *Δῆμα*,

which is a possible Supposition. Let CHAP. this be inquired into. XXVII.

Οἱ] Omitted by *Syr.* and *Vulg.* §. 47. *Perf.* reads *τοῦ* instead of *οἱ*.

Σαύροι] *Syr.* *σαύραι*. §. 49.

Πτυχαὶ] *Syr.* and *Perf.* add *αὐτοῦ*. §. 50.

Καὶ τὰς] *Syr.* *καὶ τὰς*, or *καὶ τὰς*. §. 51. See *Matt.* iii. 16. . iv. 20. *Perf.* *τὰς*, as §. 27.

Εἰς δύο] Dr. Mill, misled by *Lat.* §. 51. *Verſi.* of *Syr.* and *Arab.* viz. *in duas partes*, or *duas in partes*, thinks those *Verſi.* read *εἰς δύο μέρη*, as *Cant.* but really they have no Word answering to *partes*; therefore we may well suppose they read *εἰς δύο, in two, sc. parts*, having no reason to the contrary.

Καὶ αἱ γυναῖς εἰχθύσεα] *Perf.* trans. §. 51. refers these Words to the next Verse after *αποκρίθησαν*.

Πόλλα συμβαλα] *Lat. Verſ.* of *Perf.* §. 52. *corpora multorum sanctorum*; but there is no Reason why the *Perf.* should not be render'd *corpora multa*.

Ηγέθη &c.] *Perf.* *εἰς ταῦ μημετωπον* (or §. 52. *μημετωπον*) *ηγέθη*, §. 53. *καὶ εξήλθο* &c.

Vulg. *surrexerunt*. How does it appear the *Vulg.* read *ηγέθησεν*, any more than *Syr.* *Arab.* and *Perf.* which also have *Plural Verbs*.

Greek Neuters, tho' *Plural*, frequently govern *Singular Verbs*, which however, when render'd into *Latin*, must be expressed by *Plural ones*. See *Matt.* xiii. 26. *ηγέθη*. *Vulg.* *apparuerunt*. *Job.* xix. 31. *μετέη*. *Vulg.* *remanerent*. 1 *Cor.* vi. 15. *εστι*. *Vulg.* *sunt*. *Heb.* xiii. 11. *κατεκαυτού*. *Vulg.* *cremaveruntur*. §. 54.

CHAP. Εκ την μημεων] Omitted by Syr.
XXVII. Arab. adds αντων.

γ. 53. γ. μέσα την] Syr. and Arab. and Pers.
γ. μέσα την &c.

γ. 54. Τηρούσες] Pers. είτε, γ. τηρούσες.

γ. 54. Τας συμποι] Pers. res prodigiosas, or
terribiles, or portentosas.

γ. 54. Διγενής] Syr. Arab. and Pers. γ.
επίστρ.

γ. 55. Διακενεσαι αὐτῷ] Pers. omits those
Words, and adds γ. επιστρεν.

γ. 56. Μητρέ] Arab. repeats μητρέ before
both λαοῦσαν and λαοῦ.

γ. 57. Δε] Pers. omits δι.

γ. 57. Τερούσα] Pers. γ. το σφράτα αὐτό.
Arab. λεγομένο.

γ. 57. Σμαθητεῖν] Pers. γ. εκ τη αειθετ την
μαθήσαν τη Χριστού.

γ. 58. Τόλο] Syr. γ.

γ. 58. Αποδεῖηται το σωμα] Syr. Αποδεῖηται
αὐτῷ το σωμα.
Arab. αὐτῷ. omitting το σωμα.

γ. 59. Καθαρε] I think the Pers. Word
conveys the Idea of thin or fine rather
than of clean. See Castell. Lex. Pers.
col. 80.

γ. 60. Ελατμησεν] Syr. γ. λελαπμημένος, as
Mar. xv. 46. Arab. adds ειδίζει.
Pers. Ισοχφ εινίδιο ελατμησεν.

γ. 60. Προσκυλισες.—απηλθει] Syr. προ-
σκυλισαν λέπον μεγάλην, γ. εθηκαν εις την Θυ-
ση (as Gen.) τη μημειν, γ. απηλθει.

τη δι επανεισ] Pers. γ. πέμψει της διε-
νέργεια πραγμάτων.

CHAP. Συνηθεσαν] Pers. απηλθει.
XXVII. γ. 62. γ. 62.

Δεργησει] Pers. adds γ. ει Γεργηματης, γ. 62.

Δεργησει] Syr. γ. λαγησει αιώνιο. γ. 63.
Arab. γ. επεισ. Pers. γ. επεισ αιώνιο.

Κυριε] Syr. κυριε φησι. so Pers. γ. 63.

Μετα τροπ] Syr. and Arab. εις με-γ. 63.
τα &c.

Εγινομαι] Vulg. Syr. and Arab. in γ. 63.
Future Tense.

Pers. also in Fut. but premises εκ τη
μημεων.

Τοι ταφοι] Pers. adds αυτοι. γ. 64.

Ελθοντες] Omitted by Pers. which γ. 64.
joins τακτης with ελεφαντης.

Αντις τοις ουρανοις] Syr. αντις, ουρανοι ειλε γ. 64.
φωστη.

Πηγεθη] Syr. Arab. and Pers. εις γ. γ. 64.
γερθη.

Απο την Νικησι] Syr. απο τη εισι την γ. 64.
νικησι.

ΕΦΗ δι] Syr. λιγη. Pers. επει. both γ. 65.
omitting δι.

Κυριακη] Syr. and Arab. φυλακας, γ. 65.
Guards.

Pers. Αιδεσει γ. φυλακες αιτων.

Τηλαγει] Omitted by Chrys. II. γ. 65.
544. 44.

Δεφαλισαει] Arab. adds το μημειν. γ. 65.

CHAP. Περιεβαλλεται &c.] Arab. επορευθησαν ας
XXVII. τον ταφον, omitting κοφαλισατο.
γ. 66. Pers. τοτε ανθει επορευθησαν εις τον τα-
φον &c.

CHAP. Της κίνδυνας] Vulg. Syr. and Arab. XXVII.
γ. 66.

C H A P. XXVIII.

CHAP. Δ E] Omitted by E. T. as also fre-
XXVIII. quently elsewhere.

γ. 1.

Ηλιος] Pers. ηλιον.

γ. 2. Και ιδε] Pers. ό, ειδη.

γ. 2. Κυριε] Pers. θω.

γ. 2. Προσιλλεται] Omitted by Arab. and
Pers.

γ. 2. Απο της θυρης] Arab. adds τη μηματι.
Pers. απο τη μηματι.

γ. 2. Και σκιδητον] Pers. ό, ε αγγειλος εκ-
εηπι.

γ. 2. Λύκος] Pers. τη λύκη.

γ. 3. Ην δι] Arab. ό, π. Pers. omits δι.

γ. 3. Χιον] Pers. αερεχτην. But perhaps
there is a false Print. If we change
Bark, Lightning, into Barf, Snow,
which occurs Mar. ix. 3. and Num.
xii. 10. all will be well.

Castell. in Lex. Pers. col. 115. make
Bark to signify Snow as well as Light-
ning. He is followed by Lat. Verf. of
Pers.

γ. 4. Απο δι] Syr. ό, απο. Pers. omits δι.

γ. 5. Ο αγγειλος] Pers. ε αγορι αγγειλος.
Arab. wants απεκελθεις δι ε αγγειλος.

γ. 5. Ειπε ταυτις γυναιξι] Arab. ειπε δε ταυ-
τις γυναιξι.

Ηηρόθι γαρ, καθηρ επε] Omitted by CHAP.
Pers. XXVIII.

γ. 6.

Δευτερος, οιδε] Vulg. and Arab. δευτερος γ. 6.
ειπε.

Τον τοκην] Pers. adds αυτην. γ. 6.

Επειπον ο Κυριος] Syr. Our Lord was γ. 6.
laid. Where observe Syr. adds εμων,
our, tho' only one speaks. I suppose
the Angel joins the Women with
himself.

Arab. only εη, for ειπε.

Επειπον] Vulg. and Pers. πρεσβυτον. γ. 7.

Εξελθουσαι] Pers. adds ει γυναιξεις. γ. 8.

Και χαεγη] Omitted by Pers. γ. 8.

Αερεχτην] Pers. ταυτις γυναιξιν εκεκενεις γ. 9.
ειπε.

Syr. ό, ειπε ειπει.

Χαιρετην] Syr. ειρητη νημα. γ. 9.

Προσελθουσαι] Omitted by Arab. γ. 9.

Τοις λεγειν] Vulg. Syr. and Arab. τοις γ. 10.
ειπει.

Pers. omits ειπει.

Τραχειην] Syr. and Pers. ειλλ' ωταχει, γ. 10.
as Mar. xvi. 7.

Arab. ωταχει, ό.

Cbrys. II. 547. 9. ειλλ' ωταχει.

Απει-

CHAP. Απαγγελίαι] Cbrys. II. 547. 9. επανε.
XXVIII. Mar. xvi. 7.

γ. 10.

κρήτη] Vulg. ex.

γ. 11. οὐχ] Omitted by Syr. but Arab. γ. οὐχ. as γ. 2.

γ. 11. Τις της κυρωσίας] Syr. and Arab. and Vulg. τις εἰ τὸν φύλακαν.

γ. 11. Τε γενομένα] Pers. τε σφραγεῖσα.

γ. 12. Καὶ—μήτι την πότερ. &c.] Pers. omits γ., and instead of μήτι &c. has Οἱ πρωτότοκοι γ. οἱ σχλοι.

γ. 12. Στραγγιλίαις] Syr. φυλαξί, the same Word as for κυρωσία. γ. 11.

γ. 13. Δεργάτες] Syr. γ. λεγοντες αὐτοις.

γ. 13. Νυκτὸς εἰδούσες] Syr. ηλθον, εἰλίψαν αὐτον νυκτὸς.

Orig. c. Cels. Lib. I. p. 43. l. 13. οἱ εἰ μαθῆται αὐτοι, ημεν τοιμαζόντων νυκτὸς, εἰλίψαν αὐτοι. I think the Comma should not be placed after νυκτὸς, whereby 'tis joined with τοιμαζόντων. Turn to the same Father's *Comment on Job*. Vol. II. p. 357. E. ετι ει μαθ. αὐτοι εἰδούσες νυκτὸς εἰλίψαν αὐτοι, ημεν τοιμαζόντων.

γ. 14. Πιστούμην αὐτοι] Orig. omits αὐτοι. Com. in *Job*. p. 357. E. and c. Cels. p. 40. l. 16.

γ. 15. Τα αργυρεῖα] Why did not Dr. Mill say Vulg. read τα αργυρεῖα here, as well as αργυρεῖα. γ. 12? The Syr. uses a Sing. Noun in both these Verses, yet I don't think it follows they read αργυρεῖα, any more than the Pers. or Arab. or even E. T. which has the Sing. Word *Money*.

εἰδὼλονθεῖσαι] Syr. and Arab. εἰδὼλον ΧΑΡ. αὐτοις. but Pers. εἰδειν αὐτοις. ΧΙΧVIII.

γ. 15.

Τε εὑρετο] Sc. ημερει; Rom. xi. 8. γ. 15. Vulg. bodiernum diem. But how does it appear that Vulg. read ημερει? Did it do so Matt. xxvii. 8. and Matt. xi. 23. μηχει της εὑρετο. Vulg. usque in hanc diem?

Neither can I see any Reason to induce me to believe Syr. read ημερει. Αδόμο λεγανόνο occurs Matt. xi. 23. without ημερει. as also Matt. xxvii. 8. 2 Cor. iii. 14. 15. see Rom. viii. 23. εχει τε ειν. And Yaumono stands for ειν, Αθ. vii. 4. Rom. vi. 21. nay for εὑρετο alone, Matt. vi. 11. . xxvi. 19. And where ημερει occurs as Rom. xi. 8. the Syr. is αδόμο λεγανόνο λεγανόνο, which makes it improbable it read ημερει here.

Επορευθεῖσαι] Cbrys. II. 551. γ. απολ. γ. 16. δον. This Father omits οι το εργ. ἐν ταξιδιοι αὐτοι οι λειτε, not intending, I suppose, to commit it on them.

Καὶ εἴδοτε αὐτοις &c.] Pers. είδοτε ταγ γ. 17. Χειστε, omitting γ.

Οι δε] But some, sc. of them, Syr. ex iis γ. 17. αυτοι, but its Lat. Ver. ex iis enim. as if it had read γαρ instead of δε.

See Note on Matt. xxvi. 67. where Syr. makes οι equivalent to αλλει.

Καὶ προστάσιον οι Ιησος εἰλαγησεν αὐτοις] Pers. ο Ιησος εἰλαγησεν αὐτοις γ. 18. προστάσιο ο Ιησ. εἰλα. μετ' αὐτοις, as Job. ix. 37. . xiv. 30. μετ' υμων, equivalent to υμιν. γ. 25. ej. cap.

Pers. προστάσιο ο Ιησος γ. εἰλαγησεν αὐτοις.

CHAP. Αγαν] Syr. γι αυτην καλει.
XXVIII. Pers. entirely omits Αγαν.
γ. 18.

γ. 18. Φερεια] Chrys. III. 509. 18. adds υπε
το πατρος μου.

γ. 18. Ει νεγρη &c.] Pers. τη νεγρη γι τη
γη.

γ. 18. Ει τη γη] After this Syr. adds γι εκ-
θεσ επισταλει μι ε πατρ μυ, καγω απο-
σταλλα υμας. And Pers. adds ην καθει
ε παντες επισταλει μι, την αποσταλλα υμας,
which is taken, as Dr. Mill thinks,
from Job. xx. 21.

γ. 19. Ουρ] So in R. Steph. tho' w be
wanting in all his Copies. 'Tis also
omitted by Arab. and Pers. and Iren.
e. Her. L. III. cap. 17. (al. 19.) p.
208. and St. Chrys. II. 551, 76. . III.
782. 40. . IV. 245. 9. . 458. 6. . 610.
25. But retained by St. Cyprian. E-
pist. LXXIII. p. 307.

γ. 19. Πατει τα οντα] Pers. πατει το κο-

πον, or as Mar. xvi. 15. τον καρπον CHAP.
αναλα.

XXVIII
γ. 19.

Βακτιζοντες] St. Chrysost. omits this γ. 19.
latter part of the Verse, III. 782. 40.
and connects with εις the Beginning of
γ. 20, διδασκοντες αυτοις την παντα, ην
επιταλματην υμιν. Tho' in the rest of the
Places cited in a preceding Note on this
Verse the same Father agrees with our
common Greek Copies of N. Test.

Ταχει] Arab. uses a Noun, Chiphdon, γ. 20.
i. e. παρηκα, as Gr. 1 Cor. vii. 19. where
the Arab. Subj. is Chiphdon, which
occurs Psal. xviii. (Heb. xix.) 12. for
the Infinitive, as in this Place.

επιβαλλαμεν υμιν] Pers. επιβαλλει υμας. γ. 20.
to which is added, γι επιβαλλει πατει
επι την επιταλμην υμιν. (or, γι παρεχει π.
επι παρειδωκα υμιν.) γι τηρει.

Πατει τα φυσει, τα &c.] Pers. to γ. 20.
the End (or Conclusion) of the Crea-
tion, (or the Creature) and to Eternity
of Eternity (that is for ever.) Amen.